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AN

HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING

All the Epiſtles of St PAUL,

Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Beſt and moſt Antient Readings.

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IV. Short *Annotations*, relating (as Occaſion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leiceſter-ſhire.*

OXFORD,

Printed at the THEATER, for *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London.* 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Decemb. 7. 1714.



466.6

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

New Testament.

VOL. II.

Containing ALL the

EPISTLES

AND THE

REVELATION.

ALSO

A PARAPHRASE with ANNOTATIONS on the BOOK of *DANIEL.*

To which is Subjoyned

A VIEW or COLLECTION of such Passages and Expressions in the BOOK of *DANIEL*, as are found likewise or referred to in the *New Testament*, especially in the REVELATION of St. *JOHN.*

By EDWARD WELLS, D. D. Rector of *Cotesbach* in *Leicestershire.*

Printed for JAMES and JOHN KNAPTON, at the Crown in St. *Paul's* Church-Yard. *London.*

MUSEUM
BRITANNICUM

THE
General Preface.

I Have, by GOD's Bleſſing, now gone thro' the *Epiſtles of St* PAUL. When I began, I acquainted the Publick, that I deſign'd to take the ſaid Epiſtles, in the *Order of Time* wherein they were written. And for that reaſon I firſt publiſh'd the Two Epiſtles to the *Theſſalonians*, together with that to the *Galatians*: in the Preface to which I gave a large Account of the *Deſign* and *Method* of this Work.

I ſhall therefore here only give the Reader a Synopſis of the ſeveral *Times*, wherein the ſeveral *Epiſtles* were written, according to the judgment of the moſt Learned in Chronology: And withall inform him, that the Remain-

ing Epiſtles of the New Teſtament, viz. the Epiſtles of St *James*, St *Peter*, St *John*, and St *Jude*, have been for ſome time Ready for the Preſs, and ſo will now be ſent to it without Delay; and that the Book of the *Revelation* is, the much greateſt Part of it, likewiſe already fitted for the Preſs; and conſequently will, by the Divine Bleſſing, be quite finiſh'd and ready for the Preſs, by that Time the Catholick Epiſtles are printed off.

A SYNOPSIS

A SYNOPSIS *of the* Years, *wherein the Epiſtles of St* PAUL *are judg'd to have been written.*

	A. D.
The Firſt Epiſtle to the *Theſſalonians*	52 or 54.
The Second Epiſtle to the *Theſſalonians*	53 or 54.
The Epiſtle to the *Galatians*	57 or 58.
The Epiſtle to the *Romans*	57 or 60.
The Firſt Epiſtle to the *Corinthians*	57 or 59.
The Second Epiſtle to the *Corinthians*	57 or 60.
The Epiſtles to the *Epheſians*, *Philippians*, *Coloſſians*, and *Philemon*	62 or 64.
The Epiſtle to the *Hebrews*	63 or 64.
The Firſt Epiſtle to *Timothy*, and the Epiſtle to *Titus*	65.
The Second Epiſtle to *Timothy*	67 or 66.

N. B. The firſt Series of Numbers in the foregoing Synopſis is according to Biſhop *Pearſon*; the other is according to the Dates lately printed to each Epiſtle in our Folio Bibles, and ſaid to be according to the Computation of *Another* Learned Prelate yet living.

Books

Books &c. written *by* Edward Wells *D. D.*

TWO *Geographical Tables* one of *Ancient*, and the other of *Modern* Geography. A. D. 1690. By Edward Wells A.B. and Student of Chriſt Church, Oxon.

Elementa Arithmeticæ Numeroſæ & Specioſæ. In uſum Juventutis Academicæ. 8*vo.* A. D. 1698. Authore Ed. Wells A. M. Ædis Chriſti Oxon. Alumno.

A New Set of Maps both of *Ancient* and *Preſent Geography*, (being forty one in Number, three whereof contain the *Bible-Geography*,) wherein not only the *Latitude* and *Longitude* of many Places are *Corrected*, according to the lateſt Obſervations; but alſo the moſt remarkable *Differences* of Ancient and Preſent Geography may be quickly *diſcern'd by a bare Inſpection* or Comparing of Correſpondent Maps; which ſeems to be the moſt Natural and Eaſy Method to lead Young Students (for whoſe uſe the Work is principally intended) unto a competent Knowledge of the Geographical Science. A. D. 1700. By Ed. Wells A. M. and Student of Chriſt Church, Oxon.

A Treatiſe of *Ancient* and *Preſent Geography*, particularly adapted to the Uſe and Deſign of the foremention'd Set of Maps. 8*vo.* A.D. 1701. By the ſame Author.

Τῆς Παλαιᾶς καὶ τῶν Οἰκουμένης Περιήγησις, five Dionyſii Geographia Emendata & locupletata, additione ſcilicet *Geographiæ Hodiernæ*, Græco Carmine pariter donatæ, cum 16 Tabulis Geographicis. 8*vo.* A. D. 1704. Authore Edv. Wells A. M. Ædis Chriſti Oxon. Alumno.

Controverſial Tracts againſt the Diſſenters 8*vo.* A. D. 1706. By Ed. Wells D. D. Rector of Cotesbach in Leiceſter-ſhire.

The *Common Chriſtian* Rightly and Plainly inſtructed in the *Grounds of Chriſtianity*; or, an Expoſition of the *Church-Catechiſm* more particularly adapted to the Capacities and Circumſtances of the *Common People*. 8*vo.* A. D. 1707. By Ed. Wells D. D. &c.

Prayers on Common Occaſions, appertaining to the foremention'd Expoſition of the Church-Catechiſm. 8*vo.* A. D. 1707. By the ſame Author.

Epiſtola ad Authorem Anonymum Libelli non ita pridem editi: Cui Titulus, Strictura Breves in Epiſtolas D. D. *Genevenſium* & *Oxonienſium*. 4*to.* 1708. By the ſame Author.

An Help for the more Eaſy and Clear Underſtanding of the Holy Scriptures: Being All St *Paul*'s Epiſtles paraphras'd, with the Original or Greek Text amended according to the Beſt MSS, &c. 4*to.* A. D 1709, &c. By Ed. Wells D. D.

The Duty of being Griev'd for the Sins of Others: Briefly ſet forth, in a Sermon preach'd in St *Martin*'s Church in *Leiceſter*, April the 26. 1710. at the Viſitation of the Reverend the Arch-deacon of *Leiceſter*.

Publiſh'd

Publiſh'd at the Requeſt of the Reverend the Arch-deacon and Clergy, by Ed. Wells D. D.

A Letter to a Friend concerning the Great Sin of *Taking GOD's Name in Vain*. A. D. 1710. By the ſame Author.

An *Hiſtorical Geography*, of the *Old* and *New Teſtament*, being a *Geographical* and *Hiſtorical* Account of the ſeveral Places or People mention'd in the Holy Scriptures; very Uſefull for Underſtanding the Hiſtory of the Holy Scriptures, and of ſeveral particular Texts. The Whole is illuſtrated with *Maps* and other *Cuts*, and *Chronological Tables*. In four Volumes 8*vo*. A. D. 1710, &c. By the ſame Author.

Harmonia Grammaticalis, Or a View of the Agreement between the Latin and Greek Tongues; as to the Declining of words. 8*vo*. A D. 1711. By the ſame Author.

The *Young Gentleman*'s Courſe of *Mathematicks*: Containing ſuch Elements as are moſt Uſefull & eaſy to be known, in *Arithmetick*, *Geometry*, *Trigonometry*, *Mechanicks*, *Opticks*, *Aſtronomy*, *Chronology*, and *Dialling*. In three Volumes 8*vo*. A. D. 1712. By the ſame Author.

Unworthineſs no Excuſe for Not coming to the Sacrament of the Lord's Supper: Briefly ſhewn by way of Dialogue between a Miniſter and his Pariſhioner. 8*vo*. A. D. 1713. By the ſame Author.

Remarks on Dr *Clarke*'s Introduction to his Scripture-doctrin of the Trinity. 8*vo*. A. D. 1713. By the ſame Author.

A Letter to the Reverend Dr *Clarke* Rector of St James Weſtminſter, in anſwer to his Letter to Dr *Wells*. 8*vo*. A. D. 1713. By the ſame.

Books publiſh'd *by* Ed. Wells *Student of Chriſt Church Oxon.*

Xenophontis Opera omnia, Græcè & Latinè. Cum Chronologiâ *Dodwelliânâ*, & quatuor Tabulis Geographicis. 5 Vol. 8*vo*. A.D. 1689. &c.

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BRITISH MUSEUM

A Proœmial Diſcourſe
CONCERNING THE TRUE MEANING OF S^t. PAUL,
AS TO HIS DOCTRINE
Of Juſtification by Faith without Works,
So largely inſiſted on in His EPISTLE TO THE ROMANS.

I. S. *Peter's* Obſervation concerning the Difficulties that occur in S. PAUL's Epiſtles, is ſuppos'd to refer principally to S. PAUL's Doctrine of *Juſtification by Faith*.

THE Apoſtle S. *Peter* has long ſince obſerved concerning the *Epiſtles of* S. PAUL, that *therein are Some things Hard to be underſtood, which they that are Unlearned and Unſtable wreſt, as they do alſo the other Scriptures, unto their Own Deſtruction*, 2 *Pet.* 3. 16. This Obſervation of S. *Peter* is with good ground ſuppoſed by Learned Men, to refer principally to the Doctrine of *Juſtification by Faith* and *Not by Works*, which S. PAUL ſo largely inſiſts on in his Epiſtle to the *Romans*. For, as no Doctrine contain'd in any of S. PAUL's Epiſtles is more liable to be *Wreſted* than This, ſo None has Actually been More and Worſe *Wreſted*, even from the very Firſt to theſe Latter Ages of Chriſtianity. Inſomuch that the ſame Excellent Diſcourſe, which was deſign'd by S. PAUL to Eſtabliſh the Fundamental Doctrine of Chriſtianity concerning Juſtification, has been ſo far perverted, as to be made to Countenance the moſt Abſurd, Impious, and Blaſphemous Poſitions; and in effect to Overthrow the Whole Foundation of Chriſtianity.

II. The Great Danger of *Wreſting* the Scriptures.

'Tis very Remarkable, that Thoſe who did ſo *Wreſt* the Writings of S. PAUL, and the other Scriptures, are ſtiled by S. *Peter* οἱ ἀμαθεῖς καὶ ἀστήρικτοι, *the Unlearned and Unſtable*, or

(as the laſt word may be otherwiſe well render'd) *the Unſetled and Not-well-grounded* in Chriſtianity. And, altho' ſuch Qualifications may be thought now-adays by Some, to Excuſe Many among Us that are very Guilty of *Wreſting Scripture*, yet 'tis plain from hence, that the Apoſtle S. *Peter* was of a quite Different judgment; foraſmuch as he Expreſsly tells us in the forecited Text, that *the Unlearned and Unſtable*, who did in his days Wreſt the Scriptures did ſo Wreſt them *to their Own Deſtruction.*

III. This *Proœmial Diſcourſe*, Uſefull and Proper.

Since then the Wreſting of the Scriptures is ſo Dreadfull in its Conſequences, and it is therefore a matter of the Higheſt Importance, to have a Right Underſtanding of Them, eſpecially as to the more Fundamental Doctrines of the Goſpel, One of which is *Juſtification*, largely treated of by S. PAUL in his Epiſtle to the *Romans*; on theſe Conſiderations I have judg'd it, not only Uſefull in it ſelf, but alſo Proper in reference to the more clear and right Underſtanding of the forementiond Epiſtle herewith Publiſh'd, to Explain here, by way of a *Proœmial Diſcourſe*, the True Meaning of the Apoſtle S. PAUL as to his Doctrine of *Juſtification by Faith without Works.*

IV. One way to find out the True Meaning of S. PAUL's Diſcourſes about Juſtification, is to conſider the *Occaſion* of them, &c.

I. Now One way to find out the True Meaning of S. PAUL in his Diſcourſes concerning Juſtification, is to conſider the *Occaſion* of them, and what were the *Opinions of Thoſe, againſt whom* the ſaid Diſcourſes were deſigned.

V. The Jews prejudice againſt the Goſpel, as *directly oppoſite* to their Law.

And here it may be of Good Uſe to lay before the Reader, not barely the Immediate Occaſion of the ſaid Diſcourſe, but alſo the very Riſe of the Occaſion. The whole Matter then in ſhort was this. The Jews, from the very Firſt Preaching of the *Goſpel* among them, were poſſeſs'd with a Strong Prejudice againſt it, as if it was Directly oppoſite to their *Law.* To remove this Ill-grounded Prejudice, our Bleſſed Saviour plainly tells them in his Excellent Sermon, *Matt.* 5. 17. that they ought not to *think that He was come to Deſtroy the Law or the Prophets*; foraſmuch as *He was not come to Deſtroy, but to Fulfill them.* Notwithſtanding which, the Jews (excepting a very Few of them in compariſon) being ignorant of the True Intention of God in giving the Law, and conſequently that *Chriſt* (as our Apoſtle ſpeaks in this Epiſtle to the *Romans* ch. 10. v. 4.) *is the End of the Law*, fancied to themſelves

themſelves, that the *Law*, as *Oppoſite to the Goſpel*, was deſign'd by God to be of Perpetual Obligation; and under this Perſwaſion they were not, even by the Miracles of Chriſt or his Apoſtles, to be brought over from the Law to the Goſpel. For, tho' the more Senſible of them, which rejected the Goſpel, could not but perceive, that Our Saviour and his Apoſtles wrought their Miracles *with the Finger of God*, (as our Saviour ſpeakes *Luke* 11. 20.) yet they look'd on theſe Miracles as ſo many Temptations or Trials ſent by God to prove their Sincerity and Conſtancy to Him, according to what we read *Deut.* 13. 1 — 5.

VI. The Jewiſh Converts retain *too Great a Veneration* for the Law.

And as the Generality of the Jews were, by theſe and other Conſiderations, kept from Embracing the Goſpel; ſo Many even of Thoſe that did Embrace it, however ſtill retain'd too Great a Veneration for the Law. They were convinced by the Evidence of the Miracles wrought by Chriſt and his Apoſtles, that *He was a Teacher ſent from God*, (*John* 3. 2.) and conſequently that *His Goſpel* was to be *Embraced*; and on the other ſide they were no leſs Sure, that the Law given them by *Moſes* came alſo from God, and conſequently they could not bring themſelves to think, that the *Law of Moſes* was ever to be *Renounced*. In the upſhot therefore they came to this Reſolution, as in their Judgment the Beſt Expedient, to *join* both the Law and the Goſpel together. And of theſe we read *Acts* 21. 20. where S. PAUL is told, that *there were many Thouſands of Jews who Believed, and were All Zealous for the Law.*

VII. The Neceſſity of *joining the Obſervance of the Law to the Goſpel*, is begun to be maintain'd, but condemn'd by the Council at *Jeruſalem*.

This Zeal, as it was at firſt Excuſable for the Reaſon above-mention'd, ſo it was Tolerated in the Jewiſh Converts, by the Apoſtles and among them even by S. PAUL himſelf. But it proved the Unhappy Riſe of Many and Great Diſturbances to the Chriſtian Church. For there were not wanting Some, who, tho' they profeſs'd themſelves Chriſtians, yet are repreſented by S. PAUL, as Careing neither for the Goſpel nor the Law any farther, than they could promote their Temporal Advantages by them. Theſe Men lay hold on the *Indulgence* vouchſafed to the Jewiſh Converts, as an Handle to Contend for and Maintain the *Neceſſity* of Obſerving the Law of *Moſes* in order to Salvation, even now under the Goſpel; and conſequently, that the *Gentile* as well as *Jewiſh* Converts were obliged to be *Circumciſed, and to keep*

the Law of Moses. Hereupon a Council is held at *Jerusalem*, wherein it is decreed, that the *Gentile* Converts were under No obligation to be Circumcised or to observe the Law of Moses. Which Decree was received by the Gentile Churches with Great Joy, and the said Churches hereupon *were confirmed in the Faith, and increased in number daily.* *Acts* 15. and *Acts* 16. 4, 5.

VIII. The same Pernicious Doctrine is reviv'd, which occasions S. PAUL to write his Discourses about Justification, and with *what View* he writes them.

But this Happy Scene lasted not long, afore the *Judaizers* began anew to spread their Pernicious Doctrine among the Gentile Converts, and that with too Great Success. S. PAUL therefore, as being *the Apostle of the Gentiles*, look'd upon Himself as more peculiarly oblig'd to put a Stop to this Great and Growing Evil among them, and in order thereto to enter the List with the Judaizing Teachers. Now the Difference between the *Believing Judaizers* and the *Unbelieving Jews* being this, that the Former look'd on the *Law together with the Gospel*, the Latter on the *Law alone without the Gospel*, to be Necessary to Salvation; and consequently Both somewhat agreeing in the Notion of the Law, as an Institution *Distinct* from the Gospel, and of *Perpetual* Obligation: hence S. PAUL wisely adapted his Discourses so, as to strike at the very Root, and overthrow the Very Foundation of these Grand Errors common to them Both, and at once to bring Both to the acknowledgment of the Truth. And this he do's, by largely shewing them the True Origin, Nature, End and Use of the Law; that the Law, in their Notion of it as Distinct from the Gospel, was never design'd by God to be a Covenant of Eternal Life, or the Condition of attaining Justification to Eternal Life; that if they would have a True Notion of the Law according to the Divine Intention in giving it to them, they were to look on *Christ, as the End of the Law for Righteousness*, i. e. in order to Justification, and consequently that the Law rightly understood was no other than the Gospel veiled under Types and Shadows, by which Types and Shadows (as well as by other means) the *Law was a Schoolmaster to bring* (*or guide*) *them to Christ*, as the Antitype and Substance; and therefore Christ being come and his Gospel Preached, the Law did of course cease, the Types and Shadows being Useless, when once the Antitype and Substance appear'd. The Discourses of S. PAUL to this purpose are principally contain'd in, and make the far Greatest

part

part of his Epistles to the *Romans* and *Galatians*: whence it may be reasonably suppos'd, that these two Churches were the most tainted with the *Jewish* Leaven.

IX. The Occasion of S. PAUL's Discourses about Justification shews, that He takes *Faith* in opposition to the Law, or *Works of the Law*.

And thus I have given the Reader an account both of the Occasion of S. PAUL's Discourses about Justification, and also of its very Rise. From which it is (I think) Evident at the first View to an Unprejudic'd judgment, that in these Discourses the Apostle takes *Faith* in opposition to the *Law*, or *the Works of the Law*, considered either *jointly Necessary with the Gospel* to Justification, which was the Case of the Judaizing Believers; or else *Sufficient alone without the Gospel* to Justification, which was the Case of the Unbelieving Jews.

X. Justification by *Faith* in opposition to *Good Works*, a Notion *not suitable to the Occasion* of these Discourses.

As to our being Justified by *Faith* in distinction to *Good Works proceeding of Faith, and done in Obedience to the Gospel and by the Grace of the Holy Spirit*, this is a Notion no ways Suitable to the *Occasion* or *Design* of the Apostle's Discourses. For is it not ridiculous and absurd to suppose, that S. PAUL should, with so much Pains and Concern, stand to prove that We are justified by *Faith alone*, and not by *Good Works proceeding of Faith*; when his Adversaries were so far from Maintaining the Contrary, that their Great Fault was, that they had themselves too Mean and Unworthy Thoughts of such Works? The Unbelieving Jews, whilst they deny'd the Necessity of *Faith*, thereby plainly deny'd also *Works proceeding of Faith* to be Necessary to Justification. And the Believing Judaizers whilst they contended that in order to be Justified, it was necessary not only to Believe in Christ, but also to be Circumcised and Keep the Law of Moses, did thereby plainly assert that *Good works proceeding of Faith* were not able to justify Us. To what purpose therefore should S. PAUL take so much pains to prove, that we are not justified by *Good Works proceeding of Faith in Christ*, when his Adversaries were afore of That opinion?

XI. It is further shewn from the *Discourses themselves*, that S. PAUL takes *Faith* in opposition to the *Works of the Law*; and that, first in respect of the Epistle to the *Romans*.

II. Another way to discover the True Meaning of the Apostle is, by considering duly *his Own Discourses*, and *comparing* his Writings one with another. And this Method will lead Us to understand the Apostle in the Same sense, that the *Occasion* of these his Discourses, and the *Opinions of his Adversaries*, required us to Understand him in; and so will confirm the Same to be the True sense of the Apostle. Now from

from what part of a Controverſial Diſcourſe can the True Meaning of a Diſputant be Better known, than from that where he draws his Concluſion from his Premiſes? Such is *Rom.* 3. 20, 21, 22. *Therefore by the Works of the Law, there ſhall no fleſh be juſtified in his ſight. — But now the Righteouſneſs of God without the Law is manifeſted, being witneſs'd by the Law and the Prophets, even the Righteouſneſs of God which is by Faith of Jeſus Chriſt. &c.* And again v. 28. *We conclude that a Man is juſtified by Faith, without the Works of the Law.* It is hence apparent beyond exception, that S. PAUL in his Concluſion underſtands *Faith* in oppoſition to the *Law*, or the *Works of the Law*. And if ſo, then either it muſt be granted, that He underſtands *Faith* in the ſame ſenſe likewiſe in the Premiſes, or elſe it muſt be ſaid, that S. PAUL, tho' he was an *Inſpired Writer*, yet was a *Bad Diſputant*. Which laſt being ſo Impious an Aſſertion, that a Chriſtian muſt abhor it at firſt hearing, it remains that the other part of Our Dilemma is neceſſarily to be Allowed; that is, it muſt be Allowed, that S. PAUL throughout his Diſcourſe about Juſtification in the Epiſtle to the *Romans* do's take *Faith* (when he attributes Juſtification to it) in oppoſition to the *Law*, or the *Works of the Law*.

XII. Secondly, in reſpect of the Epiſtle to the *Galatians*.

And ſince it is (I think) univerſally agreed, that S. PAUL's Diſcourſe about Juſtification in the Epiſtle to the *Galatians*, is of the ſame Nature, i. e. was writ on the ſame Occaſion and to the ſame End, with that to the *Romans*; hence without any more adoe it may alſo be very Rationally inferr'd, that our Apoſtle takes *Faith* in the ſame ſenſe, in his Epiſtle to the *Galatians* as he do's in his other to the *Romans*. However, for the Reader's fuller Satisfaction and Conviction, I ſhall proceed to prove the ſame, by the like Unexceptionable way of Arguing I make uſe of in reference to the Epiſtle to the *Romans*. We may then well look on *Gal.* 5. 1—6. as the place where S. PAUL draws up, and briefly enforces, the Concluſion of his Diſcourſe about Juſtification contain'd in that Epiſtle. His Words are theſe: *Stand faſt therefore in the Liberty wherewith Chriſt hath made Us free, and be not intangled again with the Yoke of Bondage. Behold, I PAUL ſay unto you, that if ye be Circumciſed, Chriſt ſhall profit you Nothing. For I teſtify again to Every man that is Circumciſed, that he is a Debtor to do the Whole Law. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the Law: ye are fallen from Grace. For we*

thro'

thro' the Spirit wait for the hope of Righteouſneſs by Faith. For in Jeſus Chriſt, neither Circumciſion availes any thing, nor Uncircumciſion, but Faith which (*worketh*, or rather) *is perfected by Love.* Here we have v. 1. *the Liberty wherewith Chriſt has made us Free* oppoſed to the *Yoke of Bondage* of the Law; and v. 2. *Chriſt* oppoſed to *Circumciſion*; and v. 4. Juſtification by *Chriſt* oppoſed to *juſtification by the Law*: from which (to mention no more) it is evident that S. PAUL here in his Concluſion underſtands *Faith* as oppoſed to the *Law*. And therefore it follows according to the Rules of Logick, that He underſtands *Faith* in the ſame ſenſe, in the Premiſes from which he draws this Concluſion, that is, throughout his Diſcourſe of Juſtification in this Epiſtle, whenever he attributes Juſtification to It.

XIII. Juſtification by *Faith* in oppoſition to the *Law of Nature*, is included under Juſtification by *Faith* in oppoſition to the *Law of Moſes*.

As for Juſtification by *Faith* in oppoſition to the *Law of Nature*, it is Virtually included in the Doctrine of Juſtification by *Faith* in oppoſition to the *Law of Moſes*. For if Juſtification is not to be attain'd by the *Law of Moſes*, then according to the Argument called *à majore ad minus*, it is much leſs to be attain'd by the *Law of Nature*, as being inferior to the *Law of Moſes*. Wherefore S. PAUL, with great Wiſdom, in his Diſcourſes Actually and Profeſſedly inſiſts upon proving, that No Fleſh is juſtified by the *Law of Moſes*; leaving it to be thence inferr'd, that conſequently much leſs can any one be juſtified by the *Law of Nature*. Beſides it do's not appear, that the Gentiles depended much upon their being juſtified by the *Law of Nature*. The Great Error They, even when they were converted to the Faith, were apt to be ſeduced into by the Judaizing Teachers, was too Great an Admiration of the Jewiſh Law; which (as is above obſerved) was the Principal or Sole Occaſion of S. PAUL's Diſcourſes about Juſtification. Wherefore the Principal or Onely Buſineſs of the Apoſtle was to ſhew, that we are juſtified by *Faith* without the *Law of Moſes*. Accordingly this Propoſition, in exact conformity to the Rules of Right Reaſoning, makes the Concluſion in S. PAUL's Diſcourſes about Juſtification; and conſequently *Faith* muſt be underſtood in oppoſition to the *Law of Moſes*, in the Premiſes or other parts of the ſaid Diſcourſes.

XIV. It is ſhewn from S. PAUL's *Diſcourſes themſelves*, that therein he do's not take *Faith* in oppoſition to *Good works*.

And this will be yet further Confirmed, by ſhewing from theſe Diſcourſes themſelves and S. PAUL's other Writings compared

compared together, that it can't be Rationally supposed, that S. PAUL in his Discourses of Justification understands *Faith* in opposition to *Good Works*, or *Works proceeding of Faith*. I shall begin with comparing two remarkable Texts, both contain'd in the Epistle to the *Galatians*, and so in One of the Epistles wherein S. PAUL professedly treats of Justification. The Texts are these: *Gal.* 5. 6. *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love*: and *Gal.* 6. 15. *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature.* In the former of these Texts, when the Apostle says, that it is *Faith Working by Love*, that *availeth*, viz. unto Justification, thereby it is sufficiently clear to an Unprejudic'd Understanding, that the Apostle attributes Justification, not to *Faith* simply, but as it *workes by Love*, and consequently to such *Works* as well as to *Faith*. And this is clearer from the latter of the Two Texts, wherein our Apostle uses a *New Creature* as equivalent to *Faith Working by Love*; and asserts that it is the becoming *a New Creature*, that in Christ Jesus *avails* unto Justification. But now it is evident from other Writings of S. PAUL, that by *a New Creature*, or, which is the same, *a New Man*, He understands a Christian considered, not only as indued with *Faith* in Christ, but also as adorned with *Good Works*. Thus *Ephes.* 4. 20, &c. *But ye have not learned Christ, if so be that ye have heard him, and have been taught by him, as the Truth is in Jesus; that ye put off concerning the Former Conversation, the OLD MAN, which is corrupt according to the deceitfull Lusts; and be Renewed in the Spirit of your Mind, and that ye put on the NEW MAN, which after God is Created in Righteousness and true Holiness. Wherefore putting away Lying, speak every Man Truth with his Neighbour: — Be ye angry and Sin not, &c. — Let him that Steals, Steal no more, &c.* S. PAUL here speaks to them which already professed and had *Faith* in Christ; and tells them, that if they had *learn'd Christ*, and had *been taught, as the Truth is in Jesus*, i. e. if they had a True Notion of the Gospel, and of the Means to attain Justification thereby, they were to know, that in order hereto it was not Sufficient to Believe in Christ, but they were also to *put off the OLD MAN*, and to *put on the NEW MAN*, i. e. to lay aside their former Evil Courses, and to practise all Christian Duties; and to this end he gives them

them Exhortations and Directions in relation to Christian Duties, and herewith takes up the remaining part of the Epistle to the *Ephesians*. The like description of being *a New Man*, we find *Coloss.* 3. 10. with the Context afore from *v.* 1. and after to *Chap.* 4. 6. From these places it is evident, that to the making up of a *New Creature* in the sense of our Apostle, there concurs Good Works as well as Faith. And therefore it plainly follows, that when S. PAUL saith, that it is the being *a New Creature*, which avails in Christ Jesus to Justification, he thereby ascribes Justification to Good Works as well as to Faith.

XV. A further proof of the Same.

But there is remaining another Text, which will make the matter still more clear, namely 1 *Cor.* 7. 19. *Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God.* Here *the Keeping of the Commandments of God* is expressly mentioned by S. PAUL, as that which avails to our Justification. Since then it is thus evident from the Texts already cited out of S. PAUL's Writings, that he do's attribute Justification to *Good Works* as well as *Faith*, it necessarily follows, that either He must be allowed to take *Faith* in opposition to the *Works of the Law*, (primarily of Moses, secondarily of Nature) whenever he attributes Justification to Faith *without* Works, or else it must be supposed, that the Apostle contradicts himself; a Supposition to be abhorr'd by All Christians.

XVI. S. PAUL's *mean esteem* of *Faith* without *Good works.*

That our Apostle esteem'd and taught *Works of Piety* to be a Necessary part of the Condition of Justification, might be further largely proved from the *6th* and *9th* Chapters of the Epistle to the *Romans*, as also from *Rom.* 2. 6 — 16, and particularly *v.* 13. But I shall rather observe, that so far is our Apostle from attributing Justification to *Faith*, considered simply in it self, and distinct from other Christian Virtues, that he makes No account of It in this sense, as appears from 1 *Cor.* 13. 2. *Tho I have All Faith, so that I could remove Mountains, and have no Charity, I am nothing.* Whereas some pretend, that S. PAUL here speaks only of a *Miraculous Faith*, or a Faith whereby Miracles were wrought, not of a True Perfect Faith, this is altogether frivolous and absurd. For (as the late Learned Bishop *Bull* has observed) first, S. PAUL expressly speaks here of *All* Faith, and consequently of a True Faith. *2ly.* A Miraculous Faith is the Highest

Degree of Faith. For he that ſo far believes the Goſpel, and truſts in Chriſt, as that by his Faith he can perform the Greateſt Miracles, ſurely He has Faith (conſidered ſimply as Faith, and diſtinct from Charity or the Love of God) in the Higheſt Degree. So that they who grant, that a Miraculous Faith do's avail nothing of it ſelf with God, do thereby grant, that no Faith whatever, conſidered barely in it ſelf, do's avail any thing to our Juſtification. The Truth of what is here ſaid concerning a Miraculous Faith, is clear from the Meaning of the Apoſtle, which is this: "Tho' I have *All* "Faith, even to *That Degree* of It, whereby *Miracles* are "wrought, and that too the *Greateſt* Miracles, ſuch as is the "*Removing of Mountains*; yet if I have not *Charity* alſo, *I am* "*nothing*, viz. in the ſight of God, i. e. ſuch a Faith avails nothing to my Juſtification. 3*ly*. It is granted that S. PAUL here ſpeaks of a True Evangelical Charity; and therefore it is requiſite to underſtand Him as ſpeaking alſo of other True Evangelical Gifts, and conſequently of a *True Evangelical Faith* conſidered in it ſelf and diſtinct from Charity. For it is evidently S. PAUL's deſign in this Chapter to magnify or ſet forth the Excellency of Chriſtian Charity. But it would amount to a very Poor, and indeed No, Commendation of Charity, to ſay that it is Preferable to a *Falſe* or *Imperfect Faith*; (and ſo of the other Chriſtian Gifts of Knowledg and Prophecy.) 4*ly*, and laſtly, it is confeſs'd, that in the laſt verſe of this Chapter S. PAUL ſpeaks of a *True* and *Perfect Faith*, and therefore it muſt be allowed, that he ſpeaks alſo of the Same in the beginning of the Chapter, ſince it is one continued Diſcourſe: otherwiſe we muſt make the Apoſtle to diſcourſe Incoherently. And beſides in this very laſt verſe, S. PAUL expreſsly gives the Preference to *Charity* before the *Faith* here mention'd, and conſequently before a *True and Perfect Chriſtian Faith*. His words are: *And now abideth Faith, Hope, Charity, theſe three: but the Greateſt of theſe is Charity.* And if ſo, then it can't be reaſonably ſuppos'd, that S. PAUL attributes Juſtification to *Faith*, excluſively of *Charity*. For were we juſtified by Faith Alone, and diſtinct from Charity, then Faith, and not Charity, would be the Greateſt.

XVII. Concluſion of the *Second* way to find out S. PAUL's True Meaning.

And thus I have here laid before the Reader out of S. PAUL's *Own Writings*, what is abundantly ſufficient to convince

vince an Unprejudiced Person, that the Apostle, when he ascribes Justification to Faith, takes Faith in opposition to the Works of the Law, not to Works of Christianity.

XVIII. A *Third* way to find out S. PAUL's True Meaning, by considering, first the Doctrine of S. *Peter* concerning Justification.

III. There is yet a Third way to find out this to be the True meaning of S. PAUL in his Doctrine of Justification, namely, by considering what hapned after the writing of S. PAUL's Epistles, and more particularly in reference to his Discourses of Justification. We learn then from *Irenæus* (*lib.* 1. *cap.* 20.) that the Arch-heretick *Simon Magus* among other Impious Doctrines taught, that "such as trusted in him and "his (*Selene* or rather) *Helena*, as being in a state of Liberty, "might do what they would: for that Men were to be saved "of his *Grace*, and not by *Works of Righteousness*." Hence it appears, how the *Solifidian* Doctrine was started by the Hereticks in the very First Age of Christianity. And it is with great probability thought, that they wrested S. PAUL's Discourses about Justification to patronize this their Heresy; forasmuch as we learn in general from the forementiond *Ireneus*, that they did wrest S. PAUL's Writings to countenance and confirm their wild and extravagant Assertions. Moreover, since it is agreed by the Best Commentators, that the Second Epistle of S. *Peter* was written against some of the Followers of *Simon Magus*, it is very likely, that S. *Peter* had a particular regard to the forementiond Doctrine of the *Simonians*, viz. that *We are saved or Justified by Faith or Grace, not by Good Works*, when he says, that in S. PAUL's Epistles *are some things hard to be understood, which they that are Unlearned and Unstable wrest, as they do also the other Scriptures, unto their Own Destruction.* And this Opinion is the more confirmed by S. *Peter*'s exhorting expresly to *add to our Faith* (as insufficient of it self to Justification) *Virtue; and to Virtue, Knowledg; and to Knowledg, Temperance; and to Temperance, Patience; &c.* concluding that if we *Do these things, we shall never fall, &c.* 2 *Pet.* 1. 5—10.

XIX. Secondly, the Doctrine of S. *John* concerning Justification.

It is also observed by the Reverend and Learned D. *Grabe*, that S. *John*'s First Epistle was written in opposition to the Impious Heresies of *Simon Magus* and his Followers; and that in *Ch.* 3. *v.* 7. of the said Epistle the Apostle S. *John* has a particular regard to the forementiond Doctrine of the *Simonians*, concerning Justification by Faith alone. The Words of S. *John* in the place forecited are these: *Little Children, let no man de-*

ceive you: He that do's Righteouſneſs, is Righteous, even as he is Righteous. Theſe Words are the more Remarkable, as being uſher'd in by the Apoſtle with a ſpecial Exhortation to *take care of being Seduced or Deceived.* And the full Import of them is this: *You, for whoſe Eternal Welfare I have the moſt tender Concern, I warn you in a ſpecial manner to take care, that ye be not Seduced as to the matter of Juſtification or becoming Righteous in the ſight of God: you are by no means to hearken to thoſe who teach, that you are juſtified, or accounted Righteous before God, only by Faith or Grace, in oppoſition to Works of Righteouſneſs. I plainly tell you on the contrary, that He only that do's Righteouſneſs is Righteous or juſtified; and ſuch an One is Righteous, even as Chriſt is Righteous, namely by doing Righteouſly, and by being accounted Righteous, not only before Men, but before God alſo.*

XX. Thirdly, the Doctrine of S. *James* concerning Juſtification.

Add hereunto, that it is the Tradition of the Antients, that the Epiſtle of S *James* was profeſſedly writ, as to that part of it which relates to Juſtification, againſt Such as Wreſted S. PAUL's Diſcourſes to the Defence of the Doctrine of Juſtification *by Faith without Good Works.* And indeed was there no ſuch Tradition, yet the Matter is (as Biſhop *Bull* obſerves) ſelf-evident. For how ſhould ſuch an Error obtain among thoſe Chriſtians, with whom S. *James* diſputes, but by a wrong Underſtanding of S PAUL's Diſcourſes. A more Rational account of the Riſe of this Error can't be given. Wherefore, what can be more Reaſonable, than that we ſhould interpret S. PAUL's Meaning as to Juſtification, by that Diſcourſe which S. *James* writ on purpoſe to ſhew the True Meaning of S. PAUL therein? Now it is well known, that S. *James* excellently proves *Ch.* 2. 14 — 26. that *a Man is juſtified by Works, and not by Faith only.* Whence it follows, that S. PAUL alſo, when he ſays, *we are juſtified by Faith*, muſt thereby denote, that we are juſtified by Faith, *Without the Works of the Law*, as he ſometimes expreſsly explains himſelf; not *without Good Works proceeding of Faith*, which are the Works denoted by S. *James*, and which, as proceeding of *Faith*, S. PAUL do's comprehend under the Word *Faith*, in his Diſcourſes of Juſtification. That S. *James* underſtands Good Works proceeding of Faith, is evident from theſe expreſſions: *Even ſo Faith, if it hath not Works, is Dead being Alone*, v. 17. and v. 18. *I will ſhew thee my Faith by my Works*; and v. 20. *Faith without Works is Dead*; as alſo from the Inſtances he mentions to prove that

Abraham

Abraham and *Rebecca* were justified by Works. For the Works mention'd by him, as Those whereby *Abraham* and *Rebecca* were justified, were Works proceeding of Faith in God. And indeed this single Distinction between Works *proceeding* and *not proceeding* of Faith, fully shews the Entire Harmony between the two Apostles S. PAUL and S. JAMES, and consequently the True Difference between the Right and Wrong Interpretation of S. PAUL's Discourses about Justification. S. PAUL asserts that we are justified by *Faith*, *without the Works of the Law* (viz. of *Moses* or *Nature*) considered exclusively of Faith or the Grace of God; and S. *James* do's not ~~there~~ assert the contrary. What S. *James* teaches, is this, that we are justified, not *by Faith only*, but also *by Works*; and S. PAUL teaches the same, whilst he teaches that what avails to Justification, in Christ Jesus or according to the Terms of the Gospel, is *Faith working by Love*, whereby (as is above observed) he understands the same as *a New Creature*, and so under the word *Faith* comprehends also *the Keeping of the Commandments of God*, as proceeding of Faith. Nay, as S. *James* saith, that the *Faith* of Abraham *was made perfect by* his *Works*, (*Ch.*2.22.) so that expression of S. PAUL, which is commonly render'd, *Faith which worketh by Love*, may (as has been above intimated) Better, viz. more agreeably to the Import of the Word, and exactly agreeable to the Doctrine of S. *James*, be render'd *Faith*, *which is made to have an Energy or Efficacy* (namely to Justification) *and so is perfected by Love*. Once more, S. *James*'s making choice of the same Instance (viz. *Abraham*) to prove Justification by Works, as S. PAUL do's to prove Justification by Faith, plainly shews, that S. *James* design'd thereby to illustrate the True Meaning of S. PAUL to be this, that *Abraham* was justified by *Faith*, not *exclusively* of Good Works proceeding of Faith, but as *comprehending* the same in a Figurative Sense.

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XXI. Objections against the *True* exposition of S. *James*'s Doctrine answered.

As to what some pretend, that S. *James* speaks not of a *True* Faith, this is apparently absurd. For (as Bishop *Bull* observes) the Apostle approves *Ch.*2.*v.*19. of the *Faith* he is speaking of, as a *Good* Faith. *Thou Believest, that there is One God; thou dost Well*, says the Apostle: which surely he would not have said of a Counterfeit Faith. Besides *v.* 24. the Apostle owns, that We are justified *partly* by Faith: but surely He can't mean that we are justified so much as *partly* by any Faith

but

but a *True* Faith. It is urged, that the Apoſtle ſpeaks of ſuch a Faith, as is found even in the *Devils* themſelves, and therefore not of a True Faith. But this is no Good Conſequence. For ſurely the Devils may have True Faith conſider'd ſimply as to the Nature of Faith. And not only Reaſon, but our Apoſtle confirms the ſame. For it is evident that the Faith which he aſſerts the Devils to have, is the ſame Faith which he ſays in the former part of the ſame verſe, that the Man that has it, *do's Well* in having it. 'Tis indeed to be obſerved, that ſuch a Faith, tho' a True Faith in it's own nature, yet is of no Benefit to the Devils, becauſe it is not accompanied in them with Charity or the Love of God. Nor is it any Virtue in them, tho' it be in Men, for this plain reaſon; *viz.* becauſe the Object of Faith or Things to be Believed are apprehended by the Devils (on account of the Excellency of their Faculties) with ſo great and undeniable Evidence, that they *cannot but* Believe them, and ſo it is *no Virtue* in them, to Believe them, as it is in Men; to whom the ſame appear not with an *Irreſiſtible*, tho' with a *Sufficient* Evidence. Again, whereas ſome pretend, that S. *James* ſpeaks of Juſtification *before Men* only, and not *before God*, this likewiſe carries in it Great Abſurdity. For how can we reaſonably ſuppoſe any One in that Age to have been ſo Senſeleſs as to have maintain'd that we are Juſtified or ſhewn to be Juſt *before Men* by Faith Only, when Faith by the Conſent of All is an *Inward Act* of the Mind or Heart, and not to be diſcern'd by Men, but by Outward Works agreeable thereto. Beſides, it is plain from v. 14. where S. *James* ſaith, *What do's it profit, my Brethren, tho' a man ſay he has Faith, and have not Works? Can Faith ſave him?* from this laſt clauſe, *Can Faith ſave him?* it is (I ſay) plain that S. *James* ſpeaks of Faith in reference to Salvation; and conſequently in reference to Juſtification *before God*. Much more might be added to ſhew the weakneſs of thoſe Objections, that are made uſe of againſt the expoſition above given of the Doctrine of S. *James* concerning Juſtification *by Works*, and not *by Faith only*; but it would ſwell this Treatiſe beyond the proper bounds of a Proœmial Diſcourſe, and therefore having taken notice of the moſt conſiderable, I muſt content my ſelf to refer the Reader for his fuller Satisfaction to Biſhop *Bull*'s excellent Treatiſe of Juſtification, ſtiled *Harmonia Apoſtolica*, particularly Chap. 2. of his latter Diſſertation; and in Ch. 1.

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and 3. of the same Dissertation, the Reader will find the Insufficiency of some other ways to Reconcile the seeming Repugnancy of the two Apostles, taken notice of by the same Learned Prelate.

XXII. The sum of what has been said, concerning the *Third* way of finding out S. PAUL's True Meaning.

The sum of what has been alledged under this third Way of discovering the True Meaning of S. PAUL's doctrine concerning Justification by Faith, is this: that since the three Apostles, S. *Peter*, S. *John*, and S. *James*, in those parts of their Writings, which were design'd against such as in their Times put a wrong Interpretation on S. PAUL's Discourses about Justification, do All of them plainly assert the Necessity of *Good Works* as well as *Faith* to Justification, hence it is but Reasonable to suppose, that S. PAUL in his said Discourses did understand *Faith*, not exclusively of *Good Works proceeding of Faith*, but only exclusively of such *Works as proceeded not of Faith*.

XXIII. Our *Saviours* Doctrine concerning Justification.

IV. I shall take notice but of One Way more to find out the True Meaning of S. PAUL, and that is by considering, what before him *Our Blessed Lord and Saviour himself* taught in reference to Justification. And here I shall first shew, that Our Saviour plainly taught, that *Faith*, considered in it self, and as a Single Virtue distinct from other Christian Virtues, is not sufficient to justify us. To this purpose are those remarkable Words of our Saviour in his Excellent Sermon *Mat.* 7. 21—23. *Not every one, that says unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that do's the Will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out Devils? and in thy name done many Wonderfull Works? And then will I profess unto them, I never knew you: depart from me ye that work Iniquity.* These Words deserve our Greater Notice, because herein Christ expressly describes what will be done at the Last Judgment, and consequently in Our Justification, at least in the most principal and momentous part thereof which is then to be transacted. Now in these Words Christ plainly teaches us, that a True Faith, yea the Greatest Degree of True Faith, is not sufficient of it self without Obedience and Good Works, to obtain Admittance into the Kingdom of Heaven. For surely He that acknowledges Christ to be *Lord*, and as such, desires of Him *Eternal Life*; nay do's withall

withall *prophesy*, and *work Miracles*, even *cast out Devils* themselves *in the Name of Jesus*; He (I say) must be supposed to have a True and Perfect Faith, properly and distinctly so called. And yet Christ plainly tells us, that He will not at the Last Day accept unto Justification even Such an One, endued with so Great a Degree of True Faith, if he is not also adorn'd with Good Works. Only He shall *enter into the Kingdom of Heaven*, that *do's the Will* of God which is in Heaven: To the same purport concerning the Necessity of Good Works to Justification, are the Words immediately following those above-cited, wherewith our Blessed Saviour concludes his whole Sermon, *Matt.* 7. 24 — 27. and many other Sayings of our Blessed Saviour might be also alledged to the same purpose. But it will be sufficient to mention only One more, viz. *Matt.* 12. 37. *For by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.* In this Text Our Blessed Saviour teaches us in express terms, that we are to be *justified* by Our *Words*, which is abundantly enough to overthrow the False Interpretation of S. PAUL's Doctrine; for if we are justified by our *Words*, thence it necessarily follows, that we are not justified by *Faith only*. But surely from these Words of our Saviour it may also be truly inferr'd, that we are justified by our *Works* also, as well as *Words*; forasmuch as according to their Own Nature, and so according to the Universal Consent of Mankind, *Works* are esteem'd, in all cases of Judicature, of more Weight than *Words*. Since therefore our Blessed Saviour has taught us in express terms, that we shall be justified by our *Words*, it may thence be truly inferr'd, according to the Argument *à minore ad majus*, that we shall be justified also by our *Works*; tho' S. *James* had not expressly taught us so. And these Words of our Blessed Saviour are the more Remarkable, because herein it is expresly said, that we shall be *justified* by our Words; and so thereby is clearly shewn the Weakness of that Distinction used by some, that Good Works are indeed necessary, as well as Faith, to Our *Salvation* but not to our *Justification*; forasmuch as tho' we can't be *saved* without Good Works as well as Faith, yet we are *justified* by Faith Alone. For in plain contradiction to this Distinction, we are here taught by Truth it self, the Blessed JESUS, that we are not *justified* by Faith Alone; forasmuch as we are here expresly taught, that we are *justi-*

fied

fied (partly) also by our Words. In short therefore, since such is the Doctrine of *Christ* himself, it can't be supposed by a Christian, that an *Apostle of Christ* should preach a Doctrine contradictory to that of Christ's; and therefore it must be acknowledged, that when S. PAUL attributes Justification to *Faith*, he do's not take *Faith* in its proper and distinct acceptation, but under it comprehends All the Fruits of Faith, and consequently *Good Thoughts*, *Words*, and *Works*; and in this Figurative and Comprehensive sense opposes it only to such *Works as flow not from Faith*.

XXIV. Two Observations more in reference to the finding out of S. PAUL's True Meaning.

To what has been said, may be added this Observation of Bishop *Bull*, viz. that *Justification by Faith without Works* is mention'd by *No Inspired Writer, but* S. PAUL; and by S. PAUL *only in his Controversial Disputes with the Enemies of the Gospel*, who either maintain'd that Justification is to be attain'd *some other way* than by the Gospel, (which, as is above observed, was the Case of the Unbelieving Jews) or else not by *that alone*, (which was the Case of the Judaizing Christians.) Whence it follows that by *Faith* S. PAUL understands the Whole *Gospel-Covenant*, when he attributes thereto Justification; and do's by no means take *Faith* in contradistinction to *Good Works*, which make up One Part of the Condition required in the Gospel to be perform'd by Us in order to Justification: forasmuch as the taking it in this sense would be quite foreign to his purpose. Hereto may be added another Observation of the same most Judicious Prelate, viz. that the *Works*, which S. PAUL excludes from Justification, are by him stiled, either simply *Works*, or else *Works of the Law*, but never *Good Works*. Whereas, having mention'd *Eph.* 2. 9. such Works, barely under the name of *Works*, he immediately subjoins by way of opposition v. 10. *For we are his Workmanship, created in Christ Jesus unto* (N. B.) *GOOD WORKS, which God has before ordain'd that we should walk in them*: where we see the Apostle mentions *GOOD WORKS*, as what we are created unto in Christ Jesus, i. e. as what are necessary to Salvation or Justification according to the Terms of the Gospel.

XXV. Some Reasons why S. PAUL chose to make use of the word *Faith*.

Now the Reasons why S. PAUL chose thus to express himself in these his Discourses about Justification, by the word *Faith*, seem to be principally these Two. First, Because *Faith* is the *Root* of All other Christian Virtues, and so

of our whole Evangelical Righteouſneſs, or of that Righteouſneſs which is accepted by God in Chriſt unto Juſtification. Secondly, Becauſe *Faith* do's in the very Notion of it denote *Grace*, and ſo exclude *Merit*, and that (as Biſhop *Bull* obſerves) on this threefold account. Firſt, foraſmuch as *Faith* ſuppoſes a Call or Revelation, vouchſafed of God's meer *Grace* or Favour to a Man, before that He pays that Obedience to God, which is denoted by the Word *Faith*. Secondly, foraſmuch as *Faith* ſuppoſes, not only a bare Revelation of the Divine Will, but alſo ſuch Promiſes *Graciouſly* made by God, as ſtrongly excite and animate to the Performance of the Will of God ſo revealed; and which far exceed the ſtrict and adequate Reward of ſuch our Obedience ariſing from *Faith*. Inſomuch that this our Obedience or Piety being thus owing to the Greatneſs of God's Gracious Promiſes, it is therefore to be aſcribed to God as being the Firſt and Principal Author of it, by Graciouſly vouchſafing Us ſo Great and Precious Promiſes. Thirdly and laſtly, the word *Faith* excludes *Merit*, becauſe *Faith*, inaſmuch as it reſpects the Promiſes Freely made by God to Us, do's import that we are to expect the Reward of our Obedience, only of the *Grace* and Favour of God, who was pleaſed freely to make us ſuch Promiſes; and conſequently that even upon Our Obeying the Goſpel we are not to expect Juſtification or Eternal Life, by virtue of the *Intrinſick Worth* or *Merit* even of ſuch our Evangelical Obedience, but only by virtue of the *Promiſe* and *Covenant Graciouſly made* to and with Us by God in Chriſt.

XXVI. In what ſenſe the *Firſt Reformers* and the *Church of England* teach, that we are *juſtified by Faith only*.

Of the Two Reaſons aſſigned in the foregoing Paragraph for S. PAUL's chooſing to denote the Whole Condition required on Man's part in the Goſpel in order to Juſtification, by the word *Faith*, the latter is alſo the Reaſon, why the Firſt Reformers choſe to uſe the like Expreſſion, viz. of being *Juſtified by Faith only*, in their Controverſial Diſputes with the Papiſts againſt the Doctrine of *Merit*. For that the Firſt Reformers, when they teach that we are *juſtified by Faith only*, thereby mean (not that we are juſtified by Faith, not by *Good Works*, but) that we are juſtified by the *Grace of God*, not by the *Condign* or *Adequate Merit* even of Our own Good Works, is evident from the Firſt and moſt Celebrated Publick Confeſſions of the Reformed Churches; and agreeable thereto is the Doctrine of the *Church of England*; as the Learned Biſhop

Bull

Bull has largely shewn *Chap.* 18. *num.* 6. of the Latter Dissertation of his *Harmonia Apostolica*, and confirmed in his *Examen Censuræ, Resp. ad Animadv.* 13. and in his *Apology* Sect. 5. 6.

XXVII. The *True* Reasons why S. PAUL excludes the *Works of the Law* from Justification.

Having above shewn, what is the True Meaning of S. PAUL's Doctrine concerning *Justification by Faith*, and that therein *Faith* is opposed to the *Works of the Law*: it may be of good use to take notice here, what are the *True* Reasons why S. PAUL asserts that *No man can be justified by the Works of the Law*. And these Reasons respect either the *Whole* Law, i. e. the *Moral* as well as *Ritual* part of it, or else only the Ritual part. As to the Reasons, which respect only the *Ritual* part of the Law, there is no dispute about them among Christian Writers, and so they need not be here insisted on. But it is controverted, what are the True Reasons which respect the *Whole* Law, *Moral* as well as *Ritual*.

XXVIII. First, from the Law's Defect or Want of *Forgiving Grace*.

The True Reasons then which respect the *Whole* Law (considered Carnally or according to the Letter, and so in opposition to the Gospel, as it was considered by the Jews) are drawn by S. PAUL from it's twofold Defect of *Grace*, viz. both *Forgiving* and *Assisting* Grace. And first as to it's Defect of *Forgiving* Grace, the Sum of the Apostle's Argument on this head is drawn up by Bishop *Bull* in this Syllogism:

No one can be justified by the Law of Moses in the Court of Divine Judicature, who is guilty of such Sins, as the Law of Moses allows *no Pardon* for in the Court of Divine Judicature:

But All Men (as well Jews as Gentiles) are guilty of such Sins, as the Law of Moses allows *no pardon* for, in the Court of Divine Judicature:

Therefore No Man (neither Jew nor Gentile) can be justified by the Law of Moses in the Court of Divine Judicature.

The *Major* Proposition is clear. In the *Minor* there are two things implied. First, that there are some Sins, which the Law of Moses allows *no pardon* for, in the Court of Divine Judicature. And this is no other than what is expresly asserted by S. PAUL in his Sermon to the Jews of *Antioch* in *Pisidia* (*Acts* 13. 38, 39.) *Be it known unto you therefore, Men and Brethren, that thro' this Man* (i. e. Jesus) *is preached unto you the Forgiveness of Sins; and by Him All that believe are justified from All things, from* (N.B.) *which ye could not be justified by the*

Law of Moſes. Secondly, The other thing implied in the *Minor* is, that All Men are Guilty of ſuch Sins, as the Law of Moſes allows no Pardon for. And this is what S. PAUL largely proves from *Rom.* 1. 18. to *Rom.* 3. 28.

XXIX. Secondly, from the Law's Defect as to *Aſſiſting Grace*; namely,

The other ſort of Argument, made uſe of by S. PAUL to prove, that No one can be juſtified by the Law, and which reſpects alſo the Whole Law, is drawn from the Defect of *Aſſiſting* Grace, which is either *Outward* or *Inward*. By *Outward* Aſſiſting Grace is denoted the *Promiſe of Eternal Life*; by *Inward*, the *Gift of the Holy Spirit*. Both which the *Moſaical Covenant* was deſtitute of, conſidered (in the ſenſe it was taken by the Jews, and therefore conſidered in, by our Apoſtle, viz.) in contradiſtinction to the *Goſpel* or *Evangelical Covenant*.

XXX. The *Promiſe of Eternal Life*.

As to the Defect of *Outward Aſſiſting* Grace, or the *Promiſe of Eternal Life*, S. PAUL touches upon this *Gal.* 3. 12. *And the Law is not of Faith; but, the Man that do's them, ſhall live in them*: i. e. (as Biſhop *Bull* paraphraſes the Text) "The "Law neither requires *Faith*, nor promiſes ſuch things as re- "quire *Faith* properly ſo called, (this being *the Evidence of* "*things not ſeen*, *Hebr.* 11. 1.) for it promiſes only ſuch *Bleſ-* "*ſings*, as fall under our Senſes, and belong to this Life. As "to the Life to come it ſpeaks not a Word, nor do's it excite "us to Piety by Any Promiſes of ſuch a Life; but it requires "us to Do what it commands, without adding the Encourage- "ment of any Such Promiſe: it only ſays, *Thou ſhalt live*, viz. "an Happy and Proſperous Life here upon Earth, as appears "from *Lev.* 18. 5." But the Apoſtle is more clear to this purpoſe, v. 21. of this ſame Chapter, which runs thus: *If there had been a Law given, which* (N. B.) *could have Given Life, verily Righteouſneſs ſhould have been by the Law.* "Now a Law (as Biſhop *Bull* obſerves) "is ſaid to *Give* what it promiſes. And "therefore the Meaning of this Text is: If the Law had con- "tain'd in it the Promiſe of Eternal Life, then even by the "Law Men might have attain'd True and Spiritual Righteouſ- "neſs, or True and Perfect Juſtification, i. e. ſuch as is join'd "with the Gift of Eternal Life. But the Caſe is quite other- "wiſe: the Law contains Promiſes relating only to this Life, "and therefore can neither bring Men to True Piety, nor "give them Perfect Juſtification." To the ſame purpoſe is *Ch.* 7. v. 19. of the Epiſtle to the *Hebrews*, (which is with great probability

probability attributed to S. PAUL) where the Gospel is stiled *the Bringing in of a Better Hope*, inasmuch as in it is revealed what gives ground for the *Hope of much Better things*, than were promised in the Law. Which Interpretation of the Text last cited is confirmed by *Hebr.* 8. 6. where our Saviour is said expressly to be *the Mediatour of a Better Covenant, which was established upon Better Promises.*

XXXI. And the *Gift of the Holy Spirit.*

As to the Defect of the Law in respect of *Inward Assisting* Grace, or the Gift *of the Holy Spirit*, our Apostle frequently speaks of this. On this account it is, that 2 *Cor.* 3. 6. he stiles by consequence the Ministration of the Law, the Ministration *of the Letter*; and in express terms v. 7. *the Ministration of Death written and engraven in stones*: namely, not only because it's Precepts were for the most part External, but also and chiefly because they were proposed only Externally, or to the Outward Man, being not accompanied with any force or efficacy of the Spirit, which might penetrate into the Inward Man and to the very Heart. On the Contrary, Our Apostle v. 6. stiles by Consequence the Gospel, the Ministration *of the Spirit*, viz. because it's Precepts are, not only Spiritual in their Own Nature, but also accompanied with the Power of the Holy Spirit, imprinting them Inwardly on the Hearts of Men. Whence the Gospel received by the *Corinthians* is said by Our Apostle 2 *Cor.* 3. 3. to be *the Epistle of Christ, written not with Ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the Heart.* In the same sense is the Gospel, in opposition to the Law, stiled *Rom.* 8. 2. *the Law of the Spirit of Life in Christ Jesus*; namely, inasmuch as the Spirit is both promis'd in the Gospel, and also do's inseparably accompany it. Once more, *Gal.* 3. 14. our Apostle opposes the *Blessings of Abraham* to the *Curse of the Law*, mention'd in the foregoing verse, and then in the latter end of the same v. 14. expounds the *Blessing of Abraham* by *the Promise of the Spirit.* Whence it appears that the Promise of the Holy Spirit was that Great Privilege of the Evangelical Covenant, wherein consisted it's Chief Excellency above the Law or Mosaical Covenant.

XXXII. That the Law is excluded by S. PAUL from Justification, as being *Impossible to be kept*, a False Notion.

Such are *Truly* the Arguments, whereby S. PAUL proves, that *by the Works of the Law shall no flesh be justified.* It remains now only to observe in short the Error of Those, who think, S. PAUL's Reasoning against the possibility of being Justified

fied by the Law proceeds on this Hypothesis, that the Law of Moses was given to the Jews, as a Law requiring and obliging, under the penalty of Eternal Death, to the *Most Absolute* Obedience, so as to make no Allowance for the Least Slip, at Any time; and consequently was Impossible to be Observed. The Falseness of which Opinion will appear from these Considerations.

XXXIII. Which is proved as to both the Respects, wherein the Law may be considered.

The Law of Moses can be considered but only in a twofold respect, either *Carnally* or *Literally*, as it was an Instrument of the Jewish Polity or Civil Administration; or *Spiritually*, as it had *a shadow of Good things to come*. In this latter Sense, it is no other than the Gospel veiled under Types, and therefore can't be such a Law as is above supposed, since the Gospel is confessedly not such a Rigid, but a Gracious Institution. And in the former Sense, it is plain that the Law of Moses was no such Law of most Perfect and Absolute Obedience; forasmuch as first therein are allowed Sacrifices for the Expiation of several Sins, as may be seen *Numb.* 15. 22—29. But to *allow Pardon for Sins*, and to *Exact a Perfect Obedience*, are things inconsistent. Secondly, so far was the Law of Moses from requiring a Perfect Unerring Obedience, that several things were indulged them *because of the Hardness of their Hearts*. This our Saviour expressly tells us, as to Polygamy and Divorce, *Matt.* 19. 8, &c.

XXXIV. This Opinion not supported by *Gal.* 3. 10.

The Patrons of the Erroneous Opinion we are speaking of, found it chiefly on *Gal.* 3. 10. *For as many as are of the Works of the Law, are under the Curse: for it is written, Cursed is Every one, that continues not in All things, which are written in the book of the Law, to do them.* Here they suppose the expression, *to continue in All things*, to denote a most Perfect and Unerring Obedience; which being impossible to be performed by Us mortals, they further suppose Our Apostle thence to infer the Impossibility of being Justified by the Law. But the forementioned Expression can't be reasonably supposed to denote such an Unerring Perfect Obedience, it being inconsistent with the Divine Justice to *require* of Us, what is *Impossible* for us to perform. Besides he is esteem'd to fulfill or *do All* required by the Law, who do's not willingly or wittingly transgress the same; of which we shall give some Instances by and by. Besides, as Bishop *Bull* has observed, the Apostle's Argument do's not imply that *No man can continue*

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in All things that are writ in the Book of the Law to do them; as appears by putting the Apostle's Argument into a Syllogistical form thus:

Whosoever continues not in All things that are writ in the Book of the Law to do them, is Cursed:

But as many as are of the Works of the Law, do not continue in All things &c.

Therefore as many as are of the Works of the Law, are Cursed.

The Apostle speaks expresly of *those, who are of the Works of the Law*, i. e. who seek to be justified by the Law, either thro' ignorance or contempt of the Grace of the Gospel; and these he opposes (v. 9.) to *those that are of Faith*, i. e. who believe the Gospel, embrace the Grace thereof, and so partake of the Blessing of *Abraham*, the Promise of the Holy Spirit, that thereby they might be enabled to fulfill the Law, and so to avoid the Curse thereof, v. 14. As to *those who are of the Works of the Law*, the Apostle do's indeed intimate, that they *neither had continued, nor could continue in All things &c.* but as to *those who are of Faith*, the Apostle intimates no such thing, either here or any where else in his Writings; nay, on the contrary he frequently asserts the Possibility of Fulfilling the Law, particularly *Rom.* 8. 4.

XXXV. Nor yet by *Deut.* 6. 5.

But there is another Text, from which the Defenders of the Opinion we are still speaking of, endeavour to infer, that by the Law of Moses is required an Unerring Perfect Obedience. It is *Deut.* 6. 5. *Thou shalt love the Lord thy God, with All thy heart, with All thy soul, and with All thy strength.* But surely this Text (as Bishop *Bull* observes) makes entirely against them, and quite overthrows their Opinion. For when God requires no more of us, than that we should love him with All our Heart, with All our Souls, and *with All our Strength*, 'tis manifest, that thereby he requires nothing *beside or above our strength*, namely assisted with that measure of Grace, which he is ready to vouchsafe unto Every one. And surely we may All of Us obey God *with All our strength*, since it is a manifest contradiction to say, that we *can't do* so far forth as we *have strength to do*. Besides, God promises, that he would Enable them to do, what he here requires of the Israelites to do, *viz.* that he would *Circumcise their Heart, that they might love him with All their Heart &c.*

Deut.

Deut. 30. 6. Lastly, we have the Testimony of God himself in Sacred History, that there have been Those, who have so loved him. Thus it is said of King *Josiah*, that *he turned to the Lord with All his heart, and with All his soul, and with All his strength, according to* (N. B.) *ALL the Law of Moses*, 2 Kings 23. 25. So it is said of *David*, that *he followed God with All his heart, to do that only which was right in his Eyes*, 1 Kings 14. 8. So in the New Testament it is said of *Zacharias* and his wife *Elizabeth*, that *they were Both Righteous before God, walking* (N. B.) *in ALL the Commandments and the Ordinances of the Lord Blameless*. From these instances we may learn, both what is the True Meaning of *Loving and Serving God with All Our Heart &c.* and of *Continuing in All things that are written in the Law to do them*, and that by neither of these expressions is denoted an Absolute Unsinning and so *Impossible* Obedience, but on the contrary such an Obedience as has been Actually performed, and therefore is *Possible* to be performed by All. To conclude this head, if we look upon the Law in contradistinction to the Gospel, or according to the Letter, it is evident that S. PAUL was far from thinking it *Impossible* to be performed, since he expresly tells us of Himself, that *touching the Righteousness which is of the Law*, he was *Blameless*. *Phil.* 3. 6.

XXXVI. The Conclusion. And thus I have, in this Procemial Discourse, laid before the Reader, what I judg'd requisite to give him a Clear Notion of S. PAUL's True Meaning, as to his Doctrine of *Justification by Faith*. For his Fuller and Entire Satisfaction herein, I refer him to the Excellent Writings of that late most Learned Prelate Dr *Bull*, viz. His *Harmonia Apostolica*, together with the two other Tracts wrote in Defence of it, and entitled, one *Examen Censuræ*, the other *Apologia pro Harmonia &c.* Writings most highly Worthy and Requisite to be Carefully Read and Weighed by All Students in Divinity.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

THE PREFACE.

THE Learned in Chronology place the writing of this Epistle *A. D.* 57, or in the beginning of *A. D.* 58, that is, about Five years after the writing of the Epistles to the *Thessalonians*. So that it is certain, This is placed First of All St *Paul's* Epistles, not as being First in order of Time, but on some other account; namely, either as being written to the Inhabitants of *Rome*, the First or Chief City of the *Roman* Empire, or else as being of Principal Use and Excellency as to the Doctrine therein contain'd.

I. The *Time*, when this Epistle was written.

It was written to preserve the New Converts of *Rome*, from being seduced by the *Judaizers*. And the Occasion of it being the same with that of the Epistle to the *Galatians*, hence there is a Great Affinity between them; the Doctrine of Justification by Faith or the Gospel without the observance of Circumcision or other Legal Rites, which is Briefly handled in the Epistle to the *Galatians*, being more Largely and Fully discuss'd and establish'd in this to the *Romans*. And indeed it seems agreed by the Learned in Chronology, that these Two Epistles were Both written in the same year, only some will have that to the *Galatians* writ First, others this to the *Romans*, the Largeness of This being the Reason of the Shortness of That.

II. The *Occasion* of it.

That *Corinth* was the Place, whence it was written is scarcely to be doubted, not barely on the Authority of the Subscription at the End, but rather because what is there said, is very Agreeable to what is said in the Epistle it self, *Ch.* 16. v. 1, 23. compared with 2 Tim. 2. 4. and 1 Cor. 1. 14.

III. The *Place*, whence it was written.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

TEXT.

ΚΕΦ. α'.

ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς Ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, (2 ὃ προεπηγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,) 3 περὶ

TRANSLATION.

CHAP. I.

PAUL, a ſervant of Jeſus Chriſt, a * called Apoſtle, ſeparated unto the Goſpel of God. 2 (Which he had promiſed afore by his Prophets in the Holy Scriptures,)

τοῦ

ANNOTATIONS.

(*a*) The thread of the ſenſe from *v.* 1. to *v.* 7. (leaving out what is inſerted by way of Parentheſis) runs thus: *Paul, a ſervant of Jeſus Chriſt, a called Apoſtle, ſeparated to the Goſpel of God — concerning his Son — Jeſus Chriſt our Lord, — to All that be in Rome &c.*

(*b*) Tho' δοῦλος Ἰησοῦ Χριστοῦ do's literally import no more than is applicable to Every ſincere Chriſtian, yet it ſeems to be uſed here by St *Paul*, (as alſo by St *James* ch. 1. v. 1. and by St *Peter*, 2 Epiſt. ch. 1. v. 1. and St *Jude*, v. 1.) in a more reſtrain'd ſenſe, ſo as to denote *a Miniſter of Jeſus Chriſt*, as being One, who has in a more ſpecial manner *given up himſelf to the Service of Chriſt*. In this ſenſe the Expreſſion has a due Emphaſis, in reference to the deſign of St *Paul* to ſet forth his Authority: whereas it has no ſuch Emphaſis, if it be underſtood to denote no more than his being *a Chriſtian*.

(*c*) Κλητὸς is an Adjective, not a Participle: and therefore κλητὸς Ἀπόστολος is properly to be rend'red, not *call'd to be an Apoſtle*, but rather *a called Apoſtle*, i. e. One made an Apoſtle by the Immediate Call of Chriſt himſelf. Thus as to the literal ſignification of the word κλητὸς, it is render'd in our Tranſlation v. 6. *the Called*. And as to the Import of the Expreſſion, κλητὸς Ἀπόστολος, if it be conſidered, what the Judaizers were wont to object againſt S. *Paul*'s Apoſtleſhip, and that this Epiſtle to the *Romans*, as well as that to the *Galatians*, were writ chiefly againſt the Judaizers; 'twill appear reaſonable to think, that κλητὸς Ἀπόστολος is here deſign'd by S. *Paul* to comprehend in ſhort, what he expreſſes more fully *Gal.* 1. 1. by Ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ· and conſe-

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

PARAPHRASE.

THE INTRODUCTION.

Chap. I. (a) PAUL, a (b) Servant *in a Special manner, that is, a Minister* of Jesus Christ, *and that of the Highest Rank, being a* (c) Called Apostle, *i. e. made an Apostle by the immediate Call of Christ himself; and to say All that can be said or required More to establish the Authority of my Apostleship, being* separated (d) *even from my Mother's womb* unto the *preaching of the* Gospel of God, (2 Which *Gospel contains no New Doctrines repugnant to the Will of God made known in the Old Testament, but only a more Clear Revelation of His Divine Will, and a Completion of what* He had promised afore by his Prophets in the Holy Scriptures: *which is a proof of it's being what I say it is, namely the Gospel of*

I. St *Paul* begins with briefly intimating to the *Romans* the Greatness of his *Apostolical Authority*, the Greatness of *our Blessed Saviour*, whose Apostle he was; the Nature of the *Gospel* he preached; and lastly, *the Ground of his Writing* to them; namely, as being more especially *the Apostle of the Gentiles*.

ANNOTATIONS.

consequently that the Interpretation given by me in the Paraphrase is agreeable to S. *Paul's* meaning. Indeed in this sense the word κλητος has a Great Force, whereas in the other sense it seems superfluous. For whosoever is a True Apostle of Christ, is duly *called to be an Apostle*; but Every one that is duly called to be an Apostle, is not an Apostle called immediately by Christ himself, or in short *a Called Apostle*. Compare *Gal.* 1. 15 — 19 and 2. 6 — 11.

(d) Whosoever considers the aforemention'd affinity between the Epistles to the *Romans* and *Galatians*, and what great occasion S. *Paul* had to establish in both the Authority of his Apostleship, by All the Arguments he could; will I suppose be easily induced to allow, that αφωρισμενος εις ευαγγελιον *Rom.* 1. 1. is to be expounded by, ὁ Θεὸς ὁ ἀφορισας με ἐκ κοιλιας μητρος μου — ἱνα εὐαγγελιζωμαι, *Gal.* 1. 15, 16. Further, it is observable, that S. *Paul*, in order to establish his Authority, do's in effect frame an Ascending Climax thus: *Paul*, a *Minister* of *Christ*; not an *inferior Minister*, but an *Apostle*; not an Apostle *at second hand*, but an Apostle *called immediately by Christ himself*; nay, not only *called in due time*, but also *separated even from my Mother's womb* to the Apostleship. For the fuller understanding the Force of which last Clause, it is to be remembered, that as

TEXT.

τῦ υἱοῦ αὐτῦ (τῦ γενομένου ἐκ σπέρματος Δαβὶδ, κατὰ σάρκα. 4 τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, (5 δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως, ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ. 6 ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χρι-

TRANSLATION.

3 Concerning his Son, (who was made of the Seed of David, according to the Flesh;

4 Who was *defined the Son of God with Power, according to the Spirit of Holyness, by the Resurrection from the Dead, *namely*) Jesus Christ our Lord,

(5 By whom we have received Grace and Apostleship to the obedience of the Faith *concerning his Name, among All *the Gentiles.

6 Among whom are also ye, God.)

ANNOTATIONS.

the Jews seem to have had a more than ordinary Esteem for the Prophet *Jeremiah*, (as may be gathered from *Matt.* 16. 14.) so this Special Esteem seems to have been founded on God's Special designation of Him to the Prophetical Office, even before he was born. *Before thou camest forth out of the womb, I sanctified thee and ordain'd thee a Prophet* —*Jer.* 1. 5. Hereupon St *Paul* acquaints the Jewish or Judaizing Converts at *Rome*, that he was likewise *separated unto the Gospel*, namely *from his Mother's womb*; (as he explains himself to the *Galatians*,) which, together with his being immediately called by Christ himself, was an undeniable Proof of his being an Apostle of the very Highest Rank, that could be.

(e) *Matth.* 1. 1. & 9. 27. & 15. 22. & 20. 30 & 21. 9, 15. & 22. 42. &c.

(f) In reference to this matter, we have the testimony of *Gregory Nyssen*: τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τὸ ἅγιον, ἢ τὸ τοῦ Πνεύματος, καὶ ἡ τοῦ Ἁγίου Κλῆσις, πανταχοῦ τῆς χωρὶς ἐφαρμόζεται. *Orat.* 1. *contr. Eunom. pag.* 57. *edit. Paris.* 1615. Agreeably whereto many Learned Commentators and others do understand the Divine Nature of Christ to be denoted by the word *Spirit*, *Marke* 2. 8. and 1 *Tim.* 3. 16. *Hebr.* 9. 14. and 1 *Pet.* 3. 18. and lastly in the Text we are upon. And on the first of the forecited Texts, viz. *Mark* 2. 8. *Grotius* has cited several passages of the Primitive Fathers, wherein they likewise stile Christ *the Spirit* or *Holy Spirit*, or the like. And the Learned Dr *Grabe* in his *Spicileg. Sec.* 2. *Tom.* 1. *pag.* 130. has also observed, that Christ is by one *Celsus*, a Christian, stiled *the Holy Spirit*, according to the way of speaking, used indeed in the First Ages of Christianity, but scarce heard of after the Third Age, and the Rise of the *Arian* Heresy. For that it was *sometimes* used even after the Third Age, is evident from some Testimonies cited by *Grotius* on *Mark* 2. 8. Moreover, it is agreed by All (I think) that are not *Socinians*, that in *Rom.* 9. 5. this expression, *as concerning the Flesh*, not only denotes Christ's Humane Nature, but also that he had another, namely a Divine Nature, express'd by those words in the latter part of the Text, viz. *who is over All, God blessed for ever.* It seems therefore but reasonable to suppose, that the same expression, *concerning the Flesh*, is here (*Rom.* 1. 3.) apply'd to Christ in the same sense; and consequently that this expression (*v.* 4.)

concerning

PARAPHRASE.

of God,) 3 Concerning his Son, (who, according to the Flesh *or as to his Humane Nature,* was made *or born* of the *Royal* Seed of David, *and is therefore stiled in Scripture* (*e*) *the Son of David*; 4 Who, according to the Spirit of Holiness, *i. e. as to his* (*f*) *Divine Nature, in respect whereof he is essentially an Holy Spirit, and therefore may be very properly, and actually is* (*f*) *both in Scripture and by the Primitive Writers, stiled the Spirit, or the Holy Spirit, or the like,* was (*g*) declared, *i. e. most distinguishingly and plainly declared to be* the Son of God *in the highest Sense of the phrase; this, I say, he was defined to be, as by other means, so* (*h*) with Power, *i. e. after the most Powerfull and Convincing manner,* by the (*i*) Resurrection from the Dead: *the Person I speak these Great things of, is)* JESUS Christ our Lord, (5 by whom I have received (*k*) *the extraordinary* Grace *or Favour of being entrusted with the* Apostleship, *more especially to this end, namely to bring* to the Obedience of the Faith concerning his Name, *i. e. to the embracing of the Gospel, more peculiarly the Doctrine of Justification by Faith in his Name, such as are duly disposed* among All the Gentiles: 6 Among whom, *viz. Gentiles,* are also ye *of Rome,* the Called of Jesus Christ,

ANNOTATIONS.

concerning or *according to the Spirit of Holiness,* is used by the Apostle to denote the Divinity of Christ. Add hereto, that 'tis certain from several passages that could be cited, that the Primitive Fathers use the phrase κατὰ σάρκα to denote Christ's *Human Nature*; and since it is not to be doubted, but they took this expression from this and other places of St *Paul,* hence it is plain that they understood St *Paul* to use the same phrase in the same sense. And if so, then the *Antithesis* will require that by κατὰ πνεῦμα ἁγιωσύνης should be denoted Christ's Divine Nature. Whence it follows, that the Apostle calls Christ (v. 3.) *the Son of God* in the highest Sense of the phrase, namely as he is the Son of God by Nature: of which more in Note (*i*).

(*g*) Ορισθέντος is derived from ὁρίζομαι or ὁρίζω, a word used by Mathematicians primarily, and in imitation of them by Philosophers and others, to signify as much as, *most accurately to distinguish the Nature of things.* So that St *Paul* seems by the word here used by him to denote, that our Saviour's Divinity was as plainly and distinctly made known by his Resurrection, as the Nature of a Triangle is by it's Definition, or the like.

(*h*) See *Ephes.* 1. 19, 20 and *Act.* 17. 31. with 1 *Cor.* 15. 4, &c.

(*i*) The Resurrection of Christ is an undeniable Proof of his being *the Son of God by Nature,* inasmuch as it is such a Proof of his being the *True Messiah*; to whom the Incommunicable Properties of the Deity are attributed in the Scriptures. Hence what we are truly to understand by *Psalm* 2. 7. (applyed by St *Paul* to Christ's Resurrection *Act.* 13. 33.) we may learn from *Justin Martyr,* who in his Dialogue with *Tryphon,* having cited that place of the Psalmist, immediately adds: Τὸν χρόνον αὐτὸ λέγων γεγενῆς τοῖς ἀνθρώποις, ἐξότου ὁ γνώσις αὐτὸ ἤμελλε γεγενῆσθαι. The meaning whereof is, that Christ is there said *to be begotten at his Resurrection,* because thereby it was evidently *made known* that He was the *True and Only-begotten of the Father.* (*k*) See *Ephes.* 3. 2, 7, 8.

(*l*) See

TEXT.

σοῦ.) 7 πᾶσι τοῖς οὖσιν ἐν Ρώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς, ἁγίοις· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. 9 Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ Εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, 10 πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, (εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ) ἐλθεῖν πρὸς ὑμᾶς. 11 Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆναι ὑμᾶς· 12 τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. 13 Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο) ἵνα καρπόν τινα σχῶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 Ἕλλησί τε καὶ βαρβάροις,

TRANSLATION.

the Called of Jesus Christ.)

7 To All that be in Rome the Beloved of God, * the Called, the Saints: Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God thro' Jesus Christ for you All, that your Faith is spoken of throughout the whole World.

9 For God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that I * constantly make mention of you,

10 Always in my prayers making request (if by any means now at length I might have a prosperous journey by the Will of God) to come unto you.

11 For I long to see you, that I may impart unto you some Spiritual gift, to the end you may be established,

12 That is, that I may be comforted together with you, by the mutual Faith both of you and me.

13 Now I would not have you ignorant, Brethren, that oftentimes I purposed to come unto you, (but have been let hitherto) that I might have some fruit among you, even as among other Gentiles.

14 I am a Debtor both to

σοφοῖς

ANNOTATIONS.

(l) See note *i* on 1 *Thess.* 1. 2. (m) See *Luke* 2. 1. (n) Our English word *Constantly*, as it is commonly used, seems very fitly to answer the Apostle's meaning

PARAPHRASE.

Christ, *i. e. who have been called to the Profession of Christianity. Where-*
re according to the more Special Commission of my Apostleship, I write
his Epistle) 7 to All that be in Rome *Professours of Christianity, and*
of that Body, to which now belong those Titles formerly given to the
ews, such as are these; the Beloved of God, the Called, the Saints.
race and Peace, *i. e. All Blessings Spiritual and Temporal be* unto you,
om God our Father, *as the Fountain of them*, and *from* the Lord Jesus
hrist, *as the Channel thro' which they are conveyed to Us.*

II. Saint *Paul* acquaints the *Romans*, with his Great Desire to *come unto them.*

8 *The* First *thing I shall acquaint you with, is that* I thank my God
hro' Jesus Christ for you (*l*) All, *whether Jewish or Gentile Converts*,
hat your Faith, *as being Inhabitants of Rome, esteemed the Empress*
the World, is spoken of throughout (*m*) *the whole Roman Empire*,
mmonly styled the Whole World. 9 For God is my Witness, whom
serve with my Spirit, *i. e. with the Whole bent of my Mind, and*
ith All sincerity in *preaching* the Gospel of his Son, that I *fail not*
) constantly, *as the times of my Devotion return*, *to* make mention
you, 10 Always in my Prayers making *it my particular* request
if by any means now at length I might have a prosperous journey by
he will of God) to come unto you. 11 For I long to see you, that
may impart unto you some (*o*) Spiritual Gift, to the end that you
eceiving it from Me, who preach justification by Faith in Christ in op-
osition to the Works of the Law, may be established *thereby in the*
True Faith of Christ, so as not to be seduced by the Judaizers to the ob-
servation of the Legal Rites, as necessary to Salvation, 12 (*p*) that
s, that I may be comforted together with you, by the mutual Faith
oth of you and me, *i. e. by our mutual perseverance in the True Faith*
f Christ. 13 Now *as for these reasons I long to see you, so further*
would not have you ignorant, Brethren, that oftentimes I *have*
ctually purposed, *or set a time* to come unto you, (but have been let
itherto) that I might have some Fruit *of my Ministry* among you,
ven as among other Gentiles. 14 *Not that I have any Vain Conceit*
f my Own Abilities above others, but because I look on my self, as that
am a (*q*) Debtor, *i. e. in Duty bound by my special Commission to*
reach, as I have opportunity, the Gospel to the Gentiles of All kinds,
both

ANNOTATIONS.

ng by the Greek word ἀδιαλείπτως. For by doing a thing *Constantly*, we do not
sually mean, *never ceasing to do it at any time*, but only *not failing to do it at*
roper times. See Paraphrase on 1 *Thess.* 5. 17. (*o*) The Apostle uses this same
rgument, *Gal.* 3. 2.

(*p*) S. *Paul* seems here to use a piece of Rhetorical Artifice, mollifying what
e had said just before, concerning their need of being *established in the Faith*,
y seeming to recall it, and explaining it so, as to turn the end of his *longing to*
e them to this, viz. that they might mutually rejoyce in one anothers True
aith. (*q*) St *Paul* seems here to refer to *v.* 5. Compare also 1 *Cor.* 9. 16.

† τῶ

TEXT.

σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί. 15 Οὕτω τὸ κατ' ἐμὲ πρόθυμον, καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι. 16 Οὐ γὰρ ἐπαισχύνομαι τὸ † Εὐαγγέλιον.

Δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. 17 Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται, ἐκ πίστεως εἰς πίστιν. καθὼς

TRANSLATION.

the Greeks and to the Barbarians, both to the Wiſe and to the Unwiſe.

15 * Accordingly as much as in me is, I am ready to preach the Goſpel to you alſo that are at Rome.

16 For I am not aſhamed of the Goſpel. *

For it is the Power of God unto Salvation, to Every one that Believes, to the Jew firſt, and alſo to the Gentile.

17 For therein is revealed the Righteouſneſs of God, *by Faith unto Faith: as it is writ-

γὼς

ANNOTATIONS.

† Τῦ Χριστῦ is not read in the Beſt Antient MSS. as *Alexandrian*, *Clerm.* &c. nor yet in the moſt Antient Verſions, as *Vulgar Latin*, *Syriack* &c. nor yet in the Citations of *Tertullian*, *Origen*, *Chryſoſtom* &c. ſo that 'tis not to be doubted, but theſe words have been added by way of Explanation; eſpecially ſince τὸ εὐαγγέλιον alone v. 16. beſt anſwers to εὐαγγελίσασθαι v. 15.

(*r*) The Engliſh Particle *ſo* having ſeveral acceptations, I judg'd it proper, inſtead thereof to put here *accordingly*, as expreſſing more particularly the Apoſtle's meaning by the Greek word οὕτω, viz. that *according to* his Obligation as a Debtor to Greeks and Barbarians &c.—, he was ready to preach the Goſpel &c.

(*ſ*) See *Matt.* 10. 6. and 15. 24. *Luke* 24. 47. *Acts* 13. 46. and 17. 2.

(*t*) The word Ἕλλην properly denotes a *Greek*, but is here and frequently elſewhere made uſe of by S. *Paul* to denote *All the Gentiles* in general: and that, as it ſeems, either becauſe the *Greeks* were of moſt note among the Jews, at leaſt for Learning, or elſe becauſe their Language was the Common or more General Language then in uſe.

(*u*) There is ſcarce any Expreſſion in the whole Bible, that has more exerciſed the heads of Commentators and Interpreters, than this, δικαιοσύνη Θεοῦ ἐκ πίστεως εἰς πίστιν, more eſpecially as to the true meaning of theſe words, ἐκ πίστεως εἰς πίστιν. And yet methinks S. *Paul* himſelf has taken as it were particular care to explain his meaning here, by expreſſing it more fully *chap.* 3. *v.* 21. 22. For δικαιοσύνη Θεοῦ here, is there more fully expreſs'd χωρὶς νόμου δικαιοσύνη Θεοῦ: and ἐν αὐτῷ (i. e. in the Goſpel) here, is expreſs'd there by an equivalent νυνὶ *now*, viz. under the Goſpel: ἀποκαλύπτεται here, is explain'd by πεφανέρωται there: and ſo ἐκ πίστεως here, is fully explain'd by διὰ πίστεως Ἰησοῦ Χριστοῦ there: and laſtly, εἰς πίστιν here, is moſt clearly explain'd by εἰς πάντας πιστεύοντας there. The Paralleliſm between ch. 1. v. 17. and ch. 3. v. 22 &c. might be farther carried on: but what is already obſerved, is (I think) ſufficient to ſhew, that I have expreſs'd the Apoſtle's true meaning in ch. 1. v. 17. by rendring it agreeably to ch. 3. v. 22. *The Righteouſneſs of God by Faith unto Faith*, i. e. unto All that believe. This Interpreta-

tion

PARAPHRASE.

both to the Greeks, and to the *Reſt*, *to whom the Greeks have given the name of* Barbarians; both to the Wiſe *or Learned*, *as the Greeks eſteem themſelves*, and to the *Reſt eſteem'd by the Greeks* (*at leaſt comparatively with themſelves*) Unwiſe *or Unlearned*. 15 (*r*) Accordingly, as much as in me is, I am ready to preach the Goſpel to you alſo, that are at Rome. 16 For *whatever ſome may pretend and give out to the contrary*, *I aſſure you*, I am not *any ways* Aſhamed of *preaching* the Goſpel *Any where*, *no*, *not at Rome itſelf*.

SECTION I.

In this Firſt Section the Apoſtle fully inſtructs us as to the Doctrine of Juſtification itſelf. *He ſhews that* Juſtification *is to be attain'd only by* Faith, *i. e. by the Gracious Terms of the Goſpel*, (*viz. in oppoſition to Works done by the guidance of the* Law, *either of* Nature *or of* Moſes, *and conſidered excluſively of the* Grace of the Goſpel:) *that* Jews *as well as* Gentiles *ſtand in need of Juſtification by Faith*, *or the Grace of the Goſpel*; *and that by* Faith, *without* Circumciſion, *or the obſervance of Any other* Legal Rite, *the Gentile Converts are juſtified*, *as well as the Jewiſh Converts*; *and conſequently that the Latter have no reaſon to* Boaſt *over the Former in reſpect of* Circumciſion or the Law.

I. The *Righteouſneſs* accepted *of God unto Salvation*, both of Jew and Gentile, is in the Goſpel revealed to be *by Faith in Jeſus Chriſt*.

I ſay, *I am not any ways aſhamed of preaching the Goſpel*, *even at Rome itſelf*. For *whatever others may think of it*, *I am ſure* it is the Power of God unto Salvation, *i. e. it is the Powerfull Means appointed by God to bring men unto ſalvation*; *inaſmuch as the ſincere Belief of the Goſpel is inſeparably accompanied with the Grace or aſſiſtance of the Holy Spirit*, *enabling every true Believer to obſerve the precepts of the Goſpel*; *the obſervance whereof is ſufficient*, *without the obſervance of the Law or Legal Rites*, *to give a ſure title to ſalvation*, to Every one that believes, *Gentile as well as Jew*, *the only diſtinction made between Jew and Gentile under the Goſpel being this*, *that the Goſpel was to be preached* to the Jew (*ſ*) firſt, and *then* alſo (*t*) to the Gentile. 17 *'Tis*, *I ſay*, *thus the Power of God unto ſalvation*: for therein is revealed the Righteouſneſs *accepted* of God *without the obſervance of the Law*, *even the Righteouſneſs of God*, *which is* (*u*) by *the* Faith *of Jeſus Chriſt*, *and is applicable* (*u*) unto Faith, *i. e. unto All that believe without*

ANNOTATIONS.

on (if there was need) might be further confirmed, by obſerving alſo, that πίστιν ch. 1. v. 17. (not only anſwers to εἰς πάντας τοὺς πιστεύοντας ch. 3. v. 22. but likewiſe)

TEXT.

θὼς γέγραπται, Ο δὲ δίκαιος ἐκ πίστεως ζήσεται. 18 Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ, ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.

19 Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε. 20 Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα, καθορᾶται, ἥτε ἀΐδιος αὐτοῦ

TRANSLATION.

ten, The * Righteous ſhall live by Faith.

18 For the Wrath of God is revealed from Heaven, againſt All Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.

19 Becauſe that which may be known of God, is manifeſt among them: for God hath manifeſted it * unto them.

20 For the Inviſible things of Him, * even his Eternal Power and Godhead, from the Creation of the World are

δύναμις

ANNOTATIONS.

likewiſe) ſeems plainly ro refer to πανὶ τῷ πιστεύοντι ch. 1. v. 16. that is, in the verſe immediately before it. For the Apoſtle's Reaſoning here ſtands (I think) plainly thus: The Goſpel is the Power of God unto Salvation *to All that believe*, Gentile as well as Jew; for therein is revealed the Righteouſneſs of God by Faith *unto* (*Faith*, i. e.) *All that believe*, Gentile as well as Jew; for (as S. Paul adds ch. 3. v. 22.) *there is no Difference*. As to the Figurative manner of expreſſion, ſince S. *Paul* uſes *Circumciſion* for the *Circumciſed*, and *Uncircumciſion* for the *Uncircumciſed*; why may he not be here reaſonably ſuppoſed to uſe, by the ſame Figure, *Faith* for *him that has Faith*? Eſpecially if it be conſidered withall, how great an Admirer S. *Paul* appears to have been of the Beauty there is in words aptly anſwering one another; on which account he ſeems to have uſed ἐκ πίστεως εἰς πίστιν, rather than ἐκ πίστεως εἰς τὸν πιστεύοντα, namely εἰς πίστιν more aptly or neatly anſwering ἐκ πίστεως, than εἰς τὸν πιστεύοντα would have done. And for the like reaſon he might chooſe to uſe here ἐκ πίστεως rather than διὰ πίστεως; inaſmuch as ἐκ and εἰς anſwer one the other better than διὰ and εἰς. The reaſon why S. *Paul* might be ſo nice in his words here, might be the Conciſeneſs of Expreſſion he here makes uſe of, to deſcribe the Righteouſneſs of God he was ſpeaking of; it being the General Method to uſe Greater Accuracy in Conciſe Expreſſions. Now S. *Paul* having in the beginning of this v. 17. ſaid, that *the Righteouſneſs of God was revealed in the Goſpel*, he adds a conciſe and neat Deſcription of the ſaid Righteouſneſs, that it was ἐκ πίστεως εἰς πίστιν. For the words in the Original ought, I think, to be pointed thus: Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται, ἐκ πίστεως εἰς πίστιν: the Apoſtle here uſing the like method in placing his words as he do's in the forecited parallel place ch. 3. v. 21, 22. Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται — δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας — τοὺς πιστεύοντας. Now the placing of the words being the ſame in both Texts, 'tis reaſonable that the Pointing or Conſtruction ſhould be the ſame. Wherefore as the Apoſtle having ſaid, Ch. 3. 21. *Now the Righteouſneſs of God without the Law is manifeſted*, explains v. 22. what ſort of Righteouſneſs he means by adding, *Even the Righteouſneſs of God which is by the Faith of Jeſus Chriſt unto All — that believe*; ſo here ch. 1. v. 17. the Apoſtle having ſaid: *For the Righteouſneſs*

PARAPHRASE.

ut diſtinction: as it is written, *and ſo witneſſed long ſince by the Pro-bet Habakkuk ch. 2. v. 4.* The (*x*) Righteous ſhall live, *i. e. ſhall at-ain eternal Life or Salvation* by Faith. 18 *And this manner of juſti-ication by Faith in Chriſt, and not by the Works of the Law, is neceſ-ary for All*: for *as much as* the Wrath of God is *now by the Goſpel learly* revealed from Heaven againſt All Ungodlineſs and Unrighteouſ-neſs of Men, *whoſoever they be, whether Jew or Gentile*, who hold the (*y*) Truth in Unrighteouſneſs, *not living up to what they do or may know of the True Religion, or of that way of ſerving God, which is ac-ceptable to Him.*

II. The *Gentiles* ſtand in need of *Juſtification by Faith*, as being Great Sinners a-gainſt the *Law of Nature.*

19 *To begin with the Gentiles*; *they ſtand in need of Juſtification by Faith, as holding the Truth in Unrighteouſneſs*: becauſe that which may be known *of the Nature* of God, is manifeſt among them; for God has *all along* manifeſted it unto them. 20 For the Inviſible things of Him, (*z*) even his Eternal Power, and *other Attributes which make up* the Godhead, from the *very* Creation of the World are clearly ſeen, being

ANNOTATIONS.

Righteouſneſs of God is therein revealed, he ſubjoins What Sort of Righteouſneſs, *Even the Righteouſneſs of God*; for this is to be ſupplied as ſeems evident from the parallel place) *by Faith unto Faith.* Upon the whole therefore I think, that all that has been here offered, puts the True Intent of the Apoſtle in this Text, out of doubt.

(*x*) I have altered the word *Juſt* in our Tranſlation into *Righteous*, becauſe tho' they be both the ſame as to their Importance, yet the word *Juſt* (as being of a quite different ſound) do's not ſo plainly anſwer to the word *Righteouſneſs* in the beginning of the Verſe, as do's the word *Righteous*; whereas between the Engliſh words *Righteouſneſs* and *Righteous* there is the like Correſpondency, as between the Greek words uſed by the Apoſtle, δικαιοσύνη and δίκαιος; and conſequently the Apoſtle's manner of Reaſoning is by the word *Righteous* more clearly ſet forth in our Tranſlation, and more agreeably to the Original. For the like reaſon v. 20. inſtead of *without excuſe*, I have put, *Inexcuſable*, it more exactly anſwering to the Original word uſed here, and ch. 2. v. 1. where it is render'd likewiſe *Inexcuſable*, and where the Apoſtle ſeems plainly to have re-ferr'd to what he had ſaid in this ch. 1. v. 20. Which reference of the Apoſtle is if it were loſt in our Tranſlation, by rend'ring the Greek word, in one place *without excuſe*, in the other *Inexcuſable*; whereas the ſaid reference is much more plainly ſhewn, by uſing the ſame word *Inexcuſable* in both places.

(*y*) By *Truth* is here more peculiarly denoted the True Way of worſhipping and pleaſing God, either ſo far forth as it is diſcoverable by the Light of Na-ture, or as it is more clearly diſcovered by Revelation. In the firſt reſpect it re-fers to the Gentiles, in the other to the Jews.

(*z*) I have put, *Even his Eternal Power and Godhead*, immediately after, *the Inviſible things of Him*, as immediately relating thereto, and making the ſenſe more clear. And I have put *perceived* for *underſtood*; becauſe by this latter is generally denoted, what we *comprehend*, or have an adequate Knowledge of; whereas we are ſaid to *perceive*, what we only *apprehend*, as we do *the Inviſible things of God.* Nor do's the Greek word νοούμενα neceſſarily imply more than things *apprehended by the mind.* Compare *Wiſdom* chap. 13.

TEXT.

δυνάμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. 21 διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία. 22 φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν· 23 καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετραπόδων, καὶ ἑρπετῶν. 24 Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· 25 οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. 26 Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἵτε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες. 28 Καὶ καθὼς

TRANSLATION.

clearly ſeen, being * perceived by the things that are made; ſo that they are Inexcuſable.*

21 Becauſe that when they knew God, they glorified Him not as God, nor were thankfull; but became Vain in their imaginations, and their fooliſh heart was darkned.

22 Profeſſing themſelves to be Wiſe, they became Fools;

23 And changed the Glory of the Incorruptible God * for an image made like to Corruptible Man, and to Birds, and fourfooted Beaſts, and Creeping things.

24 Wherefore God alſo gave them up in the luſts of their own Hearts to Uncleanneſs, to diſhonour their Own bodies between themſelves:

25 Who changed the Truth of God for a Ly, and worſhipped and ſerved the Creature more than the Creator, who is Bleſſed for ever, Amen.

26 For this cauſe God gave them up to * Diſhonourable luſts: For even the Women did change the Natural uſe into that which is againſt Nature:

27 And likewiſe alſo the Men, leaving the Natural uſe of the Woman, burn'd in their luſt one towards another, Men with Men working that which is unſeemly, and receiving in themſelves that recompence of their Error, which was meet.

28 And like as they did

PARAPHRASE.

being (*z*) perceived by the things that are made; ſo that they are (*x*) Inexcuſable. 21 Becauſe that when they *thus truly* knew, *or at leaſt might have known*, God, they glorified him *not after ſuch a manner*, as *was ſuitable to the True* God, nor were thankfull *to Him, as their Creator and Preſerver*, but became (*a*) Vain in their imaginations, *i. e. gave themſelves to Idolatry*, and their fooliſh heart was darkned, *ſo as not to be ſenſible of their egregious Folly.* 22 Profeſſing *and aſſuming to* themſelves *the name of* Wiſe, they became *very Fools*; 23 and *for an undeniable proof of their Folly* changed the Glory of the Incorruptible God (*b*) for an Image made like to Corruptible Man; *nay*, and *to things below themſelves*, *viz.* to Birds, and fourfooted Beaſts, and Creeping things. 24 Wherefore God alſo gave (*c*) them up, *i. e. left them to themſelves*, in *or after* the luſts of their Own hearts to *run into* Uncleanneſs, *ſo as* to Diſhonour their Own Bodies between themſelves, *this being no other than* (*d*) *a ſuitable puniſhment for thoſe*, 25 Who *Diſhonoured God by their Idolatry*, *whilſt they* changed the Truth of God for a (*e*) Ly, *i. e. the True God for ſome Falſe God*, and worſhipp'd and ſerved the Creature more than (*or beſides, or inſtead of*) the Creator, who is Bleſſed for ever, Amen. 26 For this cauſe *I ſay*, *viz. their Diſhonouring the Nature of God by their Idolatry* (*repreſented in Scripture as Spiritual Uncleanneſs*) God gave them up to Diſhonourable Luſts. For even the Women did change the Natural uſe into that which is againſt Nature: 27 and likewiſe alſo the Men, leaving the Natural uſe of the Woman, burn'd in their luſt one towards another, Men with Men working that which is Unſeemly, and ſo receiving in *thus Diſhonouring* themſelves that Recompence *or Puniſhment* of their Errour *in Diſhonouring God by their Idolatry*, which was meet. 28 And like as they *had God*, *i. e. the Knowledge of God* (*v.* 19.) *but* did not, *by conſidering the Works of the Creation Search out the True nature of God, ſo far forth as it might be known to them, and conſequently may be*

ANNOTATIONS.

(*a*) 'Twould be endleſs to cite all the places of Scripture, which might be cited to illuſtrate the ſenſe here given of *becoming Vain*, or *Vanity* &c. it may ſuffice to mention one, viz. 2 *Kings* 17. 15, 16.

(*b*) As the Greek words ἤλλαξαν ἐν, do not literally denote, *changed into*, ſo this expreſſion is capable of a wrong Interpretation, and therefore I chooſe rather to render the Greek by, *changed for*. And 'tis obſervable, that both in v. 23. and 25. the Apoſtle uſes ἤλλαξαν or μετήλλαξαν ἐν, whereas v. 26. he uſes μετήλλαξαν εἰς, becauſe there is denoted properly *a change* of one thing *into* another.

(*c*) God is then ſaid *to give Men up*, when he withdraws his Grace from them, by being abuſed by them.

(*d*) This is excellently expreſſed v. 27. by the Greek word ἀντιμισθία.

(*e*) The word *Ly*, is plainly taken to denote an Idol, *Iſai.* 44. 20.

(*f*) The

TEXT.

οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· 29 πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· 30 ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· 32 οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγόντες, οὐκ ἐνόησαν ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν· οὐ μόνον δὲ οἱ πράσσοντες αὐτὰ,

TRANSLATION.

not * Approve to acknowledg God, God gave them over to a Reprobate mind, to do those things that are not decent:

29 Being filled with all Unrighteousness, fornication, wickedness, * inordinate desire, maliciousness: full of envy, murder, contention, deceit, * ill-nature:

30 Whisperers, backbiters, haters of God, * injurious, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, Covenant-breakers, without natural affection, implacable, unmercifull:

32 Who acknowledging * the Rule of Right, *which is* of God, did not perceive that they, who do such things are worthy of Death; and not only

ἀλλὰ

ANNOTATIONS.

(*f*) The verb δοκιμάζω signifies to *prove*, *search*, *try*, and to *approve* or *like*. It is also apparent, that S. Paul, who was peculiarly taken with the Beauty of an *Antithesis*, do's oppose ἀδόκιμον νοῦν to ἐδοκίμασαν. And therefore I have endeavoured in the Paraphrase to express the whole of what S. Paul might intend by these words; and in the Translation I have, as well as our Language will permit, preserv'd the Antithesis in the Original, by rendring ἐδοκίμασαν *Approved* or did *Approve*, in reference to ἀδόκιμον νοῦν, rendred a *Reprobate mind*, i. e. a mind uncapable or *unqualify'd for Approving* what it ought.—What the Heathens did not Approve, was this, τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει; which expression, tho' rendred Literally (viz. *to have God in Acknowledgment*) sounds harsh in our English tongue, yet carries in it a remarkable Emphasis. For that the Gentiles *had God*, i. e. had some Knowledge of God, the Apostle tells us v. 19—21. of this same Chapter; but their Fault was, that they did not so improve that *Knowledge*, as to *Acknowledge* or Honour God as they ought; which is what the Apostle denotes by this expression οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει.

(*g*) Πλεονεξία is used, as by other Writers, so by S. Paul, to denote not only Covetousness, but also Inordinate Lust; and therefore I have express'd it so, as to be applicable to both.

(*h*) It being evident, that the Apostle is here speaking of the Gentiles, it must necessarily follow, that by the τὸ δικαίωμα τοῦ Θεοῦ here mention'd, as acknowledged by the said Gentiles, is to be understood the *Law of Nature*, this being the only Law, which they could discover and acknowledg by the *Light of Na-*

ture

PARAPHRASE.

e ſaid not to (*f*) Approve to *have God in a due manner of Acknowledg-nent, i. e. not to* acknowledg God *after a due manner*; *ſo by a ſuitable uniſhment* God gave them up to a (*f*) Reprobate mind, *i. e. a mind verſe to ſuch Religious Reſearches or Contemplations, and ſo Unqua-fy'd for Searching out and Approving things Decent, and ſo leading hem* to do thoſe things, which are Not decent: 29 They being filled ith All Unrighteouſneſs, Fornication, Wickedneſs, (*g*) Inordinate de-re *whether in reſpect of Luſt or Wealth*, Maliciouſneſs; full of Envy, Murder, Contention, Deceit, Ill-nature: 30 Whiſperers, Backbiters, Haters of God *or His True Religion*, Injurious *to Men*, Proud, Boaſters, nventers of Evil things *or of New Arts of Debauchery*, Diſobedient o Parents, 31 Without Underſtanding *or Unconſcionable*, Covenant-reakers *or Falſe to their Words and Oaths*, without natural affection, mplacable, unmercifull: 32 Who acknowledginig the (*h*) Rule of ight which is of God, (*being written in the Heart of Every one by od, and ſo common to All Mankind, and diſcoverable by the Light of Nature or Human Reaſon, and thence ſtiled the Law of Nature*) did ot *make a due uſe of their Reaſon, ſo as by proper inferences from the aid Rule of Right acknowledged by them, to* perceive that they who do uch things *as be aforemention'd*, are Worthy of (*i*) Death, and not only

ANNOTATIONS.

ure or their Reaſon. And the Law of Nature is very fitly ſtiled τὸ δικαίωμα τ̃ Θεοῦ. It is ſtiled τὸ δικαίωμα, as being *a Rule of Right* or Moral Life, by he obſervance whereof, ſuch as enjoy not the Light of Revelation, ſhall be ju-ified for the ſake, and thro' the merits of Chriſt. It is ſaid to be τ̃ Θεοῦ, s being as it were *written in the Heart* of Every man by God himſelf, the Au-hor of our Reaſon, whereby we diſcover the Duties of Natural Religion. The nglish word *Judgment* might ſtand to anſwer the Greek δικαίωμα, if it be un-erſtood to denote *the Rule whereby One is to be judged*. But the ſaid word eing uſed more commonly in a different ſenſe, ſo as to denote either the ju-icial Proceſs or Examination, or the Sentence given thereupon, and generally e Puniſhments conſequent upon the ſaid Sentence, and the word *Judgment* eing uſed in ſome one of theſe latter acceptations in ch. 2. v. 2, 3. for theſe rea-ns I judg'd it better to uſe the word *Judgment* only in its more common ac-ptation, and inſtead thereof in this place to render δικαίωμα by *the Rule of ight* or *Righteouſneſs*, as beſt anſwering to the uſual way of rendring the other njugate Greek words, δίκαιος and δικαιοσύνη, in our Engliſh tongue, viz. by *ighteous* and *Righteouſneſs*.

(*i*) By *Death* here may be underſtood, not only Bodily Death, but alſo Puniſh-ent after Bodily Death in the other World. For that ſome of the Gentiles d ſome knowledge of ſuch Puniſhment, is plain from *Cicero* in his *Somnium ipionis*, and from *Plato* in his tenth Book *de Republ.* Now what was diſco-ed and perceived by ſome of the Gentiles, might have been by others of em, if they had made a due uſe of their Reaſon. That many of the above-ention'd Crimes were looked upon by many of the Gentiles, as worthy of Bo-ly Death, is too well known to need Proof.

† Dr *Mill*

TEXT.

ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσι. †

Κεφ. Β'. Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων. ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. 2 Οἴδαμεν δὲ, ὅτι τὸ κρῖμα τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. 3 Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρῖμα τοῦ Θεοῦ; 4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; 5 Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, 6 ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· 7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον· 8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ,

TRANSLATION.

ly they that do them, but also they that have pleasure in them that do them.

Chap. II. Therefore thou art Inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same things.

2 But we are sure, that the judgment of God is according to Truth, against them that do such things.

3 And thinkest thou this, O Man, that judgest them that do such things, and dost the same, that thou shalt escape the judgment of God?

4 Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?

5 But after thy hardness and impenitent heart, treasurest up unto thy self Wrath against the Day of Wrath, and of the Revelation of the Righteous judgment of God,

6 Who will render to Every man according to his Deeds:

7 To them, who by patient continuance in Well-doing seek for Glory and Honour and Immortality, * *God shall render* Eternal Life:

8 But unto them that are * of a Contentious temper, and do not obey the Truth, but obey Unrighteousness, * *shall be ren-*

θυμὸς

ANNOTATIONS.

† Dr *Mill* on the place has shewn, that the Reading here followed, is with great probability to be esteem'd as the True Original Reading; only the Doctor reads

PARAPHRASE.

only they that *actually* do them *themſelves*, but alſo they that have pleaſure in, *i. e. are any ways pleaſed with or Countenance* them that do them.

III. The *Jews* alſo being Great Sinners againſt the *Law of Moſes*, Can't be juſtified but *by Faith*: and this the Apoſtle ſhews, firſt more generally and covertly.

Chap. II. *By what I have ſaid of the Gentiles, I have made good what I laid down ch.* I. *v.* 20. *viz. that they are Inexcuſable*: Therefore *it will follow that* thou *likewiſe* art Inexcuſable, (*k*) O Man, whoſoever thou art that judgeſt *them as uncapable of being admitted into the kingdom of the Meſſias*. For wherein thou judgeſt *thus of* Another, thou condemneſt thy ſelf; for thou that judgeſt, doſt the (*l*) ſame things. 2 But *how partially ſoever thou mayſt judge of thy ſelf*, We are ſure that the judgment of God againſt them that do ſuch things, *be they Gentiles or others* is according to Truth, *i. e. moſt impartial and juſt, without any reſpect to Perſons*. 3 And thinkeſt thou this, *i. e. canſt thou upon due* (*m*) *Reaſoning with thy ſelf think this*, O man, that judgeſt *ſo hardly of* them, *i. e. the Gentiles*, that do ſuch things, and doſt the ſame; that thou *for being a Jew* ſhalt eſcape the judgment of God? 4 Or deſpiſeſt thou the Riches of his Goodneſs, *i. e. his Extraordinary Goodneſs to Thee a Jew above them Gentiles, in giving thee the Law, the Covenants, and the Promiſes*; and *deſpiſeſt thou the Riches* of his Forbearance and Long-ſuffering *towards thee*, not knowing, *i. e. not conſidering* that the Goodneſs of God *herein* leads, *i. e. tends and is deſign'd to lead* thee to Repentance? 5 But after thy Hardneſs and Impenitent Heart, *which will not ſuffer thee to embrace the Goſpel*, treaſureſt up unto thy ſelf Wrath againſt the Day of Wrath and of the Revelation *or Manifeſtation* of the Righteous judgment of God, 6 Who will render *at that day* to Every Man, *Jew as well as Gentile*, according to his Deeds; 7 *namely*, to them who by Patient Continuance in Well-doing ſeek for Glory and Honour and Immortality, (*n*) *God ſhall then render* Eternal Life: 8 But unto them that are (*o*) of a Contentious temper, and *ſo chiefly out of a Principle of Obſtinacy and Perverſneſs* do not obey the Truth *of the Goſpel*, but obey Unrighteouſneſs par-

ANNOTATIONS.

reads in the ſecond place πιθῶνται, whereas πειθομένοις not only better agrees with the other part of the verſe, but is confirmed by S. *Clemens Romanus*, who very likely peruſed the very Epiſtle ſent by S. Paul to the Romans.

(*k*) Hereby the Apoſtle with admirable dexterity denotes the *Jew*, without expreſsly naming him. See more in the reference (†) to v. 17.

(*l*) Of the Wickedneſs of the Jews ſee their Hiſtorian *Joſephus*, Book 6. cap. 26, 27. *of Jewiſh War*. (*m*) So λογίζῃ imports.

(*n*) I have expreſsly added, *God ſhall render* in v. 7. and, *ſhall be render'd* v. 8. not only that the Senſe may be clearer, but alſo that the Conſtruction, deſigned by the Apoſtle, might appear.

(*o*) Οἱ ἐξ ἐριθείας, is a neat and ſignificative expreſſion, denoting Perſons *born as it were of Contention*, and ſo of a *Contentious Temper* or *Nature*.

TEXT.

θυμὸς καὶ ὀργή· 9 Θλῖψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος· 10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. 11 Οὐ γάρ ἐστι προσωπολημψία παρὰ τῷ Θεῷ. 12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται. 13 Οὐ γὰρ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται, (14 Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος· 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ

TRANSLATION.

d'red Indignation and Wrath.

9 Tribulation and Anguish upon Every Soul of Man that doth Evil, of the Jew first, and also of the Gentile:

10 But Glory and Honour and Peace to Every Man that * doth Good, to the Jew first, and also to the Gentile.

11 For there is no Respect of Persons with God.

12 For as many as have sinn'd without * the Law, shall also perish without the Law; and as many as have sinn'd under the Law, shall be judg'd by the Law.

13 For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified,

14 (For when the Gentiles, who have not the Law, do by Nature the things contain'd in the Law, these having not the Law are a Law unto themselves:

15 Who shew the Work of the Law written in their Hearts, their Conscience also bearing witness, and their Thoughts * between themselves accusing

καὶ

ANNOTATIONS.

(p) Tho' νόμος may sometimes be taken to denote any Positive Law in opposition to the Law of Nature, yet here it seems to be all along taken by the Apostle particularly to denote the Mosaical Law.

(q) The expression, *written in their Hearts*, seems to denote no more than, *discoverable by the Light of Nature* or *Reason*.

(r) Συνείδησις *Conscience*, according to the literal import of the word, denotes a Mans being conscious or knowing within himself, that he has done, or has not done, what he is obliged by some Law.

(s) *Between themselves* or *one another*, i. e. One Thought (or Reasoning) Accusing them, viz. when they did Ill; and another Thought Excusing, or Pleading for them, viz. when they did Well.

† That

PARAPHRASE.

particularly in rejecting the Goſpel (*n*) *ſhall then be render'd* Indignation and Wrath. 9 *Nay 'tis obſervable, that at that Day of Wrath, the like method ſhall be followed in awarding Judgment upon Men, as was followed in offering the Goſpel to them. For as it has been ſaid chap.* 1. *v.* 16. *that the Goſpel is the Power of God unto Salvation, to every one that believes, to the Jew firſt and alſo to the Gentile; ſo at the Day of Wrath* Tribulation and Anguiſh *ſhall be* upon Every Soul of Man that doth Evil, *upon the Soul* of the Jew firſt, and alſo of the Gentile: 10 but Glory and Honour and Peace *ſhall be* to Every one that doth Good, to the Jew firſt, and alſo to the Gentile. 11 For there is no *other* Reſpect of Perſons with God, *no other diſtinction will then be made, than what I have already taken notice of, as to the Jews being Firſt conſidered in reſpect either of Reward or Puniſhment: God will by no means at the day of judgment ſhew any ſuch Reſpect to the Jews, above the Gentiles, as to puniſh the Gentiles for their Sins, but to let the Jews go unpuniſhed for their Sins.* 12 For *on the contrary* as many as have ſinn'd without (*p*) the Law *of Moſes*, ſhall alſo periſh without the Law *of Moſes, being judg'd by the Law of Nature, and puniſhed in ſuch a manner, as ſhall be agreeable to the Juſtice of God*; and *ſo likewiſe* as many as have ſinn'd under the Law, ſhall be judg'd by the Law. 13 For not the *bare* Hearers of the Law are juſt before God, but the Doers of the Law ſhall be juſtified: *which is Univerſally true in a ſenſe reſpectively adapted to the ſtate of Gentiles as well as Jews*: 14 For when the Gentiles, who have not the Law *of Moſes*, do by *the Light of* Nature the things contain'd in the Law, *and diſcoverable by the Light of Nature, i. e. the Moral Duties of the Law*, theſe having not the Law, are a Law unto themſelves, *i. e. have the Dictates of their Natural Right Reaſon for a Law unto themſelves*: 15 Who *accordingly* ſhew the Work of the Law (*which conſiſts in Commanding what is to be done or not to be done, and in Obliging to obſerve the ſaid Commands, or elſe in rendring Liable to Puniſhment: this is the work or buſineſs of Every Law, and conſequently of the Moſaical Law, and alſo of the Law of Nature itſelf, in reſpect of which laſt Law theſe ſeveral particulars are as it were*) (*q*) written in their Hearts, *their Natural Reaſon dictating to them what they ought to do or not to do,* their (*r*) Conſcience alſo bearing witneſs *to theſe Dictates of Reaſon, that they ought to be follow'd, and that they become liable to God's wrath and ſo to puniſhment in not following them*, and *conſequently* their Thoughts (*ſ*) between *or among* themſelves Accuſing or elſe Excuſing them, *according as they act Agreeably or Not agreeably to the ſaid Dictates of Reaſon or Law of Nature. Wherefore the Gentiles being to be judged at the laſt day, as they have or have not Lived Conformably to the ſaid Law of*

TEXT.

καὶ ἀπαλογουμένων) 16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κτ̀ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

17 † Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ, 18 καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, 20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· 21 ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; 22 ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν

TRANSLATION.

or else excusing *them*)

16 In the Day, when God shall judge the Secrets of Men, according to my Gospel, by Jesus Christ.

17 Now if thou art called a Jew, & restest on the Law, and makest thy Boast of God,

18 And knowest his Will, & approvest the things that are more excellent, being instructed out of the Law,

19 And art confident that thou thy self art a Guide of the Blind, a Light of them which are in Darkness,

20 An instructer of the Foolish, a teacher of Babes, who hast * a scheme of the Knowledg and of the Truth in the Law:

21 Thou therefore that teachest Another, teachest thou not thy self? thou that preachest a Man should not steal, dost thou steal?

22 Thou that sayst a Man should not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacriledge?

23 Thou that makest thy Boast of the Law, thro' Breaking the

ἀτιμάζεις;

ANNOTATIONS.

† That this is the True Original Reading, is abundantly confirmed by the Ancient MSS. and Versions, where it is found or followed, as appears from Dr *Mill*'s Various Readings on the place. To which may be added, that this Way of S. Paul's introducing the expres Mention of the *Jew*, namely with an *if*, or by way of supposition, carries in it a great deal of Softness, and so is very suitable to the Apostle's design: whereas the Common Reading, *Behold, thou art called a Jew &c.* carries in it a great deal of Bluntness, and an Air of Scorn in this case, and so seems not at all suitable to the drift of the Apostle. For it seems evident, that the Apostle endeavours in this Chapter with admirable Art to make the Jews sensible of their Great Sinfulness, and so of their need of Justification by Faith in Christ, and yet not to Exasperate them. To this

end

PARAPHRASE.

Nature, it holds universally true, that not the (*t*) *Hearers, but the Doers of the Law, whether that of Moses or that of Nature,* (*and so also of the Gospel*) *shall be justified,* 16 in the day, when God shall judge the Secrets of Men, *as well as their open Actions,* according to my Gospel, *i. e. according to* (*u*) *what I preach as one Great Article of the Christian Faith, and so a considerable part of the Gospel, namely that God has appointed a Day, wherein he will judge the World in Righteousness, by That Man whom he has ordain'd &c.* (*Act.* 17. 31.) *that is,* by Jesus Christ.

17 Now if thou art called, *i. e. art by Name, tho' not in reality* (*see v.* 28, 29.) a Jew, and restest on *thy having* the Law *for justification,* and makest thy Boast of *having the only True God for thy* God, 18 and knowest his Will, and *upon examination of things controverted* approvest the things that are more Excellent, being instructed out of the Law; 19 and art confident, that thou thy self art *fit or able to be* a Guide of the (*x*) Blind *Gentile,* a Light of them which are (*x*) in Darkness, 20 an Instructer of the (*x*) Foolish, a ~~Father~~ Teacher of (*x*) Babes, who hast an *exact* Scheme *or Draught* of the Knowledge and of the Truth in the Law, *i. e. of what is to be Known or Learnt from the several parts of the Law*: 21 Thou therefore that teachest Another, teachest thou not thy self? thou that preachest a Man should not steal, dost thou steal? 22 thou that sayst a Man should not commit Adultery, dost thou commit Adultery? thou that abhorrest Idols, dost thou commit Sacrilege, *and so rob God of his Honour another way?* 23 Thou that makest thy Boast of the Law, *as being a Law given from the only True God,* thro' Breaking the Law, *even in such instances as the Consciences*

IV. Secondly, S. *Paul* proceeds here to shew more *particularly* and *openly*, that the Jews stand in need of Justification by Faith, as being Great Sinners against the Law of *Moses*.

ANNOTATIONS.

end in v. 1. of this Chapter, he denotes the Jew not expressly, but covertly, and only by way of inference; the expression, *O Man, whosoever thou art that judgest Another*, being indeed in general terms, but truly and properly applicable in this case only to the Jew. And then in this v. 17. he mentions the *Jew* &c. but not directly and bluntly, but with an, *If thou art called a Jew* &c. Both which sorts of expression shew, not only the Apostle's Great Caution, but also his Great Skill, to avoid Exasperating the Jews.

(*t*) Since Natural Reason do's in several cases dictate to Men their Duty, whether they will or no, hence such as are conscious of such Dictates, and yet will not follow them, may be very properly said to be *Hearers and not Doers of the Law of Nature.*

(*u*) That Εὐαγγέλιον is sometimes taken by S. Paul to denote the *Preaching of the Gospel*, is plain from *Philip.* 4. 15. See also S. *Clem.* 1. Epist. num. 47. To which add the Words of *Origen* in the Preface to his Comment Gr. Lat. on *John* pag. 6. *Among the Writings of S. Paul there is no Book, which is wont to be called His Gospel; but whatsoever he preached or taught, as Gospel*: by which last words Origen well explains this Expression here, *According to my Gospel*, as Dr *Grabe* has observed Spicileg. Sect. 1. p. 31. (*x*) These were names, which the Jews gave to the Gentiles.

(*y*) S. Paul

TEXT.

ἀτιμάζεις; (24 Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.) 25 Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμου πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν. 26 Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; 27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία (y) νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; 28 Οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ, περιτομή· 29 ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος· καὶ περιτομὴ, καρδίας ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

Κεφ. γ'. Τί οὖν τὸ περισσὸν τοῦ

TRANSLATION.

Law dishonoureſt thou God?

(24 For the Name of God is blaſphem'd among the Gentiles thro' you, as it is written.)

25 For Circumciſion verily profiteth, if thou keep the Law; but if thou be a breaker of the Law, thy Circumciſion is made Uncircumciſion.

26 Therefore if the Uncircumciſion keep * the Rules of Right contain'd in the Law, ſhall not his Uncircumciſion be counted for Circumciſion?

27 And ſhall not the Uncircumciſion which is by Nature, if it fulfill the Law, judge thee, who by the Letter and Circumciſion doſt tranſgreſs the Law?

28 For He is not a Jew, who is one Outwardly; nor is that Circumciſion, which is Outwardly in the Fleſh:

29 But he is a Jew, who is one Inwardly; and Circumciſion is that of the Heart in the Spirit, and not in the Letter; whoſe praiſe is not of Men, but of God.

Chap. III. What Advantage Ἰουδαίου,

ANNOTATIONS.

(y) S. Paul plainly refers principally, if not ſolely, to *Iſai.* 52. 5. not as it is in the preſent Hebrew and our Verſion, but as it is in the Septuagint Tranſlation, where the words ſtand thus: Δι' ὑμᾶς διαπαντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

(z) It has been afore obſerved, that by τὸ δικαίωμα τοῦ Θεοῦ ch. 1. v. 32. can reaſonably be underſtood no other than the Law of Nature, as being only that Law, which the Gentiles could acknowledge. In like manner here by τὰ δικαιώματα τοῦ νόμου can reaſonably be underſtood only thoſe Precepts or Duties of the Moſaical Law, which are diſcoverable by the Light of Nature, and ſo are ſo many Branches of the Law of Nature inſerted into the Body of the Moſaical Law. As therefore the Apoſtle uſes the word δικαίωμα in both places under the ſame notion, ſo have I in both places render'd it alike. And indeed in moſt, if not all other places, the Word is to be taken in a like ſenſe, viz. for that Rule of Right, by the obſervance whereof the Perſon it reſpects, ſhall be juſtified or pronounced Righteous at the laſt Day.

(a) This

PARAPHRASE.

ſciences of the Gentiles condemn, diſhonoureſt thou God? (24 For the Name of God is blaſphemed, *i. e. God and his Holy Religion is ill-ſpoken and thought of, and ſo not embraced as it otherwiſe might be*, among the Gentiles thro' you *Jews, whilſt you boaſt you are the Peculiar People of God, and yet live ſo licentiouſly, as to give offence to the very Gentiles themſelves. This I ſpeak not out of any ſpleen of my own againſt you, but* as it is (*y*) written *of you, particularly Iſai.* 52. 5. *Ezek.* 36. 23. *Whilſt you live thus wickedly, 'tis madneſs to think that Circumciſion will profit you any thing.*) 25 For Circumciſion verily profiteth, if thou keep the Law; but if thou be a Breaker of the Law, thy Circumciſion is made *to all intents and purpoſes in the ſight of God no other than* Uncircumciſion, *i. e. thou art in God's ſight no Better than a Gentile.* 26 *And* therefore *by parity of Reaſon on the other hand*, if the Uncircumciſion, *i. e. Uncircumciſed Gentile* keep the *ſeveral particular* (*z*) Rules of Right, *or Branches of the Law of Nature*, contain'd in the Law *of Moſes*, ſhall not his Uncircumciſion be counted *by God to all intents and purpoſes* for Circumciſion, *i. e. ſhall he not be as Acceptable to God, as if he was actually Circumciſed or a Jew?* 27 And *further, whereas thou takeſt upon thee to judge him*, (*as is intimated above v.* 1.) ſhall not the Uncircumciſion which is (*a*) by Nature, (*i. e. ſhall not the Gentile notwithſtanding his Natural Uncircumciſion*) if it fulfill *the abovementioned Rules of Natural Right contained in* the Law, *and diſcoverable by the Light of Nature, rather* judge thee, who by *minding only* the Letter *of the Law*, and *by obſerving only its External Rites, and among them principally* Circumciſion, doſt tranſgreſs the Law *in other and more weighty reſpects?* 28 For *in God's account* He is not a Jew, *i. e. a Son of Abraham, to whom the Promiſes appertain*, who is One *only* Outwardly; nor is that Circumciſion *in God's account*, which is *only* Outwardly in the Fleſh: 29 but He is a Jew *in God's account*, who is one Inwardly; and Circumciſion *in God's account* is *principally* that of the (*b*) Heart, in the Spirit, *i. e. which conſiſts in the Spiritual Purification of the Heart from Iniquity*, and not in *the bare obſervance of* the Letter *of the Law: Such an One is a Jew indeed, or a True Son of Abraham in the Scripture ſenſe*; whoſe Praiſe is not of *or from* Men, but of God, *i. e. who tho' he be Rejected by the men of the Jewiſh Nation, yet is Accepted by God.*

Chap. III. *It may be objected, that if* (*as I ſay*) *Circumciſion by breaking the Law is made Uncircumciſion, and Uncircumciſion by keeping*

V. S. *Paul* anſwers that *Objection* againſt the Doctrine of Juſtification of Gentiles as well as Jews by Faith, viz. *what Advantage then hath the Jew &c.*

ANNOTATIONS.

(*a*) This expreſſion, *ἡ ἐκ φύσεως ἀκροβυστία*, ſeems here by the Apoſtle to be oppoſed to the Spiritual *ἀκροβυστία* of the Jews refer'd to v. 25. And hereby the Apoſtle ſeems to denote, that the Jews, how much ſoever they boaſted of Circumciſion, were Uncircumciſed in a worſe ſenſe than the Gentiles. Compare *Phil.* 3. 2, 3 &c. (*b*) See *Deut.* 10. 16. and 30. 6.

† Τὰς

TEXT. TRANSLATION.

Ιουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; 2 Πολὺ, κατὰ πάντα τρόπον· πρῶτον μὲν, † ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. 3 Τί γάρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; 4 μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς, ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω·) 6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 7 εἰ γὰρ ἡ ἀλήθεια

then hath the Jew, or what Profit is there of Circumcision?

2 Much every way: chiefly, becauſe that * they were intruſted with the Oracles of God.

3 For what if ſome did not * act ſuitably to their Truſt? ſhall their Untruſtineſs make void the Truſtineſs of God?

4 God forbid: yea let God be True, but every Man a Liar: as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.

5 But if our Unrighteouſneſs commends the Righteouſneſs of God, what ſhall we ſay? Is not God Unrighteous, who taketh Vengeance? (I ſpeak as a Man.)

6 God forbid: for *then* how ſhall God judge the World?

7 For if the Truth of God

τῇ

ANNOTATIONS.

† Γὰρ is not read (as Dr *Mill* obſerves) in ſeveral moſt conſiderable MSS, nor yet in ſeveral of the moſt Antient Verſions. And indeed if it is to be retain'd, it cannot well be look'd on as any other than an Expletive in this place; whence it is taken no notice of in our Common Tranſlation.

(c) It is obſervable, that theſe words ἐπιστεύθησαν, ἀπιστήσει, ἀπιστία, πίστις have a Correſpondence one to the other, and 'tis hardly to be doubted, but they were deſign'd by S. Paul to anſwer one the other, viz. ἐπιστεύθησαν and ἠπίστησαν, and ἀπιστία and πίστις. Now as πίστις is own'd by All to denote here God's *Faithfulneſs*, ſo ἀπιστία muſt denote (not the *Unbelief* properly, but) the *Unfaithfulneſs of* the Jews. And conſequently ἠπίστησαν, conſidered both as anſwering to ἀπιστία, and oppoſed to ἐπιστεύθησαν, is rather to be render'd, *were Unfaithfull or Untruſty*, than *did not believe*. I have therefore in the Tranſlation endeavoured to retain both the Correſpondency of the Original Words, and alſo the more Genuine Meaning of the Apoſtle.

(d) See *Pſalm* 62. 9. and 116. 11. and compare v. 7.

(e) That by the *Unrighteouſneſs* of the Jews here is to be underſtood more peculiarly their Untruſtineſs or Unfaithfulneſs, and by the *Righteouſneſs* of God his Truſtineſs or Faithfulneſs, is clear from v. 7. where this is called *the Truth of God*, that *the Ly* of the Jew.

(f) In

PARAPHRASE.

g the Natural Precepts of the Law ſhall be counted for Circumciſion: hat Advantage then hath the Jew *above the Gentile*, or what Profit there of Circumciſion? 2 *To which I anſwer*, Much every way: *ſt or* chiefly (*and which only I ſhall here take notice of, deferring the ſt to another place, ch. 9. v. 4, 5.*) becauſe that they, *on account of ir being Jews and Circumciſed*, were (*c*) intruſted with the Oracles *Revealed Will* of God, *which the reſt of Mankind was the mean- ile ignorant of.* 3 *Now this was a conſiderable Advantage, inaſ- uch as hereby the Jews had Greater Motives and Encouragement to llow Virtue and Piety, on account of the Great and Gracious Promiſes od had made to them in his Oracles*: for what if ſome *of them* did) not act ſuitably to their Truſt, *either by Diſtruſting or Not be- ving the Promiſes made to them, or elſe by not Walking according to e Commandments of God*? ſhall their (*c*) Untruſtineſs make void the) Truſtineſs of God, *ſo as that he ſhall not make good his Promiſes to braham and his Poſterity, contain'd in the ſaid Oracles*? 4 God for- d *Any one ſhould entertain ſo unworthy a thought of God*: yea *rather*, t God be *acknowledged to be Eſſentially and ſo Unalterably* True, but very man a (*d*) Liar, *i.e. of himſelf and without the Grace of God, prone Falſify with God, and not to keep his Vows and Promiſes of Obedience. o which purpoſe may be applyed thoſe words of David*, as it is writ- n (*Pſ.* 51. 4.) That thou, *O God*, mighteſt be juſtified in thy ſayings, . *mighteſt appear Faithfull and Truſty in All that thou ſay'ſt*, and might- t overcome when thou art judged, *i. e. might'ſt appear Clear from all nfaithfulneſs, when thy Dealings with men are taken into examination.* 5 But *this affords matter for a New Objection, for an unbelieving ew may ſay*: if our (*e*) Unrighteouſneſs commends the (*e*) Righteouſ- ſs of God, *particularly his Faithfulneſs in making good his Promiſes Us of the Jewiſh Nation, notwithſtanding our Unrighteouſneſs*, what all we ſay? Is not God Unrighteous, who takes vengeance *on us for r Unrighteouſneſs, when it thus tends to commend his Righteouſneſs*? *Paul muſt be underſtood to* ſpeak *this that goes before*, as *in the perſon an Unbelieving Jewiſh* Man *pleading for himſelf*.) 6 God forbid: for en, *to apply Abraham's argument* (*Gen.* 18. 25.) *to the preſent caſe*: ow ſhall God judge the World? *i. e. Abraham, of whom the Jews much boaſt, hath plainly taught them this leſſon, that it is not to be ubted but that God, who is the Supreme Judge of All the World, will no other than what is Righteous. And ſo by Abraham's Own deter- ination, in which ſurely the Jews ought to acquieſce, the firſt part of is Objection, which relates immediately to God himſelf, is taken away. But to go on with the reſt of the Objection, and to lay it All together*; *which end I ſhall repeat the former part (already anſwered) in ſome- hat different words. The whole Objection then put together ſtands us*: For (*ſays the Oppoſing Jew*) if the Truth of God *in performing*

VI. S. *Paul* takes notice of Another Objection, founded on a *wrong inference* from the Doctrine of Juſtification by Faith; which he confutes partly here, and more fully chap. 6.

TEXT.

τῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι; 8 καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά· ὧν τὸ κρῖμα ἔνδικόν ἐστι.

9 Τί οὖν; προεχόμεθα; οὐ πάντως· προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι· 10 καθὼς γέγραπται, Οὐκ ἔστι δίκαιος, οὐδὲ εἷς· 11 οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. 12 πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. 13 Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν. 14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει. 15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. 16 Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. 18 Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι

TRANSLATION.

has more abounded thro' my Ly unto his Glory, why yet am even I judged as a Sinner?

8 And * *why may it* not *be rather said*, (as we be ſlanderouſly reported, and as ſome affirm we do ſay) that * we may do Evil, that Good may come? Whoſe Damnation is juſt.

9 What then? are We Better *than they*? No, in no wiſe: for we have before * charged both Jews and Gentiles, that they are All under Sin.

10 As it is written, There is None Righteous, no not One.

11 There is None that underſtands, there is None that ſeeks after God.

12 They are All gone out of the way, they are together become unprofitable: there is None that doth Good, no not One.

13 Their throat is an open ſepulcher; with their tongues they have uſed Deceit: the poiſon of aſps is under their lips:

14 Whoſe mouth is full of Curſing and Bitterneſs.

15 Their feet are ſwift to ſhed Blood.

16 Deſtruction and Miſery are in their Ways;

17 And the Way of Peace have they not known.

18 There is no Fear of God

τῶν

ANNOTATIONS.

(*f*) In *Exod.* 19. 5—8. we read, that God ſaid thus unto Moſes out of Mount Sinai: *If ye will obey my Voice indeed, and keep my Covenant, then ye ſhall be a peculiar treaſure unto me above all people.—And Moſes—laid before them All the Words which the Lord commanded him. And All the people anſwered together and ſaid, All that the Lord hath ſpoken we will do.* ſo ch. 24. v. 3, 7. *Deut.* 5. 27. and 26. 17. Hence the Wickedneſs of the Jews is in ſeveral places of the Old

Teſtament

PARAPHRASE.

his part of the Covenant, i. e. his Promiſes, has more abounded, *i. e. has been render'd more illuſtrious* unto his Glory thro' my (*f*) Ly, *i. e. thro' my not performing my part of the Covenant*, why yet, *or after all*, am even I, *ſuch a Jew, by whoſe Ly the Truth of God has thus more abounded*, judg'd as a Sinner? (*This part of the Objection relating to God has been already anſwer'd by Abraham's words: proceed we to the other part, which relates more immediately to Us, the Preachers of the Goſpel, and ſtands thus:*) 8 And *why may it* not *be rather inferr'd and ſaid* (as We *Preachers of the Goſpel* be ſlanderouſly reported *to inſinuate*, and as ſome *ſtick not to* affirm we do *actually* ſay) that We may *without ſin* do Evil, that Good may come *of it, by its tending the more to illuſtrate God's Mercy. To this I ſhall ſpeak more fully ch. 6. where I ſhall ſhew, that this is by no means a juſt inference from the Doctrine of the Goſpel, or of Juſtification both of Jews and Gentiles by Faith. I ſhall here only reply in ſhort by way of Deteſtation of ſuch an Impious Doctrine, that ſuch as either aſſert it themſelves, or maliciouſly report that we aſſert it, are Perſons*, whoſe Damnation is juſt.

VII. S. *Paul* proceeds to prove from *Scripture*, that the Jews were Great Sinners, and ſo not to be juſtified before God by their *Own Works*.

9 *Having taken ſufficient notice for the preſent of the Objections, that came here in our way, let us now proceed again with the main deſign of eſtabliſhing the neceſſity of Juſtification by Faith, both to Jew and Gentile. It has been ſhewn, that the Jew has had a Great Advantage over the Gentile, and that there has been Great Profit of Circumciſion: but* what then? are *we Jews, tho' graciouſly bleſſed with this Advantage by God*, Better *than they the Gentiles in reference to our Lives and Practices, and ſo in reference to Juſtification*? No, in no wiſe: for We (*i. e. I Paul*) have before charged both Jews (*chap.* 2.) and Gentiles (*chap.* 1. 19—32.) that they are All under Sin. 10 *That the Gentiles are ſo, you Jews readily own; it remains therefore only to prove, that you likewiſe your ſelves are All under Sin. And to put the matter out of Diſpute, I ſhall prove this from the Scripture it ſelf; for theſe condemn you as guilty of Great Impiety*: as it is written (*Pſ.* 14 *and* 53.) There is None Righteous, no not One: 11 there is None that underſtands, there is None that ſeeks after God. 12 They are All gone out of the Way, they are together become Unprofitable; there is None that doth Good, no, not One. 13 Their throat is an open ſepulcher; with their tongues they have uſed Deceit: the poiſon of Aſps is under their lips: 14 whoſe mouth is full of Curſing and Bitterneſs. 15 Their feet are ſwift to ſhed Blood. 16 Deſtruction and Miſery are in their ways; 17 and the way of Peace have they not known. 18 There is no Fear of God before their Eyes. 19 Now we

ANNOTATIONS.

Teſtament as well as here, denoted by *Lying*, Every Violation of God's Commands being a breach of their Promiſe and Covenant, and ſo a *Ly*.

TEXT.

τῶν ὀφθαλμῶν αὐτῶν. 19 Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

20 Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν· 22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή. 23 Πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι

TRANSLATION.

before their eyes.

19 Now we know, that what things ſoever the Law ſaith, it ſaith to them that are under the Law; that Every mouth may be ſtopped, and All the world may become guilty before God.

20 Therefore by the Works of the Law there ſhall No fleſh be juſtified in his ſight: for by the Law is the knowledg of Sin.

21 But now the Righteouſneſs of God without the Law is manifeſted, being witneſſed by the Law and the Prophets:

22 Even the Righteouſneſs of God which is by Faith of Jeſus Chriſt, unto All and upon All them that believe: for there is no Difference.

23 For All have ſinn'd, and come ſhort of the Glory of God.

24 Being juſtified freely by his Grace, thro' the Redemption that is in Jeſus Chriſt:

25 Whom God has ſet forth to be * the Propitiatory thro' Faith, * by his Blood, to de-

π,

ANNOTATIONS.

(g) See Bp *Bull's Harmonia Apoſtolica, Diſſertat. poſter. cap.* 7. *num.* 2. *&c.*

(h) *Juſtified* in this verſe plainly refers to *All that have ſinn'd* in the foregoing verſe. Since therefore All that have ſinned, are not actually juſtified, by *being juſtified* can reaſonably be here underſtood no more than being *put in a ſtate of attaining Juſtification.*

(i) The Greek word προέθετο may be render'd, either *fore-ordain'd*, or *ſet forth*; and therefore I have expres'd both ſenſes in the Paraphraſe.

(k) The word ἱλαστήριον here uſed by the Apoſtle is uſed by the LXX for the *Mercy-ſeat*; ſo that 'tis not to be doubted but that the Apoſtle deſigned to teach us, that Chriſt was the True *Mercy-ſeat* typified by that under the Law.

(l) That, ἐν τῷ αἵματι is to be render'd, *by*, not, *in his blood*, as referring to ἱλαστήριον, not to διὰ τ πίστως, ſeems evident, not only in that διὰ τ πίστως is not read in *Alex. MS.* nor by S. *Chryſoſtom*, but alſo from *Rom.* 5. 9. *Col.* 1. 20. 21.

(m) Tho'

PARAPHRASE.

we know, that what things ſoever *the Sacred Books writ under the time of* the Law ſaith *thus in general terms, without ſpecial application only to others*, it ſaith to them that are under the Law *as well as to others, and therefore the Great and General Wickedneſs here complain'd of by the Pſalmiſt is to be underſtood of the Jews as well as Gentiles*, that Every mouth, *whether of Jew or Gentile*, may be ſtopp'd *from juſtifying himſelf, as being Both Inexcuſable* (*ch.* 1. 20. *and* 2. 1.) *in committing Great Sins, that might have been avoided*, and All the World may become Guilty before God, *or obnoxious to the Divine Wrath.*

VIII. From what has been premiſed S. *Paul* infers the Truth of the Doctrine of *Juſtification by Faith*, in reſpect of *Jew* as well as *Gentile*, and more fully explains what he had ſaid chap. 1. v. 17.

20 Therefore *from what has been premis'd concerning both Jew and Gentile, it follows, that* by the Works (*whether* (g) *Moral or Ceremonial*) of the Law, *conſidered in contradiſtinction to the Goſpel, and ſo excluſive of the Grace of God in Chriſt*, ſhall No Fleſh, *Jew no more than Gentile*, be juſtified in his, *i. e. God's*, ſight: *and the reaſon is clear*, for by the Law, *thus conſidered in oppoſition to the Goſpel*, is *only* the Knowledg of Sin: *the Law in this ſenſe is conſidered excluſively of the Grace of God in Chriſt, and conſequently both of God's Forgiving Grace for Sins paſt, and alſo of his Aſſiſting Grace for to enable to perform Due Obedience for the time to come; and to the Law, under this conſideration, there not appertaining either God's Forgiving or Aſſiſting Grace, neither can Juſtification poſſibly appertain thereto.* 21 But now *by the Goſpel* the Righteouſneſs *required and accepted* of God *unto juſtification* without *the obſervance of* (g) the Law, *in the ſenſe aforementioned*, is manifeſted, being *no other than what was more obſcurely taught, and ſo* witneſſed by the Law and the Prophets (*as I have already obſerved ch.* 1. 17. *and ſhall further obſerve, as I go along.*) 22 Even the Righteouſneſs of God, which is by Faith of Jeſus Chriſt, *and which is offered* unto All, and *actually beſtowed* upon All them that believe: for there is no Difference *between Jew and Gentile, as to the manner of Juſtification, their condition being the ſame in this reſpect.* 23 For All, *Jew as well as Gentile*, have ſinn'd, and *thereby* come ſhort of *meriting by their Own Works to be partakers of* the Glory of God *in heaven*, 24 being juſtified, (*h*) *i. e. put into a ſtate of Juſtification*, Freely *as to the Motive of it, viz.* by His, *i. e. God's, mere* Grace *or Favour*; *and as to the Meritorious cauſe*, thro' the Redemption that is in Jeſus Chriſt: 25 whom God (*i*) *of old ordained, and now actually* has ſet forth to be the *True* (*k*) Propitiatory *or Mercy-ſeat typified by that under the Law*, thro' Faith *as the condition on our part*, (*l*) by his Blood *as the Meritorious cauſe on Chriſt's part*: *and this has God done* to declare his Righteouſneſs (*m*) *for, or*, as to the Remiſſion of,

ANNOTATIONS.

(*m*) Tho' *for* as it denotes, *by reaſon* or *on account of*, rightly anſwers the Greek διὰ; yet it being taken in ſeveral ſenſes, and the ſenſe it is here taken in, amounting

TEXT.

π, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὸ πάρεσιν τῶν προγεγονότων ἁμαρτημάτων, ἐν τῇ ἀνοχῇ τοῦ Θεοῦ. 26 πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

27 Πῦ οὖν ἡ καύχησις; ἐξεκλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου πίστεως. 28 λογιζόμεθα † γὰρ πίστει δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου.

29 Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. 30 Ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

31 Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.

TRANSLATION.

clare his Righteouſneſs * as to the Remiſſion of Sins that are paſt, thro' the Forbearance of God:

26 To declare, *I ſay*, at this time his Righteouſneſs; that he might be juſt, and the Juſtifier of him that is * of the Faith of Jeſus.

27 Where then is Boaſting? it is excluded: By what Law? Of Works? No, but by the Law of Faith.

28 * For we conclude, that a Man is juſtified by Faith, without the Works of the Law.

29 Is he the God of the Jews only? is he not alſo of the Gentiles? yes, of the Gentiles alſo.

30 Seeing it is One God, that ſhall juſtify the Circumciſion by Faith, and the Uncircumciſion thro' Faith.

31 Do we then make void the Law thro' Faith? God forbid: yea, we eſtabliſh the Law.

Κεφ.

PARAPHRASE.

of, *or Paſſing over as it were unregarded*, Sins that are paſt *before our Repentance*, thro' the Forbearance of God, *not willing that Any ſhould periſh, and therefore giving Men time to Repent, and waiting for their Repentance.* 26 *God has thus ſet forth Chriſt to be a Propitiatory*, to declare (I ſay) at this time, *i. e. now under the Goſpel*, his Righteouſneſs *in both ſenſes of the word, viz. as it ſignifies both his Divine Juſtice, and alſo his way of Juſtification. As to the firſt ſenſe*, that he might *appear to* be Juſt *in himſelf, i. e. to do nothing inconſiſtent with his own Divine Juſtice in thus Remitting or Paſſing over ſins that are paſt, inaſmuch as Chriſt has made Satisfaction for them by his Blood*;) and, *as to the laſt ſenſe, that he might appear to be* the Juſtifier of Him, that is of the Faith of Jeſus, *whether Gentile or Jew.*

27 *It*

PARAPHRASE.

27 *It has been obſerved ch.* 2. *v.* 17. *that the Jews reſt on the Law for Juſtification, alſo boaſt of it on that account; but in reſpect of what has been ſince offered, it may be demanded,* Where then is *any ground of* Boaſting *to the Jew? To which may be truly anſwered,* It is excluded. By what Law? *By the* (*n*) *Law of Moſes itſelf, conſidered in oppoſition to the Grace of the Goſpel, in which ſenſe it requires only an External Righteouſneſs, conſiſting only in External Works, and ſo may be fitly ſtiled the Law* (*n*) of Works? No, (*for he that is juſtified by Works excluſively of the Grace of the Goſpel, has whereof to Boaſt ch.* 4. *v.* 2.) but by the Law of Faith, *i. e. the Goſpel, which is properly called a Law, as it contains a Body of Precepts, the performance whereof is a Condition neceſſary to our Juſtification; and the Goſpel is peculiarly ſtiled the Law of Faith, inaſmuch as the Obedience required to its Precepts do ſpring out of Faith in Chriſt. By this Law of Faith is Boaſting excluded:* 28 For *from the Reaſons afore alledged* we *rightly* conclude, that a Man, *whether Jew or Gentile,* is juſtified by Faith *altogether,* without the Works of the Law: *and conſequently the Jew has no reaſon to Boaſt on account of the Law, ſince He cannot be juſtified by the obſervance of it in the ſenſe we are ſpeaking of.*

IX. From the Premiſes S. *Paul* obſerves alſo, that the Jews had no grounds of *Boaſting* on account of the *Law*, ſince they were not to be thereby juſtified, conſidered in oppoſition to the Goſpel.

29 *Nor has the Jew any better Reaſon to Boaſt, as to the matter of Juſtification, in reſpect of God, as it is obſerved they do* (*ch.* 2. *v.* 17.) *For* is he the God of the Jews only? is he not alſo of the Gentiles? yes, of the Gentiles alſo. 30 Seeing it is *now manifeſted by the Goſpel, that He is* One *and the ſame* God, that ſhall juſtify the Circumciſion *or Jew* by Faith, and the Uncircumciſion *or Gentile* thro' Faith; *and conſequently both Jew and Gentile after the ſame way. Compare ch.* 10. 12.

X. Nor had the Jews any Ground to Boaſt *of God*, as to the matter of Juſtification, ſince He will juſtify both Jew & Gentile the *ſame way.*

31 Do we then make void the Law thro' *our Doctrine of Juſtification by* Faith? God forbid: yea *on the contrary,* we eſtabliſh the Law: *foraſmuch as we ſhew, that this our Doctrine is witneſſed by the Law itſelf,* (*v.* 21.) *and that the Law is our School-maſter to bring us to Chriſt, who is the End of the Law* (*Gal.* 3. 4. *Rom.* 10. 4.) *Moreover our*

XI. S. *Paul* briefly obviates that Objection, that *Juſtification by Faith makes void the Law.*

ANNOTATIONS.

amounting to the ſame with, *as to* or *concerning*, I have therefore choſen to render it this laſt way here, as making the ſenſe more clear; and indeed there are inſtances in other Greek Writers, that ἀλλὰ is uſed ſometimes for the ſame as μᾶλλον; and ſo it ſeems to be uſed twice *ch.* 8. *v.* 10.

† That the true Original Reading is γάρ, not ἄν, is reaſonable to think, not only becauſe the former Reading is retain'd in the moſt Ancient MSS. (as *Alex. Clem.*) and followed by ſome of the moſt Antient Verſions, (as *Vulg. Lat.* and *Arab.*) but alſo becauſe it is moſt ſuitable as to the ſenſe. For v. 28. is not an Inference drawn from v. 27. as ἄν would import; but on the contrary v. 28. is a Reaſon of what was ſaid v. 27. and ſo is fitly connected by γάρ.

(*n*) See Bp *Bull's Examen Cenſuræ, Reſp. ad Animadverſ.* 12. § 5.

(*o*) The

TEXT.

Κεφ. Δ'. Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα; 2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· ἀλλ' οὐ πρὸς τὸν Θεόν. 3 τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα· 5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

6 Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

TRANSLATION.

Chap. IV. What shall we say then that Abraham our Father has found as to the Flesh?

2 For if Abraham was justified by Works, he has whereof to Boast; but * *he has* not *whereof to Boast* before God.

3 For what saith the Scripture: Abraham believed God, and it was accounted to him for Righteousness.

4 Now to him that Worketh, is the Reward not accounted of Grace, but of Debt:

5 But to him that Worketh not, but believes on him that justifies the Ungodly, his Faith is accounted for Righteousness.

6 Even as David also describes the Blessedness of the Man, to whom God accounteth Righteousness without Works.

7 Μακά-

PARAPHRASE.

our Doctrine differs from the Law rightly understood, only as the substance do's from its shadow: we preach Christ, the True Propitiatory or Mercy Seat (*v.* 25.) *typified by that under the Law; we preach Spiritual Circumcision or Purity of Heart,* (*ch.* 2. *v.* 29.) *typified by the Circumcision of the Flesh. And as the Legal Types were fulfilled, and and so naturally ceased to be of any longer use, by the coming of Christ the Antitype, so lastly the Moral part of the Law was fulfilled, i.e. raised to the highest degree of Perfection and Obligation by Christ, and incorporated by him into his Own Law; and consequently what our Saviour says Matt.* 5. 17. *is most true, viz. that he came not to Destroy the Law, but to fulfill it, and also* (*as is here said*) *to Establish the Moral and Spiritual part of it, by making it of Perpetual Obligation.*

XII. *Abraham* himself was justified *by Faith*, or Grace of the Gospel.

Chap. IV. *What has been afore alledged, shews, that the Jews are indeed to be justified Ordinarily by Faith; but is the same to be understood also of the Extraordinary Persons among the Jews, even of Abraham?* What shall we say then that Abraham our Father hath found, *considered* as to the (*o*) Flesh, *i. e. as to his Natural State or Life before*

PARAPHRASE.

fore his Call, and alſo as to the Circumciſion of his Fleſh after his Call? We ſhall conſider him in both reſpects, and firſt as to his Natural State or Life before his Call. 2 For if Abraham (*p*) was juſtified by Works *done purely by the guidance of the Law of Nature without the Grace of the Goſpel,* he has whereof to Boaſt *before God comparatively, (i. e. he has more to Boaſt of, than he that is juſtified by Works done thro' the Grace of the Goſpel:)* But *he has* not *whereof to Boaſt even comparatively* before God *on this account; therefore he was not juſtified by the Works we are ſpeaking of. The Minor Propoſition is clear.* 3 For what ſays the Scripture? Abraham believed God, and it was accounted to him for Righteouſneſs (*Gen.* 15. 6.) 4 Now to him that worketh, *or do's his Duty purely by the guidance of the Law of Nature, and ſo of his own will and ſtrength, without the Grace of the Goſpel and Faith in Gods Promiſes thro' Chriſt, to ſuch an one Faith is not accounted for Righteouſneſs, or (which comes to the ſame) to ſuch an one* is the reward, *or Juſtification,* not accounted of Grace, *i. e. of the Grace of the Goſpel, or of the Grace of God in Chriſt,* but *comparatively* (*p*) of Debt. 5 But to him that worketh not, *or do's not his Duty, out of the Principle of bare Natural Religion,* but *is ſo far from this, that contrary to the Light of Nature he has run into Enormous ſins, as Idolatry itſelf, and is brought to Repentance and Newneſs of Life by Faith, whereby he* believes on Him that juſtifies the Ungodly, *i. e. believes All the Promiſes of God made to him, and eſpecially that Principal one, that he will juſtify upon his Repentance Him that has been afore Guilty of the moſt Enormous ſins, even Idolatry; to ſuch an one indeed* his Faith is accounted for Righteouſneſs, *or (which is the ſame) the Reward of Juſtification is accepted not of Debt, but of Grace. Now this was plainly Abraham's caſe (as appears from Joſh.* 24. 2. *compared with Gen.* 12. 1, *&c.) and plainly ſhews the Unreaſonableneſs of the Jews in excluding the Gentiles from God's Grace or Favour, and thinking ſo contemptibly of them, for being Idolaters; ſince Abraham was once no Better Himſelf.*

XIII. Juſtification by *Faith* proved from *David's* words, *Pſalm.* 32. 1, 2.

6 *That ſuch was the Juſtification of Abraham, may be further confirmed, inaſmuch as it is* even *ſuch* as David alſo, *that other moſt extraordinary Perſon of the Jewiſh Nation,* deſcribes, (*Pſal* 32. 1, 2.) *where he deſcribes* the Bleſſedneſs of the Man, to whom God accounteth Righteouſneſs without *ſuch* Works, (*q*) *as are done by the bare Guidance of the Law, either of Nature or of Moſes, excluſively of the Grace of*

ANNOTATIONS.

(*o*) The word σὰρξ *Fleſh* is frequently oppoſed in N. T. to the Divine Revelation, Grace, or Spirit. See *Matth.* 16. 17. *Gal.* 1. 16. It is alſo taken in a peculiar reſpect to Circumciſion, as *Gal.* 6. 12.

(*p*) See Bp *Bull's Harm. Apoſt. Diſſert. poſt. c.* 12. *n.* 16. *&c.*

(*q*) Se Dr *Grabe's* Annot. 2. on cap. 12. Diſſert. Poſt. of Bp *Bull's* Harm. Ap.

TEXT.

7 Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. 8 Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. 10 Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· 11 καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην· 12 καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι

TRANSLATION.

7 *Saying*, Bleſſed are they, whoſe Iniquities are forgiven, and whoſe ſins are covered:

8 Bleſſed is the Man, to whom the Lord will not account ſin.

9 Comes this Bleſſedneſs then upon the Circumciſion *only*, or upon the Uncircumciſion alſo? for we ſay, that Faith was accounted to Abraham for Righteouſneſs.

10 How was it then accounted? when he was in Circumciſion, or in Uncircumciſion? not in Circumciſion, but in Uncircumciſion:

11 And he received the ſign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had yet being Uncircumciſed; that he might be the Father of All them that Believe, tho' they be Uncircumciſed; that Righteouſneſs might be accounted to them alſo:

12 And the Father of Circumciſion, to them who are not of the Circumciſion only, but alſo walk in the ſteps of that Faith of our Father Abraham, which he had being yet Uncircumciſed.

13 For the Promiſe that he ſhould be the Heir of the World,

αὐτῷ,

ANNOTATIONS.

(r) See verſe 23—25.

(ſ) The Promiſe here mention'd is ſaid to be made *to Abraham or his Seed*; and conſequently by being *Heir of the World*, can't be denoted Abraham's being *Father of All the Faithfull in the World*; foraſmuch as in this ſenſe the Promiſe could belong only to *Abraham*, not to *his Seed*: Wherefore the expreſſion of being *Heir of the World*, ſeems to be beſt explain'd by what S. *Paul* ſays of All the Faithfull, 1 *Cor.* 3. 21. &c. *All things are yours. Whether Paul, or Apollos, or Cephas, or the* WORLD, *&c. All are yours &c.* So 1 *Tim.* 4. 8. *Godlineſs is Profitable to All things, having the* PROMISE *of the Life that now is, and of that which is to come.*

(t) See

PARAPHRASE.

of the Gospel or Faith: 7 *Saying*, Blessed are they whose Iniquities are forgiven, and whose Sins are covered: 8 Blessed is the Man to whom the Lord will not account *or impute* Sin. *In which words David plainly shews, that Justification includes the forgiving of Iniquities; and therefore is attainable not by Works exclusively of Faith or the Grace of the Gospel, but by Faith in Christ or the Grace of the Gospel, according to the terms whereof our Iniquities are forgiven upon our Repentance for Christ's sake.*

XIV. *Abraham* was admitted into a state of Justification, whilst He was *Uncircumcised*; and this to a twofold end, one in respect of the Gentiles, the other in respect of the Jews.

9 *It has been proved, both from the example of Abraham, and words of David, that neither the One nor the Other of them, and consequently not the most Extraordinary Persons of the Jewish Nation were justified by Works in general exclusively of the Grace of the Gospel. We are next to prove, that No one of the Jewish Nation, not Abraham himself, was justified particularly by Circumcision exclusively of the Grace of the Gospel.* Cometh this Blessedness then (*of which David speaks, and which is* (*q*) *a principal part of Justification*) upon the Circumcision *only*, or upon the Uncircumcision also: for we say, *i.e. have proved from Scripture* (*viz. v.* 3.) that Faith was accounted to Abraham for Righteousness, *which is the same as to say, that Abraham was justified by Faith.* 10 How was it (*viz. his Faith*) then accounted *for Righteousness*? when he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision: 11 And he received the sign of Circumcision, *as* a Seal of the Righteousness of the Faith, *i. e. as a most certain Assurance of his being justified by the Faith*, which he had yet being Uncircumcised. *And this was so ordered by the infinitely wise Providence of God*, that he might *hereby* (*r*) *appear to us to* be *appointed by God as* the Father of All them that Believe, tho' they be Uncircumcised; *and consequently* that *such being his true Spiritual Children, and so Heirs of the Spiritual Promises made to Him and his Spiritual Seed*, Righteousness might be accounted to them also, *as well as to Himself, tho' they were Uncircumcised.* 12 And *this* (*viz. Abraham's receiving Circumcision, only as a Seal of the Righteousness of Faith which he had yet being Uncircumcised*) *was so order'd by the infinitely wise Providence of God, that hereby he might appear also to be appointed by God as* the Father (*in a spiritual sense*) of the Circumcision, *namely* to them, who are not of the Circumcision only, (*i. e. not only are Circumcised*) but also walk in the steps of that Faith of our Father Abraham, which he had being yet Uncircumcised.

XV. The Promise of Spiritual Blessings & Happiness was made to *Abraham*, and to his Spiritual Seed, not thro' the *Law*, but thro' *Faith*, and why.

13 *I say, such Jews as are not only circumcised, but also walk in the steps of that Faith of Abraham, which he had being yet Uncircumcised, are to be esteemed the true Children of Abraham in a spiritual sense, according to the design of God; the Children to whom appertain the Spiritual Promise made to Abraham:* For the Promise, that He should be the Heir of the (*s*) World, *i. e. should inherit the Blessings*

TEXT. TRANSLATION.

αὐτοῦ, τὸν κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 Εἰ γὰρ (u) ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. 15 Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 16 Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, (17 καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

18 ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πα-

was not to Abraham or to his Seed, thro' the Law, but thro' the Righteouſneſs of Faith.

14 For if they which are of the Law, be Heirs, Faith is made void, and the Promiſe made of none effect.

15 For the Law worketh Wrath: for where no Law is, there is no Tranſgreſſion.

16 Therefore *it is* of Faith, that *it might be* of Grace; to the end the Promiſe might be ſure to All the Seed, not to that only which is of the Law, but to that alſo which is of the Faith of Abraham, who is the Father of Us All.

(17 As it is written: I have made thee a Father of * the Many Nations) * anſwerable to Him whom He believed, even God, who quick'neth the Dead, and calls thoſe things which be Not, as tho' they were:

18 Who againſt hope believed in Hope, that He might become

πέρ

ANNOTATIONS.

(*t*) See my Proemial Diſc. § 25.

(*u*) *Abraham* is ſtiled the *Father of the Faithfull*, as being ſuch by God's Deſignation: *I have made* or *put thee a Father of the Many Nations*, as *v.* 17. where ſee more in Note (*x*).

(*x*) It is obſervable that *Gen.* 17. 4. the Hebrew is וְהָיִיתָ לְאַב הֲמוֹן גּוֹיִם *Thou ſhalt be for* or *as a Father of the Multitude of Nations*; and ſo verſe 5. אַב הֲמוֹן גּוֹיִם נְתַתִּיךָ *I have given* or *put thee a Father of the Multitude of the Nations*. Where by *the Multitude of Nations* can properly be underſtood no other than All the ſeveral Nations of the Whole World. And ſo both theſe Texts can well be underſtood of Abraham only in a *Spiritual* ſenſe, as he was look'd upon by God as the Common Father of All Believers whether Jews or Gentiles. As for the Numerouſneſs of Abraham's *Natural* Poſterity, that is particularly and diſtinctly mention'd and promiſed in the verſe following, viz. *v.* 6. *And I will make thee exceeding Fruitfull, and I will make* (not the Multitude of Nations, but only) *Nations of thee*; which was verified by the Nations of the *Iſhmalites*, *Midianites*, *Edomites*, and *Iſraelites*, *&c.* It is of this laſt Promiſe that the Apoſtle is to be underſtood *v.* 18,—22. For it was in reſpect of Abraham's

PARAPHRASE.

pertaining to this World and that which is to come, was not *made* to Abraham or his Seed, thro' the Law, but thro' the Righteouſneſs of Faith, *or Grace of the Goſpel.* 14 For (*whereas the Seed of Abraham conſidered as the Common Father of the Faithfull, may be fitly diſtinguiſhed into two ſorts, the one of the Law or Circumciſion, as the Jews; the other of the Uncircumciſion, as the Gentiles*) if they *only,* which be of the Law, are Heirs *of the ſaid Promiſe, and ſo can only be juſtified,* then Faith is made void, *alſo the ſaid matter of Juſtification,* and the Promiſe *made by God to Abraham and his Spiritual Seed* is made of none effect. 15 For the Law, *conſidered in oppoſition to the Goſpel, is ſo far from tending to juſtify us, that on the contrary it only gives us the Knowledge of ſin without Grace or Power to avoid it, and ſo only* worketh Wrath; *inſtead of juſtifying us, it renders us more obnoxious to the Divine Wrath, than we ſhould have been without it:* for where no Law is, there is no Tranſgreſſion, *and ſo no provocation of the Wrath of God.* 16 Therefore (*ſince the Promiſe is not attainable by the Law, and ſo would be of no effect, was it not attainable ſome other way*) it, *i. e. the attaining or inheriting of the ſaid Promiſe,* is of Faith, that *ſo* it might be (*t*) of Grace, *which both Jew and Gentile ſtand in need of as to Juſtification: and ſo further,* to the end the Promiſe might be ſure to All the Seed *of Abraham,* not to that only which is of the Law, but to that alſo, which *tho' Uncircumciſed,* is of the Faith of Abraham, who *in reſpect of Faith* is *ſtiled* the (*u*) Father of Us All *that believe, whether Jew or Gentile,* 17 (As it is written, I have made thee (*u*) a Father (*x*) of the Many, *i. e. All,* Nations, *and that*) anſwerable to Him, whom he believed, even God, *who is the Father of All Believers, Gentiles as well as Jews, and* who quickens the Dead, and calls things that are not, as if they were: *whereby may be underſtood, both Gods quickning Abraham's Body now Dead, and the Deadneſs of Sara's Womb, and Gods looking on the Natural Poſterity of Abraham, which was to come, as then exiſting; and alſo Gods quickning the Gentiles then Dead in ſin, by raiſing them to Newneſs of Life, and his calling them,* (*the ſaid Gentiles*) *who were then not his People, as if they were; and probably both ſenſes were intended by the Apoſtle.*

XVI. The *Greatneſs of Abraham's* Faith is deſcribed.

18 *It has been already ſhewn, that Abraham was juſtified by Faith, and for a further illuſtration, if not confirmation thereof, it may be of uſe to obſerve here the extraordinary Greatneſs of his Faith. He was then One,* (*as we learn from the account given of Him by Moſes*) who againſt, *or beyond all natural grounds of* Hope, believed in Hope, *i. e. hoped*

ANNOTATIONS.

Abraham's Natural Poſterity, that it was ſaid, *ſo ſhall thy Seed be,* (as appears *Gen.* 15. 2,—5.) as alſo in this reſpect it is related in the following verſe; That *He believed, and it was accounted to him for Righteouſneſs.*

(*y*) The

TEXT.

τέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου. 19 καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας· 20 εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ· 21 καὶ πληροφορηθεὶς, ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. 22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

23 Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· 24 ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ Ⓦ ἐγείραντα Ἰησοῦν Ⓦ Κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε'. Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 2 (δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἑστήκαμεν) καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ·

TRANSLATION.

the Father of Many Nations, according to that which was ſpoken; So ſhall thy Seed be.

19 And being not Weak in Faith, he conſidered not his Own Body now Dead, He being about an Hundred years old, nor yet the Deadneſs of Sara's Womb:

20 He ſtagger'd not at the Promiſe of God thro' Unbelief, but was ſtrong in Faith, giving Glory to God:

21 And being fully perſwaded, that what he had promiſed, He was Able alſo to perform.

22 And therefore it was accounted to Him for Righteouſneſs.

23 Now it was not written for his ſake alone, that it was accounted unto Him:

24 But for * Our ſake alſo, to whom it ſhall be accounted, if we Believe on Him that raiſed up Jeſus our Lord from the Dead,

25 Who was delivered for our Offences, and was raiſed again for our Juſtification.

Chap. V. Therefore being juſtified by Faith, we have Peace towards God thro' our Lord Jeſus Chriſt

2 (By whom alſo we have * had acceſs by Faith into this Grace, wherein we have ſtood) and we * Boaſt in Hope of the Glory of God.

3 Οὐ

ANNOTATIONS.

(y) The former part of this v. 2. ſeems beſt to be underſtood as a Parentheſis; and ſo, that being omitted, the Connexion to ſtand thus: *We have Peace towards God thro' our Lord Jeſus Chriſt, and we Boaſt —.*

(z) Πρόσ-

PARAPHRASE.

hoped by the ſtrength of his Faith, that he might become the Father (*x*) of Many Nations, according to that which was ſpoken *by God*, *ſhewing him the number of the ſtars, and ſaying*, So ſhall thy ſeed be (*Gen.* 15. 5.) 19 And being not weak in Faith, He conſidered not his own Body now Dead, *as to its natural ſtate in reſpect of Procreation*, He being about an hundred years old, nor yet the *like* Deadneſs of Sara's Womb; 20 *notwithſtanding this* He ſtaggered not at the Promiſe of God (*viz. that He ſhould be the Father of Many Nations*) thro' Unbelief; but was ſtrong in Faith, giving Glory to God *by the juſt Notions he had of his Attributes*; 21 and *according to ſuch his Notions* being fully perſwaded, that what he had promiſed, he was, *not only as the God of Truth, Willing*; *but as an Omnipotent God*, Able alſo to perform. 22 And therefore, *viz. becauſe of ſuch its ſtrength or greatneſs*, it, *i. e. his Faith*, was accounted to him for Righteouſneſs.

XVII. For what *End* it is taken notice of in the hiſtory of *Abraham*, that *his Faith was accounted to Him for Righteouſneſs.*

23 Now it was not written for His ſake only, *i. e. only for Abraham's Commendation*, that it, *viz. his Faith*, was ſo accounted to him; 24 but for Our ſake alſo, *namely to teach us, that We, Gentiles as well as Jews, are thoſe*, to whom it, *i. e. Faith*, ſhall be accounted *for Righteouſneſs, tho' we are uncircumciſed, like as it was to Abraham yet uncircumciſed*, if we Believe on Him, *i. e. God, in like or more difficult matters*, as that *He* raiſed up Jeſus our Lord from the Dead, 25 *and that our Bleſſed Lord was the Redeemer of the World*, who was delivered *to Death in order to ſuffer and atone* for our Offences, and was raiſed again for our Juſtification, *i. e. as an Evidence, that God had accepted of his Death as a Satisfaction for Our Sins paſt, and would juſtify Us finally, if we lived according to the Law of Chriſt for the future.*

XVIII. The Apoſtle oppoſes the Particulars, wherein the True Chriſtians juſtly *Boaſt*, to thoſe wherein the Jews and Judaizers vainly Boaſted. And firſt the True Chriſtians Boaſt *in the Hope of the Glory of God.*

Chap. V. Therefore being juſtified (*i. e. abſolved from our ſins paſt, and admitted into a ſtate of Juſtification or Salvation*) by Faith, We, *Gentile Chriſtians*, have Peace towards God, *without Circumciſion, or the Obſervance of any other part of the Moſaical Law, as oppoſed to the Goſpel, namely only* thro' our Lord Jeſus Chriſt, (*y*) (2 by whom alſo *it is, that* We (*z*) have had acceſs *or admittance* by Faith *in him* into this *ſtate of* Grace, wherein we *True Believers* have *hitherto* (*z*) ſtood, *notwithſtanding the oppoſition made Us by the Jews and Judaizers*) and *having thus Peace towards God*, (*y*) We Boaſt (*on Better Grounds, than our Oppoſers do*) in the Hope of the Glory of God, *i. e. of the Glory prepared and reſerved for us in Heaven by God, upon our performing the Conditions required of us in the Goſpel.*

3 And

ANNOTATIONS.

(*z*) Προσαγωγὴν ἐσχήκαμεν — and ἑστήκαμεν, Both Verbs of the Preterperfect Tenſe; and ſo of a different Senſe from ἔχομεν, viz. εἰρήνην before them, and καυχώμεθα after them: which difference of ſenſes ſeems to make it the more requiſite to underſtand the foremention'd Parentheſis.

(*x*) S. *Paul*

TEXT.

3 Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, (εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται· 4 ἡ δὲ ὑπομονὴ, δοκιμήν· ἡ δὲ δοκιμὴ, ἐλπίδα· 5 ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. 6 Ετι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. 7 μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. 8 συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. 9 πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.)

11 Οὐ μόνον δὲ, ἀλλὰ καὶ καυ-

TRANSLATION.

3 And not only *so*, but We Boaſt in Tribulations alſo, (knowing that Tribulation worketh Patience;

4 And Patience, Experience; and Experience, Hope;

5 And Hope makes not Aſhamed, becauſe the Love of God is ſhed abroad in our Hearts, by the Holy Ghoſt that is given unto Us.

6 For when we were yet without ſtrength, in due time Chriſt died for the Ungodly.

7 For ſcarcely for a Righteous Man will one dye; yet peradventure for a Good man ſome would even dare to dye.

8 But God commends his Love to Us, in that while we were yet Sinners, Chriſt died for Us.

9 Much more then, being now juſtified by his Blood, ſhall we be ſaved from Wrath thro' Him.

10 For, if when we were Enemies, We were reconciled to God by the Death of his Son; much more being Reconciled, ſhall we be ſaved by his Life.

11 And not only *ſo*, but We

καυχώμεθα

ANNOTATIONS.

(zz) S. *Paul* having ſaid, that the True Chriſtian *Boaſts in Tribulations*, proceeds immediately to ſhew that He do's ſo not without Good Reaſon, and the illuſtration of this Reaſon carried him to take notice of the Great Love of God, and the Great Aſſurance the True Chriſtian has thereby of Salvation; after which he returns v. 11. to the chief point in hand, viz. Of what the True Chriſtian Boaſts. And as having ſaid v. 1. *We Boaſt in Hope of the Glory of God*, he adds v. 2. *And not only ſo, but we Boaſt in Tribulations alſo*; ſo he adds again in the laſt place v. 11. *And not only ſo, but we alſo Boaſt in God.* Whence it is

not

PARAPHRASE.

3 And *therefore We* not only ſo *Boaſt in the Hope of Glory*, but We
oaſt in Tribulations alſo, (*as* (zz) knowing that Tribulation work-
h *in Us, i. e. is a Means to beget in Us*, Patience; 4 and Patience
orketh Experience, *or a Proof of our Sincerity in performing the Con-*
ions of Obedience required of Us in the Goſpel; and *ſuch* Experience
rketh *in us the forementiond and that a well-grounded* Hope; 5 and
h *an* Hope makes not Aſhamed, *never gives them that have it, occa-*
n to be Aſhamed, or Repent of having thus Hoped in God thro' Chriſt.
which there is this undeniable Evidence, viz. becauſe *a ſenſe of* the
ove of God is ſhed abroad in our Hearts by the Holy Ghoſt, that is
ven to Us *Believers, as the Earneſt of our Future Inheritance*, (*Eph.*
13. and 4. 30.) *and a Conſequent of our Faith* (*Gal.* 3. 14.) *And of*
is Love of God to Us, even before we Believed, the Goſpel gives us the
gheſt Demonſtrations. 6 For when we were yet (*a*) without ſtrength
do Good, in *Gods* due *or appointed* time Chriſt died for *Us, being*
en of the number of the (*a*) Ungodly, *i. e. Idolaters.* 7 *Which ſurely is*
high degree of Love, beyond Humane Example: for ſcarcely for a
ighteous, *or barely Juſt* Man will *Any* One *be willing to* Dy: yet
radventure for a Good, *i. e. Highly Kind and Charitable* Man ſome
ould even dare to Dy. 8 But God commends his Love towards Us,
that whilſt We *Gentiles* were yet *a Body of Profligate* (*a*) Sinners,
hriſt died for Us. 9 Much more then, being now juſtified (*i. e. ab-*
lved from our Sins paſt) by his Blood, ſhall we be ſaved from *the*
Wrath *to come* thro' Him, *if we are not wanting to perform for the fu-*
re the Conditions of Salvation required by the Goſpel on our part.
10 For if when we were *no other then Open Profeſs'd* (*a*) Enemies *to*
od, we were Reconciled to God by the Death of *no other a Perſon*
han His Son: Much more being *now* Reconciled, ſhall we (*upon per-*
rming the Conditions He requires of us) be ſaved by His Life, *i. e.*
nce he ever liveth to make Interceſſion for Us, and ſo is Able to ſave
s to the uttermoſt, that come unto God by Him; (*Hebr.* 7. 25.) *for-*
ſmuch as the Father has given him Power over All Fleſh, that he
ould give Eternal Life to as many as He has given him.)

11 *From what has been alledged it appears, that We by Faith in*
hriſt have good Reaſon to Boaſt not only in the Hope of the Glory of God,
t alſo in Tribulation, as working and confirming that Hope, to which
I muſt add in the laſt place: And not only *ſo*, but We *Chriſtians*,
ho' Gentiles, alſo (*b*) Boaſt (*and that on better grounds than the Jews*)
in

XIX. Secondly, they Boaſt alſo in *Tribulations*, as tending to Work or produce the Hope aforeſaid.

XX. Thirdly, they Boaſt *in God* himſelf, as being now thro' Chriſt Reconciled to them.

ANNOTATIONS.

ot to be doubted, but all from *Knowing* v. 3. to v. 11. is to be underſtood beſt
a Parentheſis.

(*a*) S. *Paul* ſeems to make uſe of theſe Epithets, ἀσεβεῖς, ἁμαρτωλοί, ἐχθροί, the Appellations commonly made uſe of by the Jews to denote the Gentiles.

(*b*) The Apoſtle *ch.* 2. v. 17. takes notice that the Jew *Reſted in the Law and*

TEXT.

χώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

12 Διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία, εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον. 13 Ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου. 14 Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστι τύπος τοῦ μέλλοντος. 15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ, καὶ ἡ δωρεὰ

TRANSLATION.

also Boast in God thro' our Lord Jesus Christ, by whom we have now received the Reconciliation.

12 Wherefore, as by One Man Sin entred into the World, and Death by Sin; and so Death passed upon All men, for that All Sinned:

(13 For untill the Law Sin was in the World, but Sin is not imputed, when there is no Law.

14 Nevertheless Death reign'd from Adam to Moses, even over them that had not sinned after the Similitude of Adam's transgression, who is the Figure of Him that was to come.

15 But not as the Offence, so also is the Free-gift. For if thro' the Offence of One * the Many died; much more the Grace of God, and the Gift by

ANNOTATIONS.

so *Boasted* of it and *God*. In *chap.* 3. *v.* 27—30. He infers that the Jew had no Ground for any such Boasting. And here *ch.* 5. *v.* 2, 3, 11. he opposes the Particulars wherein the True Christian justly Boasts, to the Vain Boastings of the Jew or Judaizer.

(*c*) In this first part of the Comparison between *Adam* and *Christ*, the Apostle having said, or at least intimated, that *All sinned*, i. e. became Mortal in *Adam*, he proceeds immediately v. 13 and 14. to shew, how that All that lived between *Adam* and *Moses* died for the Sin of *Adam*; and then having observed in the latter part of v. 14. that *Adam* was *a Figure of Christ*, he immediately observes (v. 15, 16, 17.) that this was to be understood with some Limitations: After which v. 18, 19. he reassumes the first part of the Comparison began v. 12. and completes the Comparison by adjoining the other part thereto. Hence v. 13—17. is to be best understood as a Parenthesis, for which reason I have in the Paraphrase included it between two Hooks; because there was occasion of inserting other Parentheses in paraphrasing those verses; that so I might avoid the Confusion that might arise from Parentheses included one within the other.

(*d*) The whole Force of S. *Paul's* Argument drawn from the Comparison between *Adam* and *Christ*, lies upon this, that All men died for *Adam's* Sin, not for their *Own* Sin; and therefore it is necessary to understand the verb *Sinned* here

PARAPHRASE.

n God, thro' our Lord Jesus Christ, by whom, *tho' Uncircumcised*, Ve have now received Reconciliation *with God*, *notwithstanding our ormer Idolatry and other Impieties.*

12 Wherefore, *i. e. by reason of the Reconciliation, which we Gen-les have now received by Christ* (*v.* 11.) *it is observable, in respect to e present Controversy, that* as (*c*) by One Man, *Adam the Common ather of Jew and Gentile*, Sin entred into the World, and Death by n; and so Death passed upon All Men, for that All (*d*) sinn'd *in dam, i. e. by his Disobedience* (*v.* 19.) *were made, i. e. dealt with as inners, and so became Mortal like Adam himself.* [13 (*c*) *I say*, *Mortality thus befell All Mankind for the Sin of Adam in Eating the orbidden Fruit*; for *'tis true indeed, that from the Fall of Adam* un-ll the Law *of Moses* Sin was in the World, *Men not following the Dictates of Right Reason, and so sinning against the Law of Nature*; ut *then 'tis true also, that* Sin is not imputed *unto Death, or so put to he account of the Sinner, as to make him liable to the Penalty of Death,* when there is no Law, *that positively denounces Death to the Sinner, as he Penalty of transgressing the said Law; and such is the Law of Nature. Wherefore such as dyed before the Law of Moses, dyed not for their own Sins against the Law of Nature*; 14 But *it was for the Sin of Adam, hat* Death reign'd from Adam to Moses, even over them that had not inned after the similitude of Adam's transgression, *viz. by transgressing Law positively denouncing Death to the Transgressor, as did Adam*, who *as shall be shewn by and by v.* 18, 19.) is the Figure, *or Resemblance*, of Him, *i.e. the Adam*, that was to come, *namely Christ.* 15 But *when I say Adam is the Figure of Christ, this is not to be understood in the strictest ense, as if there was an Exact Correspondency, between the Two mem-bers of the Comparison, Adam and Christ, all along: for on the contrary*, not as the Offence, *or Fall of Adam*, so also is the Free, *or Gracious*, Gift *of God thro' Christ in the Circumstances here specified* (*v.* 15, 16, 17.) For if thro' the Offence *or* (*dd*) *Fall* of One, *viz. Adam*, (*e*) the Ma-ny, *i. e. All Men*, died, *or became subject to Mortality*; much more he Grace *or Favour* of God, and the Gift *of* (*f*) *Righteousness, and so*

XXI.

The Apostle fur-ther observes, that the Gentiles were capable of Justifi-cation as well as the Jews; forasmuch as *Adam was the Type of Christ*, and consequently the *Bene-fits* procured by *Christ's Death* were to be of *Equal extent* with the *Damage* brought on Mankind by the *Fall of Adam.*

of

ANNOTATIONS.

here as used in a figurative Sense; and the word so taken makes up a Proposition certainly true, as being no other than what is expressly asserted by S. *Paul* elsewhere, that *in Adam All died*, i.e. became Mortal. In a literal sense it can't be true, as Dr *Whitby* has largely shewn.

(*dd*) Παραπτωμα here rendred *the Offence*, do's literally import *a Fall*, and so is very properly made use of by the Apostle to denote *the Offence*, whereby *Adam* fell.

(*e*) Οι πολλοι is used by Greek Writers to denote *the Multitude*; and 'tis requisite to understand it here, as used by the Apostle to denote *the Multitude* or *Mass of Mankind*, and so to be Equivalent to *All Men*. And accordingly v. 18, 19. we find the words πάντες and οι πολλοι plainly used as Equivalent.

(*f*) So it is expressly called v. 17.

TEXT.

ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. 16 καὶ οὐχ ὡς δι' ἑνὸς † ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. 17 εἰ γὰρ ‡ τῷ τοῦ ἑνὶ παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος, καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. 18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος εἰς πάν-

TRANSLATION.

Grace, which is by One Man Jesus Christ, has abounded unto the Many.

16 And not as it was by One * Sin, so is the Gift: for the judgment was by One to Condemnation, but the Free-gift is of Many Offences unto Justification.

17 For if * by One Offence Death reign'd thro' One; much more they which receive the Abundance of Grace, and of the Gift of Righteousness shall reign in Life, thro' one Jesus Christ.)

18 Therefore as by One Offence *judgment came* upon All Men to Condemnation; even so by One Act of Righteousness *the Free-gift came* upon

(g)

ANNOTATIONS.

† So *Theodoret*, and the Author of the Vulgar Latin, as also of the Syriack Translation read it; and so it is read also in the Alex. MS. as is observed by Mr *Lock*, tho' not by Dr *Mill*. And indeed the Difference of the Comparison between *Adam* and *Christ* here observed, seems plainly to require it should be so read.

‡ So it is read in the two most Ancient MSS. the *Alexandrian* and *Clermontian*, and so it seems requisite to read it, there being a Tautology in the Common Reading.

(g) Since the Whole stress of this Comparison lies (as is afore observed) upon the Universality of the Damage accrewing to Mankind by *Adam's* Fall, and the Universality of the Benefit accrewing likewise to Mankind by *Christ's* Death; hence it is necessary, that under *Justification of Life* should be included *the Resurrection from the Dead*; forasmuch as the Benefit of Christ's Death shall *Actually* accrue to *All* Mankind, only in this sense of *Justification unto Life*. 'Tis true, that by the *Free-gifts coming upon All Men unto Justification of Life*, may be understood, the Capacity of attaining Justification unto Eternal Life restored to All mankind thro' Christ; but since that part of the Comparison, which relates to *Adam*, do's not proceed upon a bare Capacity, but upon what Actually befell All Mankind by the Fall of Adam; it hence seems requisite, that the other part of the Comparison, which relates to Christ, should likewise be understood not only of a Capacity, to which All Mankind was restored by Christ, but of somewhat that shall Actually accrue to All Men by Christ's Death, as is the Resurrection from the Dead.

(b) The

PARAPHRASE.

of Eternal Life, which God has given to Mankind by *the* Grace, which is (*or which God hath ſhewn to Mankind*) by *or thro'* One Man Jeſus Chriſt, has abounded unto the Many *or Mankind. And thus there is one ſignal Difference between the Type Adam, and Antitype Chriſt; inaſmuch as the Gift of Eternal Life, vouchſafed to Mankind in Chriſt, hath in it a great deal more of Mercy, than the Puniſhment of Temporal Death, inflicted on Mankind in Adam, hath of Severity.* 16 And *there is another ſignal Difference, inaſmuch as* not as it, *i. e. the Fall,* was by One Sin, ſo is the Gift *of Righteouſneſs in reſpect but of One Sin:* for *on the contrary,* the judgment *indeed, or ſentence paſs'd upon Adam,* was *occaſion'd only* by One *Offence* to Condemnation, *viz. unto Death or Mortality*; but the Free-gift *of Righteouſneſs is in reſpect* of Many Offences unto Juſtification, *i. e. unto the Remiſſion of the ſaid Many Offences, and not only ſo, but the Giving alſo of Eternal Life, upon performing the Terms of the Goſpel.* 17 For, *to ſum up the two forementioned Differences or Diſparities together,* if by One Offence Death reign'd *over All Mankind* thro' One, *viz. Adam*; much more they which receive the Abundance of *God's* Grace, and of the Gift of Righteouſneſs (*i. e. ſuch as lay hold of, and truly embrace the Abundant Grace of God, and ſo ſincerely ſeek after and come up to the Righteouſneſs of God, by fulfilling the Terms of the Goſpel; which Eaſy and not Grievous Terms of the Goſpel being of God's mere Grace in Chriſt given to us, as the Meaſures of that Righteouſneſs, which he will in Chriſt accept unto Salvation; and alſo the Promiſe of Eternal Life to Encourage us, and the Aſſiſtance of the Holy Spirit to Enable us to ſeek after and come up to the ſaid Righteouſneſs, being Both given us of God's mere Grace, hence the Righteouſneſs here ſpoken of, may be moſt aptly ſtiled the Gift of Righteouſneſs: ſuch, I ſay, as are here deſcribed*) ſhall reign in Life, *or receive the Crown of Eternal Life,* thro' One Jeſus Chriſt. *The Diſparity between the Type Adam and the Antitype Chriſt having been ſufficiently ſhewn, by what has been obſerved v.* 12, 17, *we may now proceed to that, wherein the Type and Antitype Agree, viz. the Univerſal Extent as of the Damage brought upon Mankind by Adam, ſo of the Benefit obtained for Mankind by Chriſt. In order hereunto the former part of the Compariſon above mentioned v.* 12. *muſt be re-aſſumed, which in ſomewhat different words amounts to this.* 18 Therefore, *i. e. by reaſon of the Reconciliation mentioned v.* 11. *it follows, that* as by One Offence *in Eating the Forbidden Fruit* Judgment came upon All Men to Condemnation *unto Death,* even ſo by One Act of Righteouſneſs, *viz. the Obedience of Chriſt to the Death of the Croſs,* the Free-gift came upon All Men unto Juſtification of (*g*) Life, *i. e. thro' the Free Mercy of God in Chriſt All Men are to be juſtified or abſolved at God's appointed time from continuing under Death, the Puniſhment of Adam's Sin, namely by partaking of the Reſurrection.*

TEXT.

ἄνθρώπους, εἰς δικαίωσιν ζωῆς.
19 ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.
20 Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· 21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ.

TRANSLATION.

All Men unto Justification of Life.
19 For as by One man's Disobedience the Many were made Sinners; so by the Obedience of One shall the Many be made Righteous.
20 Moreover, the Law entred, that the Offence might abound: but where Sin did abound, Grace did much more abound:
21 That as Sin has reigned unto Death, even so might Grace reign by Righteousness, unto Eternal Life, thro' Jesus Christ our Lord.

Κεφ.

PARAPHRASE.

surrection of the Body; and also All Men are put into a Capacity of being justified unto Eternal Life, which they shall certainly inherit, if they are not wanting in performing their part of the Gospel-Covenant.
19 For as by One Man's, *i. e. Adam's* Disobedience the Many, *or Multitude of Mankind* were made, *or* (*b*) *constituted in the state of* Sinners, *i. e. in a state of Mortality*; so by the Obedience of One, *viz. Christ*, shall the Many, *or Multitude of Mankind* be made, *or constituted in the state of* Righteous *Persons, i. e. shall be loosed from the Bands of Death by the Resurrection; and not only so, but shall also be then constituted in a state of Immortality or Eternal Happiness, if they have performed the Conditions of Faith and Obedience required in the Gospel. The Use of the foregoing Comparison, in respect of the present Controversy, is this: that since the Benefit of Christ's Obedience is designed by God to be of an Universal Extent, as well as is the Mischief of Adam's Disobedience; it will thence follow, that as the Gentiles as well as Jews were subjected to Mortality by the Fall of Adam, so the Gentiles as well as Jews are intended by God to be restored by Christ to a state of Life, as thereby is denoted not only a Partaking of the Resurrection from the Dead, but also a Partaking (or at least a Capacity of Partaking) of Eternal Happiness.*

XXII. The Apostle shews that by reason of the Law, the *Jews* stand in need of *Greater Grace*, as to Justification, than the *Gentiles*.

20 Moreover, *as the foregoing account of God's Oeconomy or Dealing with Mankind before the Law (as to the two different states of Life and Death) shews, that the Jews have No Better Claim to Justification,*

PARAPHRASE.

ion, than the Gentiles; *ſo the ſame will further appear from conſidering he Legal Oeconomy itſelf*: the Law *then* entred (*i*) *as it were by the y into the World, and only into ſome part of it, viz. among the Iſraetes or Jews*, that the Offence *of the ſame Nature with that, which caſion'd the Fall of Adam, viz. againſt a poſitive Law denouncing Death to the Tranſgreſſour of it*, might abound, *or be* (*k*) *multiplied, e. that Many Sins might have Death annex'd to them. Whence it learly follows, that the Law is ſo far from giving the Jews any Advange over the Gentiles as to Juſtification, that it rather puts them into a worſe Condition; inaſmuch as they are obnoxious to Death, not only for he Sin of Adam, but alſo for their Own Perſonal Sins againſt the Law f Moſes.* But *the Gracious intention of God in annexing Death, as a Penalty for the Tranſgreſſion of ſeveral Precepts of the Law of Moſes, was not to deal more ſeverely with them, that were under the Law, but n the contrary, that the Law might be a Means to make the Jews, a roud and ſtiff-necked Generation, more ſenſible of their own Weakneſs nd Wickedneſs, and ſo might be as a Schoolmaſter to bring them to Chriſt: Such was the Gracious Intentions of God; for* where *the ſort of* Sin *we are ſpeaking of* was multiplied, *i. e. as the Jews did commit many uch Sins, as by the Law render'd them liable to Death, and thus became more Guilty of Death, ſo the* Grace *or Favour of God* did much more abound *towards them, in forgiving them the ſaid Many Sins, and making them, tho' liable to Death upon more accounts than the Gentiles, yet no leſs capable of Juſtification unto Life, than the Gentiles.* 21 *And the Grace of God did thus much more abound to them under the Law,* hat as Sin has reign'd, *i. e. extended it ſelf univerſally* (*over Jew, not only as well as, but alſo more than, over Gentile*) even ſo might Grace reign, *or extend it ſelf univerſally* (*both over Jew and Gentile*) by *the* Righteouſneſs *required in the Goſpel as the Condition,* unto Eternal Life, thro' Jeſus Chriſt our Lord *as the Author or Procurer of Eternal Life unto us upon the conditions of the Goſpel.*

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ANNOTATIONS.

(*b*) The verb κατίστημι do's properly ſignify to *Conſtitute*. Now a man may be ſaid to be *conſtituted a Sinner*, when he is dealt with, as if he was Actually a Sinner. Thus the Children of a Perſon, who for Rebellion loſes his Eſtate, may be properly ſaid to be *conſtituted Rebels*, inaſmuch as they ſuffer in or thro' their Father the ſame Puniſhment, as if they themſelves were Actually Rebels.

(*i*) This ſeems to be the full import of the verb παρεισῆλθε, as may be confirmed by comparing it with παρείσακτους, *Gal.* 2. 4.

(*k*) An Offence can be ſaid to *Abound*, but in two reſpects; either as to its Magnitude or its Multitude. In the firſt ſenſe, by its *Abounding* muſt be underſtood its being rendred *More Heinous* or *Malignant*; in the latter, muſt be underſtood its being *Multiplied* or *Repeated*. Now in the firſt ſenſe I don't apprehend, how Any Offence againſt the Law of Moſes can be ſaid to *Abound*, i. e. to be *more Malignant* or *Heinous*, than the Sin of Adam. Therefore it

ſeems

TEXT. TRANSLATION.

Κεφ. ϛ.

Τί οὖν ἐροῦμεν; Ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; 2 μὴ γένοιτο. Οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; 3 Ἢ ἀγνοεῖτε, ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; 4 Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη ὁ Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. 5 Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου

Chap. VI.

What shall we say then? Shall we continue in Sin, that Grace may abound?

2 God forbid. How shall we that are Dead to Sin, live any longer therein?

3 Know ye not, that so many of Us as are baptized into Jesus Christ, are baptized into his Death?

4 Therefore We are Buried with Him by Baptism into Death; that like as Christ was Raised up from the Dead * into the Glory of the Father, even so We also should walk in Newness of Life.

5 For if We have * become One with Him in the likeness

αὐτοῦ,

ANNOTATIONS.

seems necessary to understand *the Abounding of the Offence* here mention'd, in the second sense, namely, that upon the Law's being given by Moses, wherein Death was positively denounced to several Transgressions, thereby *the Offence was Multiplied* or *Repeated*, i. e. Many such Sins, as was that of Adam, were frequently committed.

(*l*) It seems plain, from the repetition of the word πλεονάσῃ here, that what was said in the last verses of the foregoing Chapter, (particularly v. 20. that *where Sin did abound, Grace did much more abound*) lead the Apostle to take notice of this Objection again here, and fully to answer it, whereas He had afore (ch. 3. v. 8.) only express'd in short his Detestation of such an Impious Doctrine. (*m*) See v. 5. (*n*) See v. 9. 10, 11, 12.

(*o*) S. *Paul* alludes here to Immersion, or Dipping the Whole Body under Water in Baptism: which He intimates did typify the Death and Burial (of the Person baptized) to Sin, as his Rising up out of the Water did typify his Resurrection to Newness of Life.

(*p*) The Preposition διὰ with δόξης is elsewhere rendred in our Bible *to* or *into Glory*, viz. 2 *Pet.* 1. 3. And it seems best to take it so here, to make the Comparison more compleat, by shewing *into* what state of Life we ought to be Raised after Baptism, agreeable to the state of Life, *into* which Christ was Raised from the Grave. (*q*) See *v.* 11, 13.

(*r*) Σύμφυτοι is never used by Greek Writers to denote, *planted together*; but somewhat *bred with* or *in* another, or somewhat that is *grown into one with another*: for συμφύομαι (whence is derived σύμφυτος) is generally render'd, *in unum coalesco*. And therefore since this last acceptation is more usual, and very agreeable to the scope of the Apostle, I have preferr'd it before one, that has no Warrant from Greek Writers.

(*s*) The

PARAPHRASE.

SECTION II.

The Apoſtle having fully eſtabliſh'd, in the foregoing Chapter, the Truth *of the Doctrine of Juſtification by Faith, he proceeds to treat of its* Conſequences, *and ſhews that* Chriſtianity, *notwithſtanding the ſaid Doctrine,* gives no Encouragement to Sin, *but* requires Entire Obedience to God (*ch.*6.) *nay, that the* Law *was* therefore abrogated, *becauſe it, conſidered in oppoſition to the Goſpel, could* not enable *them that were under it, to* ſubdue Sin, and live Holily (*ch.*7.) *whereas the* Goſpel enables *us by the Holy Spirit to* do Both, *and* requires *us to do Both; inſomuch that He that do's not ſo, is not a* True Chriſtian, *and conſequently has no title to Eternal Happineſs: the Conſideration of which Happineſs ought to be a motive to encourage us with patience to undergo Any Temporal Affliction for the ſake of the Goſpel, ch.* 8.

I. The Doctrine of Chriſtianity concerning Juſtification by *Faith* or the *Grace of God*, gives no incouragement to *Continue in Sin*, foraſmuch as at our *Baptiſm* we are Required, and do thereby Profeſs to *Dye to Sin.*

Chap. VI. What ſhall we ſay then? Shall we *infer from what has been afore alledged concerning the Abundance of God's Grace, that we may* Continue in Sin, that *ſo the* Grace *of God* may *ſtill more and more* (*l*) Abound *towards Us*? 2 God forbid: *No ſuch inference can be juſtly made from the Doctrine of Chriſtianity. For* how ſhall we *Chriſtians,* that *at our very Admiſſion into the Church of Chriſt are required to Dy unto Sin, and ſo if we act ſincerely,* are Dead unto Sin *by ſincerely Renouncing and Forſaking our former ſinfull courſes,* Live any longer therein? *To continue in Sin, is altogether inconſiſtent with Renouncing Sin, which we profeſs we do at our Baptiſm.* 3 *For* know ye not, that ſo many of us as are *by being* Baptized *admitted* into *the Church of* Jeſus Chriſt, are Baptized into (*m*) *the Likeneſs of* His Death, *i. e. do by our Baptiſm profeſs, like Chriſt, to Dy unto ſin* (*n*) *once, or ſo as never to Live in ſin again.* 4 Therefore, *i. e. by reaſon of our thus Dying unto ſin, it is that* We are Buried with Him (*i. e. in conformity to His Burial*) by (*o*) *being put under water in our* Baptiſm into *the likeneſs of His* Death, *to ſignify* that like as Chriſt *being Dead and Buried* was Raiſed up from the Dead, (*p*) into the Glory of the Father, *i. e. into a Glorious Life with the Father*; even ſo We alſo *being Raiſed from our Typical Death and Burial in Baptiſm* ſhould walk in Newneſs of Life, *i. e. ſhould lead a New Life, wholly different from our Former Evil Courſes, and continually approaching nearer and nearer to that Heavenly Life Chriſt is riſen to, and wherein he lives* (*q*) *unto God, or lives a Life wholly appropriated or dedicated to the Honour of God.* 5 For *it is certain, that* if we have (*r*) become One with Him in the likeneſs of

TEXT.

αὐτῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· 6 τῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. 7 Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. 8 Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· 9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτῦ οὐκέτι κυριεύει. 10 ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. 11 Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτῦ· 13 Μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. 14 Ἁμαρτία γὰρ

TRANSLATION.

of His Death, We shall be also *in the likeness* of his Resurrection:

6 Knowing this, that our Old Man is crucified with Him, that the Body of Sin might be destroyed, that henceforth We should not serve Sin.

7 For he that is Dead, is freed from Sin.

8 Now if We be Dead with Christ, we believe that we shall also Live with Him:

9 Knowing that Christ being raised from the Dead, dieth no more; Death hath no more Dominion over Him.

10 For in that he died, he died to Sin Once; but in that he liveth, he liveth to God.

11 Likewise reckon ye also your selves to be Dead indeed to Sin, but Alive to God thro' Jesus Christ our Lord.

12 Let not Sin therefore reign in your Mortal Body, that ye should obey * that in the Lusts of this:

13 Neither yield ye your Members *as* Instruments of Unrighteousness unto Sin; but yield yourselves unto God, as those that are Alive from the Dead, and your Members *as* instruments of Righteousness unto God.

14 For Sin shall not have

ὑμᾶς

ANNOTATIONS.

(*s*) *The Body of Sin* may denote no more than *the sinfull Body* (see ch. 8. 3.) i. e. the sinfull Appetites and Lust of the Body. But to understand the full import of this phrase, according to the intent of the Apostle, it seems requisite to observe, that He do's here speak of *Sin* as a Person or Master, to whom All Men are Slaves, till they be Freed from his Slavery by *Dying to Sin*. And in this view by *the Body of Sin* the Apostle might denote, that the Body was that Part

of

PARAPHRASE.

his Death *to Sin*, We ſhall be alſo (*r*) *One with Him* in the likeneſs of his Reſurrection *to a Life unto God*: 6 Knowing, *i. e. foraſmuch as we know* this, that our Old Man (*whereby under the Figurative Idea of a Perſon is denoted our Former Wicked Courſe of Life*) is crucified with Him, that the Body (*ſ*) of Sin, *i. e. the Irregular Appetites of the Body, which ſubject us to Sin*, might be deſtroyed, that henceforth we ſhould not ſerve Sin, *as Vaſſals or Slaves to it*. 7 For He that, *by having His Old Man thus crucified with Chriſt*, is Dead to Sin, is thereby Freed from *the Vaſſalage of* Sin, *as a Slave being Naturally Dead is Freed from the Vaſſalage of his Maſter*. 8 Now if we be thus Dead with Chriſt *to Sin*, we believe, *or are aſſured*, that we ſhall alſo (*t*) *by his Grace be enabled to* live with Him, *i. e.* (*u*) *to live* (*like Him*) *an Holy Life for ever for the future, ſo as not to have cauſe to Dy any more to Sin*: 9 Knowing, *i. e. foraſmuch as we know*, that Chriſt being Raiſed from the Dead, dieth no more: Death has no more Dominion over Him. 10 For in that He died, He died to (*x*) *deſtroy the Power of* Sin Once; but in that He liveth, He liveth to *promote the Glory of* God *for ever*. 11 Likewiſe *therefore* reckon ye alſo yourſelves to be Dead indeed to Sin, *as Chriſt is, namely Once for all*; but alive to God *for ever for the future*, thro' *the Grace of* Jeſus Chriſt our Lord. 12 Let not Sin therefore, *i. e. the natural conſequence of what has been alledged is this, that you are by your very Profeſſion of Chriſtianity required, not to let Sin any more* Reign in your Mortal Body, (*the very conſideration of your Mortality, how it was occaſion'd by Sin, ſhould be a motive to you, not to let Sin reign any more in your Body*) that ye ſhould obey (*y*) that, *viz. Sin*, in the Luſts of this, *viz. the Body*. 13 Neither yield ye your Members as Inſtruments of Unrighteouſneſs to *be imploy'd in the ſervice of* Sin; but yield yourſelves to God, as thoſe that are Alive from *among* the (*z*) Dead *in Sin, i. e. the Unconverted Gentiles*, and *yield* your Members as Inſtruments of Righteouſneſs to *be imploy'd in the ſervice of God*. 14 For, *as it is*

afore

ANNOTATIONS.

of the Man, that was chiefly under the Slavery of Sin, or where Sin chiefly reſided. And hereto is agreeable what is ſaid v. 12, 13, 19. and ch. 7. v. 17, 18, 22, 23, 24. (*t*) Compare v. 11.

(*u*) The Apoſtle being ſpeaking here of the Reſurrection to Newneſs of Life, it ſeems neceſſary to underſtand, *Living with Chriſt*, in the ſenſe here given.

(*x*) See *Hebr.* 9 26—28.

(*y*) Tho' the word be the ſame in the Greek, yet the ſenſe is there ſufficiently diſtinguiſh'd by the different Genders; which difference ſince our Tongue do's not admit of, it ſeems neceſſary to expreſs this place as in the Paraphraſe, to give an Engliſh Reader the true Meaning of the place.

(*z*) Tho' what is ſaid in this Chapter is applicable to All Chriſtians, yet the Apoſtle ſeems plainly to have had here in his view more eſpecially the Gentile Converts, as appears from v. 17.

TEXT. TRANSLATION.

ὑμῶν· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

15 Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο. 16 Οὐκ οἴδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; 17 χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. 18 Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. 19 (Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν) ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύ-

dominion over you: for ye are not under the Law, but under Grace.

15 What then? ſhall we ſin, becauſe we are not under the Law, but under Grace? God forbid.

16 Know ye not, that to whom ye yield your ſelves Servants to Obey, his Servants ye are to whom ye obey; whether of Sin unto Death, or of Obedience unto Righteouſneſs?

17 Now God be thanked, that ye were the Servants of Sin, but ye have obeyed from the Heart that Form of Doctrine, unto which ye were delivered over.

18 Being then made Free from Sin, ye became the Servants of Righteouſneſs.

19 (I ſpeak after the manner of Men, becauſe of the infirmity of your Fleſh) For as ye have yielded your Members Servants to Uncleanneſs and to Iniquity unto Iniquity; even ſo now yield your Members Servants to Righteouſneſs unto Holineſs.

20 For when ye were the Ser-

θεροι

ANNOTATIONS.

(*a*) If it be conſidered, that the Apoſtle is all along in this Chapter preſſing to Holineſs of Life *after* Converſion, the ſenſe here given of κυριεύσει muſt be owned to be much more natural, than underſtanding it in reference to Condemnation for Sins paſt.

(*b*) Wherein this Strength conſiſts, the Apoſtle teaches us ch. 8. v. 2. namely in the Aſſiſtance of the Holy Spirit. (*c*) See *Act.* 13. 39. (*d*) See v. 23.

(*e*) It is I think well obſerved by Mr *Lock*, that the Expreſſion here uſed by the Apoſtle, viz. εἰς ὃν παρεδόθητε, is no harſh, but an Elegant Expreſſion; inaſmuch as S. *Paul* is here ſpeaking of Sin and the Goſpel, as of Two Maſters. In which view the Converſion of the Believing Romans is aptly and neatly repreſented, by their being as it were *taken out* of the Hands of Sin, and *delivered over* to God or the Goſpel. For the Apoſtle uſes *God* v. 13. and *Obedience* v. 16. and *Form of Doctrine* v. 17. as Terms amounting to the ſame.

(*f*) It

PARAPHRASE.

fore (*v.* 9.) *observed, that Christ being raised from the Dead, Death as no more Dominion over him; so you being raised or alive from the Dead or Death to Sin*, Sin shall not have *any more* (*a*) dominion over ou, *i. e. if ye are not wanting to yourselves in making use of the Means f Grace, ye shall be Able to overcome Sin for the future*: for ye are ot under the Law, *which gives only the Knowledge of sin, but not trength to withstand it*, but under Grace, *i. e. the Gracious Covenant f the Gospel, which gives you* (*b*) *strength to withstand sin, so that it is ow left to your own choice, as being put in your own Power, whe-ber ye will yield your selves Servants to God or Sin.*

II. God under the Gospel, as well as under the Law, requires our *Entire Obedience*, and will not reward us with the Gift of Eternal Life, or justify us as His Servants, if We serve Sin.

15 What then? shall we *be encouraged to* sin, because we are not nder the Law, (*c*) *which allows not of Justification for Immoral and Enormous Crimes*, but under *the* Grace *of the Gospel, which allows of Justification for the Highest Crimes*? God forbid, *that we should thus buse the Grace or Favour of God, as to think, that God will under the Gospel any more than under the Law look on us, and reward us with Eternal Life as His Servants, tho' we obey Sin.* 16 Know ye not *f your own Reason*, that *ye cannot serve Two Masters, but that* to vhom ye yield your selves Servants to Obey, his Servants ye are, to vhom ye *so* Obey; *and consequently are to expect the Wages or Reward of your Service from the Master, and agreeable to the Master, whom e have been Servants of*; whether of Sin unto (*d*) Death, *i. e. whose Wages is Death*, or of *God in the* obedience *of the Gospel* unto Righteousness, *i. e. which obedience of the Gospel shall be accounted for Righteousness, and as such, shall of the Free-Grace of God be rewarded with Eternal Life.* 17 Now God be thanked, that *whereas* ye were the Servants f Sin, *upon the preaching of the Gospel ye remain'd not Impenitent*, but e have Obeyed from the Heart that Form of Doctrine, *i. e. the Gospel*, nto which, (*e*) *as unto a New Master*, ye were *by such your Obedience* delivered over *from your Former Master Sin.* 18 Being then *hus* made Free from *the service of* Sin, ye became Servants to Righteousness, *i. e. ye gave your selves up to the Service of God in All Righteousness.* 19 (I speak after the manner of Men, because of the infirmity f your Flesh, *i. e. I use this Metaphorical way of representing Sin as One Master, and God as Another Master, and your Repentance or Conversion as a Passing or Going over from One Master to the Other, that I nay the Better convey my Meaning to you, who have been accustomed nly to Fleshly or Worldly things, and so are yet weak as to these Spiritual Matters*) For, *what I would impress upon you hereby is this, that* s ye have *formerly* yielded your Members *as* Servants to Uncleanness, nd to Iniquity unto *the Commission of* Iniquity; even so, *with the ame application and earnestness and entireness*, now yield your Members *as* Servants to Righteousness, unto *the following after* Holiness. 20 For when ye were the Servants of Sin, ye were Free from *the Service*

TEXT.

θεροι ἦτε τῇ δικαιοσύνῃ. 21 Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. 22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. ζ'. Ἢ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; 2 Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς, μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ. 4 Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώ-

TRANSLATION.

vants of Sin, ye were Free from Righteousneſs.

21 What Fruit had ye then in thoſe things, whereof ye are now Aſhamed? for the End of thoſe things is Death.

22 But now being made Free from Sin, and become Servants to God, ye have the Fruit unto Holineſs, and the End Everlaſting Life.

23 For the Wages of Sin is Death; but the Gift of God is Eternal Life thro' Jeſus Chriſt our Lord.

Chap. VII. Know ye not, Brethren, (for I ſpeak to them that know the Law) how that the Law hath Dominion over a Man, as long as he liveth?

2 For the Woman which hath an Husband, is bound by the Law to her Husband, ſo long as he liveth: but if the Husband be dead, ſhe is looſed from the Law of her Husband.

3 So then, if while her Husband liveth, ſhe be married to Another man, ſhe ſhall be called an Adultereſs: but if her Husband be dead, ſhe is free from that Law, ſo that ſhe is no Adultereſs, tho' ſhe be married to Another Man.

4 Wherefore, my Brethren, ye are become Dead to the Law

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ANNOTATIONS.

(*f*) It ſeems neceſſary to underſtand here the Greek verb κυριεύω in this latter ſenſe, as well as the former; becauſe it is to this latter ſenſe, that what is ſaid afterwards (v. 2, 3.) is ſuited, and exactly anſwers, ſo as to make the Connexion eaſy and clear. And that S. *Paul* ſhould uſe the verb in this latter ſenſe, is not ſtrange, if we conſider that Hebrew verbs have both thoſe ſignifications. Thus the Hebrew verb מלך, which anſwers to the Greek verb κυριεύω, ſignifies both to *Rule* to *have Dominion*, and alſo to *make to Rule* or to *have Dominion*. Indeed

PARAPHRASE.

ice of Righteouſneſs, *i. e. ye had no regard to Righteouſneſs, never did ry thing in compliance with, or obedience to, Righteouſneſs: therefore parity of Reaſon now ye profeſs yourſelves to be the Servants of ighteouſneſs, ye ought in like manner to look on yourſelves as Free from e ſervice of Sin, i. e. ye ought no ways to comply with or obey it.* *To excite you the more hereto I aſk,* What Fruit had ye then, *when ye ere the Servants of Sin,* in thoſe things, whereof ye are now Aſhamed? r the End of thoſe things, *which are done in Obedience to Sin,* are eath. 22 But now being made Free from *the Service of Sin,* and be- me Servants to God, ye have your Fruit *at preſent* unto Holineſs, e. *the Fruit of your ſerving God is at preſent Holineſs of Life,* and the nd *thereof ſhall be* Everlaſting Life. 23 For the Wages *paid* of Sin *its Servants* is, Death: but the Gift of God is Eternal Life, *which His Servants receive of his Bounty* thro' Jeſus Chriſt our Lord, *i. e. by he Terms of the Goſpel, without the obſervance of the Law. And this ives me a Proper occaſion to ſhew more particularly and fully in the ext place, that the Jews are Freed from the Obligation of the Law, nd that on account of its being Uncapable* (*conſidered as contra-diſtinct o the Goſpel*) *to Enable the Jews to ſubdue their Sinfull Appetites, and ive Holily and Acceptably to God; and that this however do's truly caſt o Unjuſt Reflection on the Law, if rightly underſtood. To proceed then.*

III. The Apoſtle proceeds to ſhew to the *Jews*, that they are *freed from the Obligation of the Law*, and the neceſſity they ſhould be ſo, inaſmuch as the *Law could not enable them to ſubdue Sin, and bring forth fruit unto God*, i. e. to live Holily v. 4, 5, 6.

Chap. VII. Know ye not, Brethren, (for I *come now to* ſpeak *peuliarly* to them that know the Law, *i. e. the Jewiſh Converts, and to atisfy them, as to their own Particular Caſe, of the Truth of what I aid above ch. 6. v. 14. that we Chriſtians are not under the Law, and onſequently of the Truth of what is ſaid ch. 6. v. 23. that Eternal Life s now given to the Convert Jew thro' Jeſus Chriſt, without the obſerance of the Law. To ſatisfy them herein, let them but conſider, what hey know, viz.*) how that the Law hath Dominion over a Man, *only* as long as he lives, *and alſo that the Law* (*f*) *makes a Man to have Dominion over Any thing no longer than for his Life?* 2 For, *according to this Dominion, which the Law gives a Man over a thing only for his Life,* the Woman which hath an Husband, is bound by the Law to her Husband, *only* ſo long as he lives; but if the Husband be dead, ſhe s looſed from the Law, *which put her under the Dominion* of her Husband. 3 So then, if while her Husband liveth, ſhe be married to Another Man, ſhe ſhall be called an Adultereſs; but if her Husband be dead, ſhe is free from that Law; ſo that ſhe is no Adultereſs, tho' ſhe be married to Another Man. 4 Wherefore, my Brethren, ye alſo (*as well as the Gentile Converts*) are become Dead to the Law by the Bo-

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ANNOTATIONS.

leed theſe different ſenſes are in Hebrew expreſt by different Conjugations, which he Greek Tongue hath not.

(*g*) Forſaking

TEXT. TRANSLATION.

ματ& του Χριστου, εις το γενεσθαι υμας ανδρι ετερω τω εκ νεκρων εγερθεντι, ινα καρποφορησωμεν τω Θεω. 5 Οτε γαρ ημεν εν τη σαρκι, τα παθηματα των αμαρτιων τα δια του νομου, ενηργειτο εν τοις μελεσιν ημων, εις το καρποφορησαι τω θανατω. 6 Νυνι δε κατηργηθημεν απο του νομου, αποθανοντες εν ω κατειχομεθα, ωστε δουλευειν ημας εν καινοτητι πνευμα&, και ου παλαιοτητι γραμματος.

7 Τι ουν ερουμεν; ο νομος αμαρτια; μη γενοιτο· αλλα την αμαρτιαν ουκ εγνων, ει μη δια νομου· την τε γαρ επιθυμιαν ουκ ηδειν, ει

by the Body of Chriſt; that ye ſhould be married to Another, *even* to him that is raiſed from the Dead, that we ſhould bring forth fruit unto God.

5 For when we were in the Fleſh, the Motions of Sins which were * under the Law, were perfected in our members, to bring forth fruit unto Death.

6 But now we are * looſed from the Law, * being Dead to that wherein we were held, that we ſhould ſerve in Newneſs of Spirit, and not in the Oldneſs of the Letter.

7 What ſhall we ſay then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Coveting, except the

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ANNOTATIONS.

(*g*) Forſaking the Law of God, and going over to another Religion, is frequently in Scripture ſtiled *Fornication* or *Adultery*. And the Jews ſeem to have made uſe of ſome ſuch Argument, for their not Quitting the Law of Moſes, and Embracing the Goſpel. Wherefore by this Compariſon of a Woman in regard to her Husband, the Apoſtle very appoſitely ſhews the Jews, that they could not be Guilty of Spiritual Adultery in quitting the Law.

(*h*) The General deſign of Chap. 6, 7, and 8th. ſeems to be this, viz. to ſhew that the Doctrine of the Goſpel concerning the Grace of God in the matter of Juſtification gave no incouragement to Sin; but on the contrary required Holineſs of Life, and not only required it, but alſo enabled Men to live Holy lives. Under which head the Apoſtle takes notice of the Inſufficiency of the Law in this reſpect, and that for this reaſon the Jews were now by the Goſpel looſed from it, viz. that they might be enabled to *bring forth fruit acceptable unto God*. This is what is expreſsly here ſaid, This is what made way for the enſuing objections, and all that follows in this chapter; after which the Apoſtle returns ch. 8. to the main Argument.

(*i*) That the primary ſignification of the phraſe, εἶναι ἐν σαρκί, denotes to *be in a Carnal ſtate*, ſeems evident from ch. 8. v. 8.

(*k*) As δι' ἀκροβυστίας ch. 4. v. 11. denotes *under Uncircumciſion*, ſo διὰ νόμου may be as well rendred here *under the Law*. And therefore this ſenſe, as it is warrantable in reſpect of Grammatical Conſtruction, ſo it is preferable to the Common Rendring, as it frees the place from ſtanding in need of an Explication,

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PARAPHRASE.

of Christ, *you as his Members dying with Him, and so the Dominion of the Law over you ceasing* (*according to what was observed v.* 1. *that the Law hath Dominion over a Man, only so long as he liveth.*) *now you are thus esteem'd, in the sight of God, Dead to the Law by the Body of Christ*, that ye should *thereby be at Liberty, so as without incurring the Guilt of* (*g*) *Spiritual Adultery in respect of God* (*according to what is observed of a Woman in respect of her Husband, v.* 2, 3.) *to be* Married *or United* to Another, even to Him who is raised from the Dead, *i. e. Christ*; *and the reason why God has thus freed Us from the Law is this*, (*h*) that We *being Married to Christ* should bring forth fruit unto God, *i. e. should be able to serve Him Acceptably.* 5 For when we were (*i*) in the Flesh, *i. e. in a Carnal State, and without the grace of the Spirit, which was our Condition, whilst we were under the Law, and rested on the Carnal Ordinances thereof, We were not then able to bring forth Fruit acceptable unto God: on the Contrary* the Motions *or Passions* of Sins, *i. e. the sinfull Lusts*, which were *in us whilst we were* (*k*) under the Law, were (*l*) perfected *or actually consummated* in our Members, so as to bring forth Fruit unto Death, *i. e. so as to make us do such things as render'd us Guilty of Death by the Law.* 6 But now we are (*m*) loosed from the Law, being (*n*) Dead *to the Body of Christ* to that *obligation of the Law*, wherein we were before held, *to the end* that we should *be able to* serve God *Acceptably*, viz. in Newness of Spirit, *i. e. in leading intirely New and Inwardly as well as Outwardly Righteous Lives by the Grace of the Spirit vouchsafed unto Us by the Gospel*, and not in the Oldness of the Letter, *i. e. not in contenting our selves, as we have of Old or Formerly done, to observe only the Letter of the Law, and so acquiescing in an Outward Righteousness only.*

7 What shall we say then? Is *the consequence of what I said v.* 5. *this, that* the Law *is Sinfull or the Cause of* Sin, *and therefore we are delivered from it*? God forbid, *that I should cast such an Imputation on the Law.* Nay, *so far is the Law from being the Cause of Sin, that* I had not known *in some cases what was to be Avoided as* Sin, but by the Law: for I had not known, *for instance*, Coveting *to be a Sin*, except

IV. The Apostle shews, that what he said concerning the *Weakness of the Law to subdue Sin*, did not amount to *charging the Law with being Sinfull*, or *the Cause of Sin.*

ANNOTATIONS.

how Sinfull Lusts are excited *by* the Law. This has cost Commentators much pains, which might have been better spared by rendring the expression as it is here rendred.

(*l*) See Bp *Bull's Exam. Cens. Resp. ad Animadv.* 2.

(*m*) As κατηργήθημεν ἀπὸ τοῦ νόμου answers in the Greek to κατέργητε ἀπὸ τοῦ νόμου v. 2. so should the likeness of expression be kept in our Translation.

(*n*) Ἀποθανόντες here, answers to ἐθανατώθητε v. 4. and the Reading is confirmed by a vast majority of Copies. And as to the import of the place, *we being dead to the Law*, or *the Law being dead to us*, seem to be Expressions Equivalent, according to the intention of the Apostle.

TEXT.

μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις. 8 Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ. ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἔζησεν, ἐγὼ δὲ ἀπέθανον. 10 καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. 12 Ὥστε ὁ μὲν νόμος ἅγιος· καὶ ἡ ἐντολὴ ἁγία, καὶ δικαία, καὶ ἀγαθή.

13 Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; μὴ γένοιτο. ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοὶ κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. 14 Οἴδαμεν γὰρ ὅτι ὁ

TRANSLATION.

Law had said, Thou shalt not Covet.

8 But Sin taking occasion by the Commandment, wrought in me all manner of Coveting. For without the Law Sin was Dead.

9 * And I was alive without the Law Once: but when the Commandment came, Sin revived, and I died:

10 And the Commandment which was ordain'd unto Life, I found to be unto Death:

11 For Sin taking occasion by the Commandment, deceived me, and by it slew me.

12 Wherefore the Law is holy; and the Commandment holy, and just, and good.

13 Was then that which is Good, made Death unto me? God forbid. But Sin, that it might appear Sin, Working Death in me by that which is Good; that Sin by the Commandment might become exceeding Sinfull.

14 For we know, that the

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ANNOTATIONS.

(*o*) Compare v. 11. (*p*) To be *guilty of Death*, in propriety of Speech, denotes, being *liable to Death by some Positive or Expreſs Law*. Hence tho' a Man may do a thing *worthy of Death*, yet he is not said to be *Guilty of Death*, unleſs the Law has expreſsly made Death the Penalty for that thing. Hence what the Apoſtle ſaith, as to the Jew's being *Alive once without the Law*, and his *Dying* upon the Law's being given, is to be underſtood in reference to being *Guilty of Death*. For Sin was in the world from Adam to Moſes, as the Apoſtle expreſsly aſſures us, and therefore they did what was *worthy of Death*; and All Mankind in another Senſe *Died*, i. e. became Mortal in Adam.

(*q*) From what S. *Paul* here ſays, 'tis evident, that he ſpeaks not in his Own proper Perſon; foraſmuch as he was never *without the Law*, or *before it*.

(*r*) Tho' it be true, that *where there is no Law, there is no Tranſgreſſion*, and ſo no *Sin*; yet the Law can be only ſaid to be the *cauſa ſine qua non* of Sin, and ſo of Death. What is the true Proper Efficient Cauſe of Sin and Death, the

Apoſtle

PARAPHRASE.

cept the Law had ſaid, Thou ſhalt not Covet. *The Law therefore 's its part, in forbidding what is Sinfull.* 8 But *the caſe is this*: Sin king occaſion *or advantage to* (*o*) *ſlay me* by the *ſaid* Commandment *ainſt Coveting*, wrought in me *complying with its Temptations* all nner of Coveting, *and ſo by my tranſgreſſing the ſaid Commandment w me, or render'd me Guilty of Death by the Law.* For without the w Sin was dead, *i. e. had not Strength or Power to render me* (*p*) *Guil- of Death.* 9 And *accordingly* I (*q*) *the Seed or Poſterity of Abra- m* was (*p*) Alive without the Law Once, *i. e. formerly, before the w was given, I was not Guilty of Death*: but when the Command- nt, *i. e. the Law Commanding this or that* came, Sin (*which from e Fall of Adam had been as it were Dead, there having been during at time no Law expreſsly ſubjecting Men to Death*) revived, *i. e. re- vered the like Strength or Power, as it had in reference to the Fall, mely to render men Guilty of Death*, and *ſo* I died *or became Guilty Death by tranſgreſſing the Law.* 10 And *thus* the Commandment hich was ordain'd *by God* to *direct me more clearly in the way of* Life, found to be unto Death, *i. e. proved by Sin a Means of making me uilty of Death.* 11 For Sin (*as was afore obſerved v.* 8.) taking oc- ſion *or advantage to ſlay me* by the Commandment, deceived *or en- ced* me *to the tranſgreſſion of the Commandment*, and *ſo* by it, *i. e. the ommandment* ſlew me *or render'd me Guilty of Death.* 12 Where- ore *it appears that* the Law is (*r*) *by no means properly or in itſelf the auſe of Sin, but on the contrary* Holy, *i. e. a Rule directing us to Ho- neſs*; and *conſequently* the Commandment, *or whatever the Law com- nands*, is *in it ſelf* Holy, and *not only ſo, but alſo* Juſt *or Fit to be ommanded*, and Good *or Beneficial to be obſerved.*

13 Was then that which is Good, *viz. the Law*, made *the Cauſe of* Death to me? God forbid, *that we ſhould impute the Cauſe of Death o the Law.* But *the true proper Cauſe of Death is* Sin, that *ſo* it might ppear Sin, *i. e. malignant, pernicious and deteſtable, as* working Death to me by that which is Good; that Sin (*whereas* (*ſ*) *before the Law was given, it was indeed Sinfull, i. e. malignant, pernicious and eteſtable*) by the *Law or* Commandment might become exceeding infull, *as being done againſt an Expreſs, Poſitive Commandment, which plainly denounced Death to the Sinner, and ſo carrying in it a far Higher degree of Aggravation, and conſequently of Malignity, Perni- iouſneſs and Deteſtableneſs than afore.* 14 *Now the reaſon, that Sin is*

V.

Nor yet did it amount to *charg- ing the Law with being the Cauſe of Death*; this being only Sin. And here the Apoſtle excellently and largely deſcribes the Inability of a Jew, barely thro' the Guidance of the Law, (with- out the Aſſiſtance of the Grace of the Holy Spirit, vouchſafed to ſuch as embraced the Goſpel) to Conquer *Sin*, and ſo to eſcape Eter- nal *Death*

ANNOTATIONS.

poſtle ſhews v. 14. viz. the Contrariety of the Fleſh to the Spirituality of he Law.

(*ſ*) Inſtances of the Malignity of Sin before the Law, we have in the deſtru- tion of the Antediluvian World, as alſo of *Sodom* and *Gomorrah* &c.

TEXT.

νόμος πνευματικός ἐστιν, ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. 15 Ὃ γὰρ κατεργάζομαι, οὐ γινώσκω. οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. 16 Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. 18 οἶδα γὰρ, ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν, παράκειταί μοι· τὸ δὲ κατεργάζεσθαι τὸ καλὸν, οὐχ εὑρίσκω. 19 Οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. 20 Εἰ δὲ ὃ οὐ θέλω, ἐγὼ τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία· 21 Εὑρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· 23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. 24 Ταλαίπωρος ἐγὼ ἄνθρωπος, τίς με ῥύσεται ἐκ τοῦ

TRANSLATION.

Law is Spiritual; but I am Carnal, ſold under Sin.

15 For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I.

16 If then I do that which I would not, I conſent unto the Law, that it is Good.

17 * And now it is no more I that do it, but Sin that dwelleth in Me.

18 For I know, that in Me (that is in my Fleſh) dwelleth no Good thing. For to Will, is preſent with me; but *how* to perform that which is Good, I find not.

19 For the Good that I would, I do not: but the Evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in Me.

21 I find * verily a Law, that when I would do Good, Evil is preſent with Me.

22 For I delight in the Law of God, after the Inward Man:

23 But I ſee another Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.

24 O Wretched Man that I am, who ſhall deliver me from

σώματος

ANNOTATIONS.

(t) The ſeventeenth Verſe ſeems not to be a Reaſon of v. 16. but a Continuance of the Inference.

(u) Th

PARAPHRASE.

s able thus to work Death to me by the Law, is the great Contrariety here is between the Nature of the Law, and Me conſidered in my Own Natural ſtate and without the Grace of the Spirit: for we know that he Law is Spiritual, *requiring Spiritual and Inward as well as Outward Righteouſneſs, and ſo requiring Actions quite contrary to my Carnal Affections*: but I *a Jew conſidered in my Natural State or without the Grace of the Spirit* am Carnal, *i. e. given to mind and indulge the luſts of the Fleſh, and ſo as it were* ſold under Sin, *i. e. as perfect ſlave to Sin, as one that is ſold, is to him that buys him.* 15 For, *s an infallible token of my Slavery*, that which I do, I *know or* allow ot: for what I would do *in conformity to the Law*, that I do not; ut what I hate *or would not do in conformity to the Law*, that do I. 6 If then I do that, which *in conformity to the Law* I would not, *y ſuch my Unwillingneſs to act contrary to the Law* I conſent unto the Law, that it is Good. 17 (*t*) And now *it alſo follows, that* it is no more I that do it *of my own ſelf or of my own Will and Choice*, but Sin that dwelleth me, *whoſe Slave I am.* 18 For I know, *or am ſadly ſenſible*, that in Me, that is, in my (*u*) Fleſh *or Animal part*, dwelleth no Good thing: for to will *that which is Good*, is preſent with me, *or I readily do it*; but how to perform that which is Good, I find not *Strength.* 19 For the Good that *in conformity to the Law* I would, I do not; but the Evil which *in conformity to the Law* I would not, that I do. 20 Now if I *thus* do that I would not, it is (*as was ſaid before v.* 17.) no more I that do it *of my Own will or choice*, but Sin that *ſtill* dwelleth in me, *even now I am under the Law.* 21 I find (*x*) verily *ſomewhat ſettled and ruling in me as* a Law, *whence it comes to paſs*, that when I would do Good, Evil is preſent with me *to withdraw or hinder me from doing the Good I would.* 22 For I delight in the Law of God after the Inward Man, *i. e. in my Mind or Judgment, and ſo in conformity to the Law would do Good.* 23 But, *when I would thus do Good*, I ſee *or perceive* Another *Principle of Action equivalent to a* Law in my Members, warring againſt the Law *or Dictates* of my Mind, *which directs me to obey the Law of God*, and bringing me into Captivity to that Law of Sin, which is in my members, *i. e. to my Carnal and Irregular Appetites.* 24 O wretched man that I am, who ſhall deliver me from the Body, *i. e. from the prevalency of thoſe Carnal and Irregular Appetites, which are ſeated in my Body or Fleſh, and whereby Sin*

ANNOTATIONS.

(*u*) 'Tis plain, that S. *Paul* in this diſcourſe uſes σὰρξ and σῶμα promiſcuouſly; and therefore by μέλη muſt be undeſtood, not barely the members of the Body, but All the Animal Faculties, ſubſervient to the Fleſh.

(*x*) The 21*ſt* Verſe ſeems to be not an Inference, but rather a Confirmation of what is ſaid v. 20. and therefore I have choſen to render the Gr. ἄρα *verily*, rather than, *then*.

† This

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σώματος θ᾽ θανάτου τούτου; 25† χάρις τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοὶ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

Κεφ. η'. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. 2 Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ

the Body of this Death?

25 The Grace of God thro' Jeſus Chriſt our Lord. So then verily I my ſelf with the Mind ſerve the Law of God; but with the Fleſh, the Law of Sin.

Chap. VIII. There is verily now no Condemnation to them who are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit.

2 For the Law of the Spirit of Life in Chriſt Jeſus, has made me free from the Law of Sin and Death.

τοῦ

ANNOTATIONS.

† This Reading is confirmed, not only by the Antient *Clermont* MSS and ſome others, and by the Vulg. Lat. but alſo by *Irenæus*, S. *Auguſtin*, and others.

(*y*) It is much controverted whether the Gr. τούτου is to be referr'd to θανάτου, or σώματος; inſomuch that our Tranſlators have taken notice in the margin of that Rendring, which refers it to σώματος. But, not only the placing of τούτου next to θανάτου favours the Rendring followed in the Engliſh Text; but alſo the ſcope of the Apoſtle ſeems plainly to require, it ſhould be ſo conſtrued. For τοῦ θανάτου here ſeems plainly to refer to θάνατος v. 13. and τούτου ſeems to denote as much as *this Death* we are ſpeaking of from v. 13.

(*z*) Beſides the Authorities above mention'd for this Reading, the very ſenſe ſeems to require it; this giving a direct Anſwer to the foregoing Queſtion, which the Common Reading do's not.

(*a*) Reading the laſt ſentence of ch. 7. and the firſt verſe of this together, it ſeems plain, that the Apoſtle uſes ἄρα in v. 1 of this chapter, in reference to ἄρα in the laſt ſentence of ch. 7. and that in both places it is to be render'd *Verily*, as being uſed by way of Confirmation, not Illation, this being denoted in the former place by οὖν. *Therefore verily I my ſelf with the Mind ſerve the Law of God, but with the Fleſh the Law of ſin.* Whereas *there is verily now no Condemnation* &c. Beſides τοῖς ἐν Χριστῷ ch. 8. 1. ſeems oppoſed to αὐτὸς ἐγὼ ch. 7. 25.

(*b*) This Deſcription of the Goſpel, viz. *the Law of the Spirit of Life in Chriſt Jeſus*, affords ſeveral Particulars worth Obſervation. 1. Hence we learn, that, contrary to the *Antinomians*, the Goſpel do's oblige as a Law. 2. That it is the *Law of the Spirit*, i. e. the Receiving whereof ſincerely is accompanied with the Gift of the Holy Spirit. 3. That it is the Law of the Spirit of *Life*, inaſmuch as by the Grace of the Holy Spirit, which inſeparably accompanies the ſincere Embracing of it, we are enabled to live an Holy Life here, and ſo entitled to an Eternal Life of Happineſs hereafter; 4. and laſtly, It is the Law of the Spirit of Life *in Chriſt Jeſus*, foraſmuch as Chriſt obtained for us this New and moſt Gracious Law, and alſo the Grace of the H. Spirit to enable us to Perform it, and laſtly, the Gift of Eternal Happineſs upon our Performance.

It

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in thus captivates and enſlaves me, and becomes unto me the Authour Cauſe (*y*) of this Death, *which is here ſpoken of, viz. which I be-me Guilty of by the tranſgreſſion of the Law of Moſes?* 25 *Why,* (*z*) the race of God, *vouchſafed unto Mankind* thro' Jeſus Chriſt our Lord, *Able to, and ſhall, deliver ſuch an one, if He lays hold of it by em-acing and living according to the Goſpel.*. So then *the Sum of this iſcourſe from v.* 14. *is this, that* (*a*) verily I my ſelf, *i. e. I a Jew, ſidered barely as to my own natural Strength, and only under the idance of the Moſaick Law, excluſively of the Grace of the Goſpel, or vangelical Aſſiſtance of the Holy Spirit,* with my Mind ſerve the Law God, *i. e. Acknowledge it to be Good, and Holy, and ſuch as ought to ſerved or obeyed*; but *notwithſtanding* with my Fleſh, *i. e. by the rength of the Corrupt Appetites of my Fleſh, which of my ſelf without e Grace of God I am not able to withſtand, I am ſo far as it were Ca-tivated, as, againſt the Dictates of my Mind or Reaſon, Actually to rve* the Law of Sin, *and ſo am liable to Condemnation by the Law of Moſes,* (*which ſerves evidently to ſhew the Neceſſity of the Jews being freed from the obligation of the Law, conſidered in oppoſition to the oſpel, in order to be juſtified; which is what the Apoſtle begins this hap. 7. with, and which gave occaſion to ſay what is ſaid in the follow-g part of this Chapter.*)

Chap. VIII. *To proceed then: As it appears from ch.* 7. 14—23. *hat I my ſelf, i. e. I a Jew, conſidered only as to my own natural rength under the bare Guidance of the Moſaick Law, with the Mind rve the Law of God; but with the Fleſh the Law of Sin, and thus am able to Condemnation; ſo on the other hand it follows from what has een ſaid afore, eſpecially and more immediately ch.* 7. 24, 25. *that* there (*a*) verily now *under the Goſpel* No Condemnation to them, who are Chriſt Jeſus, *ſuch as are Truly ſo, being Perſons,* who walk not fter the Fleſh, *and ſo ſerve not the Law of Sin with the Fleſh,* but *are nabled by the Grace of the Spirit to walk* after *the Law of* the Spirit. For (*b*) the Law of the Spirit of Life in Chriſt Jeſus, *i. e. the Goſpel,* as made me Free from the Law of Sin and Death, *i. e. by the Grace f the Holy Spirit vouchſafed unto me upon embracing the Goſpel, I am nabled to withſtand thoſe Carnal Appetites, which would captivate me the Law of Sin or make me Sin, and ſo make me Guilty of Death; nd not only ſo, but by the Grace of the ſame Spirit I am alſo enabled to live*

VI. The Goſpel by vouchſafing the Grace of the Holy Spirit, do's enable All True Chriſtians to *ſubdue Sin*, and ſo to *eſcape Eternal Death*. And here the Apoſtle largely teaches, that only ſuch are *True Chriſtians*, as do ſubdue Sin, and live Holy Lives.

ANNOTATIONS.

is alſo obſervable, that this v. 2. of ch. 8 do's plainly refer to ch. 7. v. 25. It there asked, *Who ſhall deliver me from the Body of this Death?* The Apoſtle ere fully anſwers, that *the Law of the Spirit of Life in Chriſt Jeſus has made me ree* (*and ſo delivered me*) *from the Law of Sin and Death, which* he told us ch. 7. v. 23.) *is* ſeated *in our Members* or Body.

(*c*) That

TEXT.

τῦ θανάτυ. 3 Τὸ γὰρ ἀδυνατον τῦ νόμυ, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ Θεὸς τὸν ἑαυτῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί· 4 ἵνα τὸ δικαίωμα τῦ νόμυ πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατῦσιν, ἀλλὰ κατὰ πνεῦμα. 5 Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τῦ πνεύματος. 6 Τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τῦ πνεύματος, ζωὴ καὶ εἰρήνη· 7 διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. 8 Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύ-

TRANSLATION.

3 For what the Law could not do, in that it was weak thro' the Flesh, God sending his Own Son in the likeness of sinfull Flesh, and for a Sacrifice for Sin condemned Sin in the Flesh;

4 That the Righteousness of the Law might be fulfilled in Us, who walk not after the Flesh, but after the Spirit.

5 For they that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit.

6 Now to be Fleshly minded is Death; but to be Spiritually minded is Life and Peace:

7 Because to be Fleshly minded is Enmity against God: for it is not subject to the Law of God, neither indeed can be.

8 So then they that are in the Flesh, cannot please God.

νομται

ANNOTATIONS.

(*c*) That the Phrase περὶ ἁμαρτίας is frequently used by the Lxx Interpreters in the O. T. for a *Sin-offering*, is evident from *Lev.* 4. 3, 18. and 8. 2, 14. and many other places cited by the Reverend Dr *Whitby*.

(*d*) 1 *Pet.* 2. 24. (*e*) See *Luke* 1. 6. and read Bp *Bull's Harm. Ap. Diss. post.* c. 7. §. 6. *&c.*

(*f*) Tho' it be in the Greek γὰρ, yet I have chosen to render it *Now*, because it is evident that γὰρ here can't be taken as ushering in the Reason of what is said in v. 5. For then the Apostle's Reasoning would stand thus: *For they that are after the Flesh, do mind the things of the Flesh: for to be Fleshly minded is Death*; whereas 'tis certain, that they that are after the Flesh, do not, *therefore* mind the things of the Flesh, *because* the so doing is *Death*, but on quite other Motives or Apprehensions. Hence some refer this γὰρ as a Reason to v. 1. whereas the Reason of what is there said, is contain'd immediately v. 2. and following. Others suppose the Apostle to imply v. 5. the Consequences of minding the things of the Flesh &c. viz. that such as do so, *pursue what tends to Death*; and then to adjoin the reason v. 6. *For to be Fleshly-minded is Death &c.* But I desire it may be considered, whether the most natural and easy way to account for this γὰρ may not be this, viz. that as γὰρ v. 5. introduces the Reason of what is said v. 4. so γὰρ v. 6. is repeated (not as a New Reason of what is said v. 5. but) as a Continuation of the same Reason began v. 5. and relating to v. 4.

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e a Life of Righteouſneſs. 3 For what it was impoſſible for the
w to do, in that it was Weak thro' the Fleſh, (*i. e. whereas the Law
uld by no means thus free me from Sin and Death, in that the Cor-
pt Affections of the Fleſh were more prevalent to draw me unaſſiſted
th Grace to Sin, than the Penalty of the Law was to deter me from
) that hath God done, viz.* God ſending his own Son in the likeneſs
Sinfull Fleſh, and for a (*c*) Sacrifice for Sin, condemned Sin in
Fleſh, *i. e. put Sin as it were to Death* (*and ſo deſtroyed the Power
it*) *in the Fleſh or Body of our Bl. Saviour; for in his own* (*d*) *Body
bare Our Sins upon the Croſs. The plain meaning of which Figura-
e Expreſſion is this, that Chriſt by his Death has not only procured
rdon for Sins paſt and repented of, but alſo Grace to enable us to with-
nd and overcome the ſinfull Luſts of the Fleſh for the future.* 4 *Which
has done to this end,* that the Righteouſneſs of the Law might be
) fulfilled in us, who walk not after the Fleſh, but after the Spirit,
*e. that we by the Grace of the Spirit overcoming the ſinfull Luſts of
e Fleſh, might fully come up to the Spiritual Righteouſneſs of the
aw, typified by its Carnal Rites, as Circumciſion &c.* 5 *Now this
piritual Righteouſneſs of the Law, which was the Principal end of the
aw according to the Divine Intention, can be fulfilled only by ſuch as
alk not after the Fleſh, but after the Spirit.* For they that are, *or
alk*, after the Fleſh, do mind the things of the Fleſh: but they that
e after the Spirit, *do mind* the things of the Spirit. 6 (*f*) Now to
Fleſhly minded, is, *i. e. tends to* Death; but to be Spiritually
inded, is, *i. e. tends to* Life and Peace *with God.* 7 *I ſay to be
leſhly minded is Death*; becauſe to be Fleſhly minded is *to be in a
ate of* Enmity againſt God: for it, *i. e. ſuch a Temper of Mind, given
o to the Satisfaction of the Luſts of the Fleſh,* is not ſubject to the
aw of God, nor indeed can be, *it having a quite contrary Tendency.*
So then (*from what has been ſaid v.* 5, 6, 7.) *we may learn, that
en* they that *profeſs themſelves* (*g*) *Chriſtians, if they* are in *or walk
fter* the Fleſh, cannot pleaſe God *by a bare profeſſion of Chriſtianity, or
Belief*

ANNOTATIONS.

the Apoſtle had ſaid: The Righteouſneſs of the Law is not to be fulfilled by
oſe who walk after the Fleſh: *for* they that are after the Fleſh, do mind the
ings of the Fleſh; *for* further to be Fleſhly-minded is Death &c. So that this
, being rather a Repetition of the Former than a New diſtinct one, and ſo a
ontinuation of the Reaſon already began, may Beſt be render'd by the Particle
Continuation, *Now.* And the ſame is obſervable, I think, in other places.

(*g*) That by *thoſe that are in the Fleſh* in this place the Apoſtle means ſuch,
profeſſing themſelves *Chriſtians,* do yet not live up to their Holy Profeſſion,
I think evident from the whole deſign of this Chapter, wherein the Apoſtle
preſsly ſpeaks of *them which are,* or at leaſt *profeſs to be, in Chriſt Jeſus.* As
r the *Gentile* or *Jew,* that were not Chriſtians, and walked after or were in the
leſh, he had ſpoken of them Already.

TEXT. TRANSLATION.

νομίαι. 9 Υμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. 11 Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος ἐν ὑμῖν. 12 Ἄρα οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν. 13 εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. 14 Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. 15 Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ. 16 Αὐτὸ τὸ πνεῦμα συμμαρ-

9 * Now ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. And if any man have not the Spirit of Chriſt, he is none of His.

10 But if Chriſt be in you, the Body is dead becauſe of Sin, but the Spirit is Life becauſe of Righteouſneſs.

11 And if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the Dead, ſhall quicken alſo your mortal Bodies, by his Spirit that dwelleth in you.

12 Therefore, Brethren, We are Debtors, not to the Fleſh, to live after the Fleſh.

13 For if ye live after the Fleſh, ye ſhall dye; but if ye thro' the Spirit do mortify the Deeds of the Body, ye ſhall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the Spirit of Bondage again unto Fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

16 The * ſame Spirit bear-

τυρ-

ANNOTATIONS.

(*b*) That the ſenſe here given of this and the following Verſe is moſt ſuitable to the intent of the Apoſtle, ſeems clear from the whole ſcope of this and the foregoing Chapters, wherein the Apoſtle is ſpeaking of Reſurrection to Newneſs or Holineſs of Life here. Not to add, that νεκρὸν is not (I think) ever uſed to denote *Mortal* or *Subject to Mortality*, but ſomewhat actually *Dead*, either in a Literal or Metaphorical ſenſe. As for the Phraſe διὰ ἁμαρτίαν, it ſeems well obſerved by *Grotius*, that it is uſed here in the like ſenſe, as we ſay, ſuch a one fled *becauſe of his Enemies*, i. e. in order to avoid them; and the like may be applied to the like following phraſe, διὰ δικαιοσύνην.

(*i*) That

PARAPHRASE.

Belief of the Goſpel; *and conſequently, that it was not without reaſon, that when I ſaid v.* 1. *There is no Condemnation to them that are in Chriſt Jeſus, I added further, that ſuch were Perſons, who walk not after the Fleſh, but after the Spirit.* 9 Now *hence ye may infallibly learn, what your State and Condition is, viz. ye may be certain, that* ye are not in the Fleſh, but in the Spirit, if ſo be that the Spirit of God dwells in you; *and therefore on the other hand it is as certain, that if ye are in the Fleſh, the Spirit of God dwells not in you.* And if any man have not the Spirit of Chriſt, He is *to be ſure* None of His, *tho' he profeſſes Himſelf to be a Chriſtian.* 10 But if Chriſt be in you, the Body is Dead becauſe of Sin, (*h*) *i. e. is as dead in order to avoid the Commiſſion of Sin,* but the Spirit *dwelling in us* is *a Principle of* Life, becauſe of Righteouſneſs, *i. e. in order to our performing the Righteouſneſs of the Goſpel, and ſo attaining to Juſtification.* 11 And *further,* if the Spirit of Him that raiſed up Jeſus from the Dead, dwell in you, (*as it certainly do's, if Chriſt be in you*) He that raiſed up Chriſt from the Dead, ſhall quicken alſo your Mortal Bodies, *ſo as that they ſhall be not only Dead to Sin, but that the Members thereof ſhall be alſo ſo many Living Inſtruments of Righteouſneſs*; *which wonderfull Change ſhall be wrought* by His Spirit that dwelleth in you. 12 Therefore Brethren, we are Debtors *or obliged*, not to the Fleſh, *as upon the account of any Good we receive from it,* to live after the Fleſh, *but to the Spirit of God, viz. upon the account of the Great Good we receive from it, to live after the Spirit.* 13 For if ye live after the Fleſh, ye ſhall die *Eternally*; but if ye thro' the Spirit *of God* do mortify the *Sinfull* deeds of the Body, ye ſhall live *Eternally.* 14 For as many as are led by the Spirit of God, they *only* are the Sons of God *in Chriſt, and* ſo *joint-heirs of God with Chriſt*; *and theſe are indeed the Sons of God.* 15 For ye, *that are ſuch*, have not received the Spirit of Bondage again to Fear, *i. e. the Goſpel do's not load us like Bond-ſlaves with the intolerable yoke of Numerous Rites and Ceremonies, nor yet tell us only our Moral Duties without affording us Grace or Strength to perform them, and ſo render us only more Guilty of Death, and conſequently ſubject us to Fear and dreadfull Apprehenſions of Death*; but ye *by receiving the Goſpel* have received *an Eaſy and Gracious Law, and withall the Adoption of Sons, i. e. God has thereby adopted you for his Sons, and therefore has given unto you* the Spirit of Adoption, *i. e. has given you as being now his Adopted Sons His moſt Holy Spirit,* whereby, *i. e. by which Spirit if we are led by Him, we are not only freed from Fear or Dreadfull Apprehenſions of Death, on account of Gods being incenſed againſt us, but* we *are enabled with a Filial Aſſurance of God's Favour unto us to* cry *or call God as Chriſt himſelf did,* Abba, *that is* Father. 16 *Namely,* the ſame Spirit *being given us as an Earneſt of Our Inheritance* (*Eph.* 1. 14.) beareth witneſs with our Spirit *or Conſciences,*

TEXT. TRANSLATION.

τυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ· 17 εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

18 Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη (οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα) ἐπ' ἐλπίδι, 21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. 23 Οὐ μόνον

witness with our Spirit that we are the Children of God:

17 And if Children, then Heirs; heirs of God, and joint-heirs with Christ: * that, if so be we suffer with Him, we may be also glorified with him.

18 Now I reckon, that the Sufferings of this Present time are not worthy *to be compared* with the Glory, which shall be revealed unto Us.

19 For the Earnest Expectation of the Creature waiteth for the Revelation of the Sons of God.

20 For the Creature was made subject to Vanity, (not willingly, but by reason of him who subjected *the same*) in Hope,

21 That, even the Creature itself shall be freed from the Bondage of Corruption, into the Glorious Liberty of the Children of God.

22 For we know that the whole Creation groaneth, and travaileth in pain together until now.

ANNOTATIONS.

(i) That πᾶσα κτίσις actually is in other places of the N. T. taken to denote no more than *All Mankind*, is not to be denied. However that κτίσις here ver. 19, 20, 21. and πᾶσα ἡ κτίσις v. 22. is to be taken in a Larger sense, seems reasonable from these Considerations. First, that not only *Mankind*, but the *Rest of the Creation*, was upon the Fall made *Subject to Vanity*, or a worse state than they were at first created in. Secondly, what is said v. 21. seems not applicable to *All Mankind*, inasmuch as it seems to be too justly fear'd, that the Greater part of it, by reason of their wicked Lives, can have no well-grounded *Hope* (which the Apostle denotes v. 20.) of being freed from the Bondage of Corruption, *into the Glorious Liberty of the Law of God*; nor yet do Wicked and Ungodly men seem to *Groan and Travail in pain* as to any Such expectation, but rather are very well satisfied with the Enjoyments of this World, and only wish that they could enjoy them, even such as they are, for ever. But now in the other sense of κτίσις for the *Whole Creation*, there is a plain and good Exposition of v. 21, 22. forasmuch as not only Good and Pious *Men* hope truly

PARAPHRASE.

at We *being thus led by the Spirit of God dwelling in us* are the Chil-
en of God. 17 And if *We are* Children, then *We are of Course or*
ight Heirs, *viz.* Heirs *of the Glory* of God, *or of that Glorious and*
appy State which is reserved for us in Heaven by God, and *so* joint-
irs *thereof* with Christ, *God of his infinite Justice as well as Mercy*
ordering it, that, if so be we Suffer with Him, *i. e. Christ*, we may
o be Glorified together *with him.*

18 *Now we have reason chearfully to Suffer with Christ, to the end*
e may be Glorified with him: for *asmuch as* I *justly* reckon that the
fferings of this Present time are not worthy to be compared with
e Glory which shall be *hereafter* Revealed unto Us; *which Glorious*
tate is the Desire and Longing not only of Us, but of the whole Crea-
on. 19 For the Earnest Expectation of the Creature, *i. e. the* (*i*) *whole*
reation according to the exposition of the Primitive Fathers, not only
Man, but even the Irrational and Inanimate part of the Creation wait-
h for the Revelation of *that Glorious State unto* the Sons of God.
o For the Creature, *i. e. All the Several parts of the Creation* was made
ubject to Vanity, *i. e. was degraded from that State of Excellency*
herein they were at first made, to the State of Weakness, Imperfection,
nd Corruption they are now in (not Willingly *or of it's Own Choice*,
ut by reason *or the means* of Him, *viz. God*, who has *for the Sin of*
ur First Parents subjected the same *to the said Vanity, Imperfection,*
Troubles and Misery of it's present State, not for ever, but in (*k*) Hope,
1 that even the Creature it self, *or the same Creature, i. e. All the se-*
eral parts of the Creation (*as well as Man*) shall be delivered *then*
rom the Bondage of Corruption, *i. e. from the Inevitable Corruption*
hey are at present subjected to, and shall be changed into the Glorious
Liberty of the Children of God, *i. e. into the Glorious State of Excel-*
ency and Perfection, wherein they were at first made. 22 For we
now *as a Truth generally and firmly received*, that the Whole Crea-
ion, *All the other parts of it as well as Man*, groans together, and *as*
Woman in Labour travails *as it were* in pain together untill now, *viz.*
to

VII. The Apostle here puts them in mind of the *Glorious State* prepared by God for True Christians, and that the Consideration thereof ought to encourage them *Patiently and Chearfully to undergoe any Temporal Afflictions.*

ANNOTATIONS.

and justly for their being Freed from the Bondage of Corruption, *into the Glorious Liberty of the Sons of God*, but also the *other parts of the Creation* may be said to *wait* or *hope* for the same, according to a known Philosophical way of Speaking, wherein *All things* even Irrational and Inanimate things, are said *appetere, to desire* their Own Good or Perfection. And that *at the Revelation of the Glory of the Sons of God v.* 18, 19. the Rest of the Creation shall be likewise restored to the Glorious state they were at first created in, is not improbable from Scripture, 2 *Pet.* 3. 13, *&c.* and rendred more probable from the joint Testimony of the most Primitive Fathers, who treat of this point. And in this sense it may be well said, that πᾶσα ἡ κτίσις *All the parts of the Creation* groan and travail in pain *together.* (*k*) The *Hope* here mention'd, may probably refer to the *Promise* mention'd in 2 Pet. 3. 13.

(*l*) This

TEXT.

νον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 Τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 Εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 26 Ωσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν· ἀλλ' αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. 27 Ο δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. 28 οἴδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς τὸ ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. 29 Οτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰ-

TRANSLATION.

23 And not only * so, but our selves also, who have the First-fruits of the Spirit, even We our selves groan within our selves, waiting for the Adoption, *to wit*, the Redemption of our Body.

24 For we are saved by Hope. But Hope that is seen, is not Hope: for what a man seeth why doth He yet Hope for?

25 But if we hope for that we see not, then do we with Patience wait for it.

26 Likewise the Spirit also helps our Infirmities. For we know not, what we should pray for, as we ought: but the Spirit itself makes intercession for us with Groaning that cannot be uttered.

27 And he that searches the Hearts, knows what is the Mind of the Spirit, because he makes intercession for the Saints according to *the Will of* God.

28 And we know that All things work together for Good to them that love God, to them who are the Called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the Image

καὶ

ANNOTATIONS.

(*l*) This and the two following Verses have occasion'd Great and most Unhappy Controversies in the Christian Church; whilst some have founded hereon most Absurd, Impious, and Blasphemous Positions or Doctrines. Where the True Genuine meaning of the Apostle seems to be Clear enough to any Unprejudiced Understanding, and such as is Fully agreeable to All the several Attributes of the most Holy Diety. The Proper way to come at the Right meaning of the Apostle in this place, seems to be by finding out and settling first the true Import of the προθέσεως mention'd v. 28. and of προέγνω v. 29. By the προθέσεως then, mention'd here and in other places of S. *Paul's* Epistle in reference

PARAPHRASE.

be delivered from the Curſe and Miſeries of the Fall. 23 And not
ly ſo, but Our ſelves alſo, which have the Firſt-fruits, *i. e. the Graces*
d Gifts of the Spirit, *and ſo the Earneſt of a Bleſſed Immortality*,
en we our ſelves groan within our ſelves, waiting for the *Fruit of*
Adoption, to wit, *the Reſurrection which is* the Redemption of Our
dy *from the Power of Death and the Grave.* 24 *I ſay, We our ſelves*
it for the Redemption of our Body: for we are *as yet* ſaved *only* by
n Hope *and Expectation.* But Hope that is Seen is not Hope, *i. e.*
pe is of things not in Preſent poſſeſſion: for what a Man ſees, *i. e.*
h in Preſent poſſeſſion, why doth he yet hope for it? *i. e. He can't*
ſaid any longer to Hope for it. 25 But if we Hope *properly* for that
See not, *i. e. for that which is yet to come*, then do we *in duty* with
tience wait for it, *and conſequently 'tis our Duty to wait Patiently*
the Redemption of our Body ſo much longed for by Us, 'till the time
ointed of God for it comes, as being aſſured that God's time is the
ſt. 26 *And as Patience, ſo* likewiſe the Spirit alſo helpeth *to relieve*
r Infirmities: for *in our Troubles and Afflictions* We know not what
ſhould pray for, as we ought, *whether for increaſe of Patience under*
em, or Deliverance from them. But the Spirit it ſelf (*or the ſame*
irit, that witneſſes We are the Children of God v. 16.) maketh Inter-
ſſion for Us with Groanings which cannot be utter'd *or expreſs'd in*
ords. 27 And he that ſearcheth the Hearts, *viz. God*, knowes what
the Mind *or Deſire* of the Spirit, becauſe he makes interceſſion for
Saints according to the Will of God. 28 And *tho' we know not*
our Afflictions what we ſhould pray for in particular, yet in general
know that All things work together for Good to them that love
od, to them who are the Called according to his Purpoſe, *i. e.* (*l*) *who*
ing called anſwer the end of God's Purpoſe in Calling them, by living
cording to the Goſpel. 29 For whom he did *thus* fore-know (*l*) *and*
prove of, according to the purport of the Goſpel, them he alſo did pre-
ſtinate *or fore-appoint* to be conformed to the Image of his Son, *viz.*
in

ANNOTATIONS.

Eternal Salvation, is meant God's Purpoſe to ſave by Chriſt All, that upon
e Preaching of the Goſpel ſhould Embrace it and Live according to it. And
God is ſaid (*Pſal.* 1. 6.) to *know*, i. e. to approve *the Way of the Righteous*;
d as in this very Epiſtle ch. 7. v. 15. the Jew without the Grace of God is ſaid
t to *know*, i. e. not to approve or allow that which he do's thro' the Strength
his Carnal Appetites; ſo by God's *fore-knowing* here v. 29. is to be under-
od his *fore-approving* ſuch as ſhould Embrace the Goſpel and Live according-
; and ſuch indeed, and ſuch only did he alſo *predeſtinate*, i. e fore-determine
be conformed to the Image of his Son. In order hereto he *called them*, i. e. made
own the Goſpel unto them; and being thus *called*, and anſwering the end of
eir Calling by Believing and Living up to the Rules of the Goſpel, and ſo be-
ming the *Called according to his Purpoſe*, He alſo *juſtified them &c.* Compare
Matt. 7. 23.

(*m*) The

TEXT. TRANSLATION.

κοινῶ τῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. 30 Οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. 31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 Ὃς γε τῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται; 33 Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεῦ; Θεὸς ὁ δικαιῶν; 34 Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, μᾶλλον δὲ καὶ ἐγερθείς, ὃς καί ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; 35 Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τῦ Χριστοῦ; θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα; (36 καθὼς γέγραπται· Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς) 37 Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38 Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος

of his Son, * so that he might be the First-born among Many Brethren.

30 Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

31 What ſhall we ſay then to theſe things? If God be for Us, who can be againſt Us.

32 He that ſpared not his Own Son, but delivered him up for Us All, how ſhall he not with him alſo Graciouſly give us All things;

33 Who ſhall lay any thing to the Charge of God's Elect? * Shall God that juſtifies?

34 Who * ſhall be he that condemns? * Shall Chriſt that died, yea rather that is alſo riſen again, who is at the Right hand of God, who alſo makes interceſſion for Us?

35 Who ſhall ſeparate Us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?

36 (As it is written: For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter)

37 Nay in all theſe things we are more than Conquerers thro' him that loved Us.

38 For I am perſwaded, that neither Death nor Life, nor

ANNOTATIONS.

(ww) The Reading of theſe two places by way of Interrogation do's not only render the Senſe Clear and the Expreſſion Emphatical, but do's alſo agree to the Apoſtles Argumentation v. 35.

(x) Ανθ'ὧν

PARAPHRASE.

being Raiſed from the Dead, and having their Vile Bodies changed e unto his Glorious Body, and then being placed in an Eternal State Glory with Him; So that He, *i. e. Chriſt*, is *but* the Firſt-born *or as were Elder Brother* among Many Brethren, *who are to be Heirs of d as well as He, and ſo joint-heirs with Him, only He hath a Greater gree or Share of Happineſs and Glory, as the Firſt-born of a Family h here on Earth.* 30 Moreover, whom he did *thus* predeſtinate *to conformed to the Image of Chriſt*, them he alſo called *to that end, by ding Preachers of the Goſpel to them*: and whom he called, them ng *ſuch as we afore* (*v.* 28.) *Specified, viz. being the Called accord- to his purpoſe, or ſuch as anſwered the Purpoſe of God in Calling m, by ſincerely embracing and living up to the Goſpel*, them He alſo tified; and whom he juſtified, them he alſo glorified. 31 What ll we ſay then to theſe things? *Can any thing be reaſonably objected what has been here alledged to ſhew, what Great Hopes and Aſſurance e have of Eternal Happineſs, and conſequently that we ought Patient- to undergoe All Preſent Sufferings? Nothing ſurely of Weight can be jected. For* if God be for Us, *as we ſee He is*, who can be againſt s, *ſo as to hinder us of what God has deſigned us*? 32 He that ſpared t his Own Son, but delivered him up for Us All, *whether Jews or ntiles*, how ſhall he not, *i. e. He moſt certainly will* with him *freely* Graciouſly give us All things *that are Profitable for Us and Conducive our Eternal Happineſs*? 33 Who ſhall *implead or* lay any thing the Charge of *Us* God's Elect, *as a Proſecutor of Us*? (*m*) Shall God *no ſurely, ſince it is he*) who juſtifies us? 34 Who ſhall be He that ndemns Us *as our Judge*? (*m*) Shall Chriſt (*no ſurely, ſince it is he*) at died *for our Sins*, yea rather that is alſo riſen again *for our Juſti- ation*, that is alſo at the Right hand of God, *and* that *there* alſo makes terceſſion for Us? 35 Who *then* ſhall Separate Us from the Love Chriſt, *which is thus exceeding Great towards Us*? Shall Tribula- on, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or word? (36 *Shall Any or All of theſe Separate us from the Love of hriſt, tho' they be our Lot*, as it is written, Pſal. 44. 22. For thy ſake e are killed all the day long; we are accounted as Sheep for the aughter) 37 Nay, *ſo far are theſe things from ſeparating us from he Love of Chriſt, or putting us out of God's Favour, that on the con- rary* in all theſe things we are more than Conquerers thro' *the Grace* Him that loved us; *by which Grace we are enabled not only to Con- uer with Patience the fore-mentioned Calamities, but alſo to Boaſt in hem, as giving us occaſion to exerciſe our Chriſtian Virtues, and ſo to e more firmly Aſſured of God's Love unto Us.* 38 For, *upon the Ex- erience I have had by theſe our Sufferings of our Chriſtian Conſtancy*, am perſwaded, that neither *Fear of* Death, nor *Hope of* Life, nor *Evil* Angels, nor Principalities nor Powers, *i. e. Earthly Princes or*

TEXT.

οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα, οὔτε μέλλοντα, 39 οὔτε ὕψωμα, οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Κεφ. Θ'.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεως μου ἐν Πνεύματι ἁγίῳ· 2 ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. 3 Ηυχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· 4 οἵτινές εἰσιν Ισραηλῖται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθῆκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι· 5 ὧν οἱ πατέρες, καὶ ἐξ

TRANSLATION.

Angels, nor Principalities, nor Powers, nor things Present, nor things to Come,

39 Nor Height, nor Depth, nor any other Creature, shall be able to separate Us from the Love of God, which is in Christ Jesus our Lord.

Chap. IX.

I say the truth in Christ, I lie not, my Conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness, and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh;

4 Who are Israelites; to whom pertains the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service *of God*, and the Promises;

5 Whose are the Fathers, and

ANNOTATIONS.

(n) Ἀνάθεμα is used to denote *a Person or thing devoted to Destruction*, both by Common Greek Writers and also by the LXX. Interpreters. Hence the Word came to be used by the Primitive Christians to denote *Excommunication*, whence the same is also expressed by *Delivering up to Satan*, 1 *Cor.* 5 5. namely, in order to the *Destruction of the Flesh*, i. e. to the Subduing of the Inordinate and Sinfull Desires of the Flesh, by Temporal Calamities and Afflictions; that so the *Spirit might be saved in the day of the Lord*. And agreeable to this sense it seems most rational to understand here the Apostle's wish, viz. that He could be Willingly content to be (in the State of an Excommunicated Person, i. e.) the most Contemptible Christian, and afflicted with the greatest Temporal afflictions, for the Spiritual Good and Welfare of the Jews. The understanding of the Anathema here mention'd, in reference to Eternal Misery and Separation from Christ, seems not reconcilable to Reason and Sobriety.

(o) Sce

PARAPHRASE.

Potentates, the Inſtruments of the Evil Angels to perſecute Us, nor *any evil* things *we may endure at* preſent, nor *any evil* things *we may endure for the time* to come, 39 Nor height *of Proſperity,* nor depth *of Miſery,* nor any other Creature *or thing whatſoever,* ſhall be able to ſeparate Us from the Love of God, which is in Chriſt Jeſus our Lord.

SECTION III.

S. Paul *having had Occaſion in the foregoing Chapters frequently to inculcate, that now under the Goſpel the* Gentiles *were as* Capable of Juſtification *as the* Jews, *and that the* Jews *had no reaſon to* Boaſt over *or* Deſpiſe *the* Gentiles; *to ſhew that whatever he had ſaid of this Nature, was not ſaid out of Any* Unkindneſs *to his Nation, He proceeds now to aſſure the* Jews *in the moſt Solemn manner of his* Great Affection *to them, and his* moſt Hearty Concern *for their Spiritual and Eternal Welfare* (*Chap.* 9. 1--5. *and* 10. 1, 2.) *He obſerves to them that in* Preaching the Goſpel to the Gentiles, *He acted only in Obedience to* God's Miſſion, *and in conformity to the* Predictions of their own Prophets (*Ch.* 10. 14, 15.) *and as a Convincing Proof of his* Eſteem and Kindneſs *for them, He largely cautions* (*Ch.* 11.) *the Gentiles not to* Boaſt over *or* Deſpiſe the Jews. *But withall in theſe three Chapters* (*viz.* 9, 10, 11.) *He ſtill keeps his eye on the Main Subject of the Epiſtle, taking notice of ſeveral Particulars relating thereto.*

1. S. *Paul* moſt ſolemnly declares his *Great Affection* for the Jews, and his *Great Concern* for their Salvation.

Chap. IX. I ſay the Truth in Chriſt, I lye not, my Conſcience alſo bearing me witneſs in the Holy Ghoſt, *i. e. I call Chriſt and the Holy Ghoſt to witneſs with my Conſcience, that I ſay the Truth when I ſay,* 2 that I have great heavineſs and continual Sorrow in my heart *for the Unbelieving and Obſtinate Jews.* 3 For *ſo Great and Sincere is my Concern for them that* I could wiſh that my ſelf were (*n*) accurſed *or ſeparated* from Chriſt, *i. e. excommunicated and ſo delivered over to Satan to be afflicted with the greateſt temporal Calamities*; for *the welfare of them as being* my Brethren, my Kinſmen according to the fleſh: 4 *and not only ſo, but* who are Iſraelites *alſo, i. e. a people favoured by God with many ſignal Privileges, viz.* to whom pertaineth the Adoption, *whereby they were in a particular manner the Sons of God above other Nations*; and the Glory *of the Divine Preſence exhibiting it ſelf amongſt them*; and the Covenants *made between God and them*; and the Giving of the Law, and *particularly that part of it, wherein* the Service of God *is preſcribed,* and the Promiſes *of the Old Teſtament*; 5 Whoſe are the Fathers, *i. e. who are deſcended of the Patriarchs Abraham,*

TEXT.

ὢν ὁ Χριστὸς, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν.

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ. 7 Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα. 8 τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός. 10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν. 11 Μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακὸν, (ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ, οὐκ ἐξ ἔργων,

TRANSLATION.

of whom as to the Flesh Christ came, who is over All God Blessed for ever, Amen.

6 Not as tho' the Word of God has taken no effect. For *not All they that are of Israel, are Israel.

7 Neither, because they are the Seed of Abraham, are they All Children; but in Isaac shall thy Seed be called;

8 That is, they who are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed.

9 For this is the Word of Promise, At this time will I come, and Sara shall have a Son.

10 And not only *Sara*, but Rebecca also *is an instance*, conceiving by One, *even by* our Father Isaac.

11 For *the Children* being not yet born, nor having done any good or evil, (that the purpose of God according to election might stand, not of Works, but

ἀλλ

ANNOTATIONS.

(o) See the same sort of Argument used *Gal.* 4. 22—31.

(p) The Ellipsis seems to be best supplied by inserting *Sara*, as best answering to *Rebecca*. And so it is supplied in the Vulgar Latin by *illa*, referring, I suppose, to *Sara*. *By adding the Instance of *Rebecca*, the Apostle seems to obviate some objections the Jews might possibly make as to the instance of *Sara*. For in reference to *Isaac*'s being preferr'd by God before *Ishmael*, it might be alledged, that this might be done very well on account of *Isaac*'s being the Son of *Sara*, Abraham's Wife; whereas *Ishmael* was the Son of *Hagar*, Abraham's Bond-servant. Wherefore the Apostle adjoins the instance of *Jacob* and *Esau*, as being born Both of One and the same Woman *Rebecca*, as well as of One and the same Man *Isaac*; and so leaving no room for the foremention'd Objection. Nay, by what the Apostle adds v. 11. concerning *Jacob* and *Esau*, that the former was preferr'd before the latter by God, *they being not yet born, nor having done any Good or Evil*, he seems to have obviated another objection, that might be made against the Instance of God's preferring *Isaac* to *Ishmael*,

viz.

PARAPHRASE.

Iſaac, and Jacob, &c. and *laſtly* of whom as concerning the Fleſh *or his Humane Nature* Chriſt came, who is over All, God Bleſſed for ever, Amen.

II. S. *Paul* proves, that the *Promiſe of God to Abraham failed not*, tho' God *rejected the Nation of the Jews* from being *any longer his Peculiar People*, upon their Rejecting the Goſpel.

6 *But what is ſaid v.* 2, 3. *concerning my Grief for the Obſtinacy of the Unbelieving Jews, is* not *ſo to be underſtood*, as though the Word of God, *i. e. his Spiritual Promiſes to the Seed of Abraham, Iſaac, or Jacob*, hath *failed or* taken none effect, *by reaſon of God's Rejecting the Unbelieving Jews.* For, *in order to a right underſtanding of the ſaid Promiſes it is to be obſerved, that* not All they who are *naturally deſcended* of Iſrael, are *the* Iſrael *of God, i. e. the Iſrael or People to whom the Spiritual Promiſes of God pertain*: 7 *To make way for the better apprehending hereof, let it be conſidered that* neither, becauſe they are the *Natural* Seed of Abraham *himſelf*, are they All *that are ſo naturally deſcended of Him, eſteem'd in Scripture as the* Children *of Abraham, to whom even the Temporal Promiſes do belong*; but *only the Poſterity of Abraham by Iſaac is eſteem'd in this ſenſe the Children of Abraham, as it is ſaid Gen.* 21. 12. In Iſaac ſhall thy Seed be called, 8 that is, (*o*) They, which are the Children of *Abraham by* the Fleſh *or Natural generation*, theſe are not *the Deſcendants of Abraham, who are* the Children of God, *i. e. who are taken to be the Peculiar People of God in reſpect either of Temporal or Spiritual Bleſſings*; but the Children of the Promiſe are counted for the Seed, *i. e. that part only of the Seed or Deſcendants of Abraham was taken to be the Peculiar People of God in both the aforementioned reſpects, who are deſcended of Abraham by Iſaac, and who may therefore be ſtiled the Children of the Promiſe, foraſmuch as Iſaac, of whom they are deſcended, was born to Abraham, not by Virtue of Natural Generation, but purely by Virtue of God's Promiſe to Abraham.* 9 For this is the Word of *the ſaid* Promiſe (*Gen.* 18. 10.) At this time will I come, and Sara ſhall have a Son. 10 And not only (*p*) *Sara*, but Rebecca alſo is *or affords* an inſtance *to our preſent purpoſe, who being One and the Same Woman, and* conceiving by One *and the Same Man*, even by our Father Iſaac, *brought forth Twins, wherein we have another apparent and remarkable inſtance of a Second Limitation of the Seed of Abraham, that was taken to be the Peculiar People of God.* 11 For (the Children being not yet born, nor having done any Good or Evil, that the (*q*) Purpoſe of God *in taking ſuch and ſuch a Race of Men to be his Peculiar People* according to Election *or his Own Free Choice and Good Pleaſure* might *ſtill abide or* ſtand, not *being founded on any conſideration* of Works *Good or Bad antecedently done*,

ANNOTATIONS.

viz. that it was becauſe of *Iſhmael's having offended God* ſome way or other.

(*q*) The ἐκλογὴ here mention'd relates not to the Eternal State of the Perſons here mention'd, but only to their Temporal State in this World, as appears from *v.* 12.

(*r*) The

TEXT.

ἀλλ' ἐκ τοῦ καλοῦντος) 12 ἐρρέθη
αὐτῇ, ὅτι ὁ μείζων δουλεύσει τῷ
ἐλάσσονι· 13 καθὼς γέγραπται, Τὸν
Ιακὼβ ἠγάπησα, τὸν δὲ Ησαῦ ἐμίσησα.

14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
παρὰ τῷ Θεῷ· μὴ γένοιτο. 15 Τῷ
γὰρ Μωσῇ λέγει, Ελεήσω ὃν ἂν
ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτεί-
ρω. 16 Αρα οὖν οὐ τοῦ θέλον-
τος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ
τοῦ ἐλεοῦντος Θεοῦ. 17 λέγει
γὰρ ἡ γραφὴ τῷ Φαραὼ, ὅτι εἰς
τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξω-
μαι ἐν σοὶ τὴν δύναμίν μου, καὶ
ὅπως διαγγελῇ τὸ ὄνομά μου ἐν

TRANSLATION.

of Him that calleth)

12 It was ſaid unto her, The Elder ſhall ſerve the Younger.

13 As it is written, Jacob have I loved, but Eſau have I hated.

14 What ſhall we ſay then? Is there Unrighteouſneſs with God? God forbid.

15 For he ſaith to Moſes, I will have Mercy, on whom I will have Mercy; and I will have Compaſſion, on whom I will have Compaſſion.

16 So then it is not of him that willeth, nor of him that runneth, but of God that ſhews Mercy.

17 For the Scripture ſaith unto Pharaoh, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my Name might

παση

PARAPHRASE.

done, but *purely on the Good Pleaſure* of Him, *viz. God* that calleth *them to be his People*) 12 it was ſaid unto her, *viz. Rebecca*, *The Deſcendants of* the Elder *Brother* ſhall ſerve *the Deſcendants of* the Younger *Brother*. 13 *And agreeable hereunto are other paſſages of Scripture, particularly* as it is written, *Mal.* 1. 2, 3. Jacob have I loved, *ſo as to make his Poſterity my Choſen People, and to engage my ſelf to them by expreſs Promiſes of Greatneſs and Proſperity, and to intruſt them with the Holy Oracles or Scriptures* (&c.) but Eſau have I hated, (r) *i.e. have not ſhewn the like Favour to, in reſpect of the formention'd Outward Diſpenſations. From the Inſtances afore alledged it is evident, that not All deſcended of Abraham or Iſaac are the Choſen Peculiar People of God, to whom belong the Promiſes made by God to Abraham, even in reference to the Temporal Canaan and other Temporal Bleſſings: And in like manner it is to be known, that not All deſcended of Jacob or Iſrael are the Choſen Peculiar People of God, to whom belong the Promiſes of God in reference to the Spiritual Canaan, or Juſtification and Admiſſion into Heaven. But the True Iſrael or Deſcendants of Iſrael in this ſenſe are ſuch only as Believe in Chriſt, whether Jew or Gentile; Chriſtians, as Iſaac was, are the Children of Promiſe in a Spiritual ſenſe* (*Gal.* 4. 28.)

and

PARAPHRASE.

nd so they are now the Peculiar People of God, to whom belong the Spiritual Promises made to the Spiritual Seed of Abraham. Wherefore God's Word has not fail'd, by his rejecting the Unbelieving Jews, and aking the Believing Gentiles in their Stead.

14 What shall we say then? Is there Unrighteousness with God? *e. will the Jews object, that to say (as I do v.11.) that God preferr'd he Seed of Isaac before that of Ishmael, and the Seed of Jacob before hat of Esau, purely of his Own Pleasure, is in effect to charge God with acting Unrighteously?* God forbid, *this consequence can't be charged on what I have said concerning the Election of the Seed of Isaac and Jacob of God's mere Pleasure.* 15 *To Convince the Jews of this I appeal in the first place to the Writings of their Own Great Prophet Moses, whence we plainly learn, that as to Outward Acts of Mercy and Severity, relating to the State of Nations or single Persons in this life, God acts purely of his Own Good Pleasure.* For *as to Outward acts of Mercy*, He, *viz. God* saith to Moses (*Exod.* 33. 19.) I will have Mercy, on whom I will have Mercy; and I will have Compassion, on whom will have Compassion. 16 So then *it hence clearly appears, that* it s not of Him that Willeth, *as Isaac willed or designed the Blessing for Esau*, nor of Him that runs *or do's his Endeavour, as Esau ran an Hunting to get Venison, and so did his Endeavour to attain the Blessing*, ut *purely* of God that shews Mercy, *i. e. it is purely of God's Favour, hat one People is so Blessed as to be chosen before another to be the Peculiar People of God, the People to whom God shews Greater Marks of Favour as to his Outward Dispensations.* 17 *And that God also acts merely according to his Own Pleasure, in respect of Outward Acts of Severity, is also evident from the Writings of Moses.* For the Scripture aith, *i. e. in the Writings of Moses God is related to say*, unto Pharaoh; Even for this same purpose have I (*r*) raised thee up, that I might *he more conspicuously* Shew my Power in *punishing* thee, and that *by he said signal Punishments and Destruction of thee and thy Army in the*

III.
5. *Paul* vindicates God's *Justice* in preferring One Race of Men before Another as to *Outward or Temporal* Dispensations; first, from the Testimony of their Own Great Prophet *Moses*, concerning God's Asserting this Right of Sovereignty to Himself.

ANNOTATIONS.

(*r*) The Text of the Old Testament here referr'd to by the Apostle is *Exod.* . 16. where the words here cited being spoken in reference to the Pestilence, e. to the Plague of Boyls, and the word in the Hebrew Text, which answers o S. Paul's ἐξήγειρά σε, being העמדתיך, *I have made thee to stand*, and the Septuagint rendring it by διατετήρησαι, *thou hast been preserved*, hence it is not without good ground thought, that by S. Paul's expression, ἐξήγειρά σε, is to be more particularly understood God's preserving Pharaoh from dying by the Plague of Boyls. However there seems to be no reason for excluding wholly the Common Interpretation of the same words, in reference to God's *Raising up Pharaoh o be King of Egypt*; since the Apostle's expression may well enough include oth. And that the Apostle might intend to include Both, is probable on account of his changing here the Interpretation of the Lxx, which in other instances he usually follows; and instead of διατετήρησαι, which seems more peculiarly

TEXT.

πάσῃ τῇ γῇ. 18 Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.

19 Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε; 20 Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; 22 Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

TRANSLATION.

be declared throughout all the earth.

18 Therefore hath he Mercy on whom he will *have Mercy*; and whom he will he hard'neth.

19 Thou wilt say then unto me, Why do's he yet find fault? For who has resisted his Will?

20 Nay but, O Man, who art thou that replieſt against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?

21 Hath not the Potter power over the Clay, of the same lump to make one Vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew his Wrath, and to make known his Power, endured with much Long-suffering the Vessels of Wrath, fitted to Destruction,

23 &

PARAPHRASE.

the Red Sea my Name might be declared throughout (*f*) All the Earth.

18 Therefore *from these two Passages the Jews may learn, that I say no other than Moses saith, viz. that* He, *i. e. God*, hath Mercy, *or is Bountifull in his Outward Dispensations*, on whom He will, *or pleases* to have Mercy; and whom He wills, *or pleases*, He hardneth, *i. e. permits to make such an Ill use of his Forbearance towards them, as to persist Obdurate or Hardned in their Provocation of him, and so to draw on themselves Exemplary Destruction.*

IV. Secondly, from *Reason*, or the Reasonableness of the thing; particularly with reference to God's casting-off the *Jewish Nation*, after so Long Forbearance of them for their Disobedience.

19 Thou, *Unbelieving Jew*, wilt say then, *or further object* unto me, *If God thus dispenses his Outward Acts of Mercy and Severity according to his Own Will and Pleasure*, why do's He yet find Fault *with us Jews, as being ourselves the Cause of our Rejection, and of the Destruction of our State and Nation*? For who can resist his Will, *if he will to Reject us from being his Peculiar People, and to put an End to our State and Polity*? 20 Nay but, O Man, who art thou, that replieſt against God? *Didst thou but duly consider, that God is thy Crea-*

tu

PARAPHRASE.

or, and thou as man the work of his hand, his Creature, thou wouldeſt ſee reaſon not to reply thus againſt God, as to the caſe before us: for ſhall he thing formed ſay to him that formed it, Why haſt thou made me hus? 21 Hath not (*ff*) the Potter *juſt* power over the Clay, of the ame lump to make One Veſſel unto Honour, *i. e. an Honourable uſe*, nd Another unto Diſhonour, *or a Diſhonourable uſe, and that purely ccording to his Own Will and Pleaſure? By parity of Reaſon, God as eing the Creator of All Mankind, may of his Own Will and Pleaſure, ithout any Injuſtice, out of the ſame lump or maſs of Mankind, chooſe his or that Nation to be his Peculiar People, and exalt it to Honour and reatneſs, whilſt other Nations are depreſs'd into a Diſhonourable State. nd therefore the Jews have nothing to object againſt God's Dealing in aſting their Nation off, and taking only thoſe Few of them that Believe, ogether with the Believing Gentiles, for his People, if we conſider God nly as the Creator of Mankind.* 22 *But there are other conſiderations, which will farther juſtify God's proceedings herein, and withall will hew that God finds not Fault with the Jews without cauſe. As God of is Own Will and Pleaſure made choice of the Seed of Abraham by Iſaac nd Jacob to be his Peculiar People, ſo he made known to the Jews the Condition, whereby they might continue to be his People; by not comply-ng with which Condition, viz. Obedience to his Laws, they have long ince deſerved to be Rejected and ſeverely Puniſhed. Now the caſe being o,* What *injuſtice can be charged upon God,* if God willing to ſhew his Wrath *in a more conſpicuous manner,* and to make known his Power *n executing that Wrath in order to make his Power more remarkably aken notice of,* endured with much Long-ſuffering *the Wicked Nation f the Jews, who were long ſince* the Veſſels *or Objects* of Wrath, fitted or (*i. e. by their Own Sins deſerving*) Deſtruction? *What if God en-lured them with much Long-ſuffering untill this time of the Goſpel, that pon their Refuſal to embrace this Laſt Offer of Mercy, their Sins might e quite ripened for Vengeance, and ſo God might in a more Signal man-er ſhew his Wrath in Rejecting them, and make his Power known in the*

ANNOTATIONS.

iarly to refer to Pharaoh's Preſervation from dying by the Plague of Boyls, ſing ἐξήγειρά σε, an expreſſion of a greater latitude, and applicable as well to Pha-aoh's Advancement to the Throne, as to his being Raiſed up from the Bed of Sickneſs.

(*f*) How God's Overthrowing *Pharaoh* and his Army in the Red Sea was known to the Several Nations of the World, we find ſome footſteps *Joſh.* 2. 10. nd 1 *Sam.* 4. 8. And there are footſteps of the ſame to be found, not only in he Sacred Writers, but alſo in Common Heathen Authors, particularly *Dio-dorus Siculus.*

(*ff*) Compare *Eccleſiaſticus* 33. 10—13.

TEXT. TRANSLATION.

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν· 24 οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν.

25 Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην. 26 καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος. 27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται. 28 Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. 29 Καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

23 And that he might make known the Riches of his Glory on the Veſſels of Mercy, which he had afore prepared unto Glory,

24 Even Us, whom he hath called, not of the Jews only, but alſo of the Gentiles.

25 As he ſaith alſo in Oſee, I will call them my People, who are Not my People, and Her Beloved, who was Not Beloved.

26 And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my People, there ſhall they be called, the Children of the Living God.

27 Eſaias alſo cries concerning Iſrael, tho' the number of the Children of Iſrael be as the Sand of the Sea; a Remnant ſhall be ſaved.

28 For he will finiſh the account, and cut it ſhort in Righteouſneſs; becauſe a ſhort account will the Lord make upon the * Land.

29 And as Eſaias ſaid before, Except the Lord of Hoſts had left us a Seed, we had been as Sodom, and had been made like unto Gomorrha.

30 T

ANNOTATIONS.

(*t*) The rendring of this place is much controverted, ſome Interpreters leaving out καὶ, as the *Vulg. Latin*; others leaving out ἵνα, as the *Syriack* &c. But there ſeems to be no need for omitting either, if the place be underſtood as in the Paraphraſe, namely, if the καὶ be ſuppoſed to be referred to ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ &c. and to denote a Second end or motive of God's Forbearance, viz. that *he might make known the Riches of his Glory on the Veſſels of Mercy*; whereas the Firſt mention'd afore by the Apoſtle is this, that he might *ſhew his Wrath, and make known* (more conſpicuouſly) *his Power on the Veſſels of Wrath.*

(*u*) As by God's *Glory* here mention'd ſeems to be denoted more peculiarly his *Glorious Mercy* towards the Veſſels of Mercy, viz. the Believing Jew or Gentile; ſo perhaps by *the Glory* mention'd v. 4. of this Chapter may be well underſtood God's *Glorious Mercy* to the Jewiſh Nation, in making them for ſo long a time

PARAPHRASE.

the Destruction of their State; 23 (*t*) and that *upon the Rejection of the Jews* he might also *now under the Gospel* make known *on the other hand* the Riches of his (*u*) Glory (*i. e. the Greatness of his Glorious Mercy*) on the Vessels *or Objects* of Mercy, whom he had afore prepared *or appointed* for Glory (*viz. for the Glorious and Happy State of being his People here in this World, and for enjoying Eternal Glory in the World to come upon their Obedience to the Gospel*:) 24 Even Us whom, *as he had afore prepared for Glory, so now by the Gospel* he hath called *thereto, I say, Us Christians, consisting* not of the *Believing* Jews only, but also of the *Believing* Gentiles.

V. S. *Paul* particularly vindicates the *Justice* of God in casting off the *Jews*, from the *Warning* he had given them of it by the Predictions of their Own Prophets.

25 *And that God would thus call the Gentiles to be his People, is no other than what is foretold by the Prophets,* (*which is a further Argument of God's not acting any ways Unjustly with the Jews, in casting them off for their Unbelief*) As he, *viz. God*, saith also in *the Prophecy* of Osee, (*chap.* 2. *v.* 23.) I will call them my *Peculiar* People, which were not my *Peculiar* People; and Her, *in a more Special manner* Beloved, which was not *afore in such a Special manner* Beloved, 26 And likewise *Hos.* 1. 10. *it is said, that* it shall come to pass, that in the place, *i. e. in the Gentile part of the World*, where it was said unto them, *viz. the Inhabitants of the said Gentile World*, Ye are not my People; there shall they be called the Children of the Living God *in a more Special manner, or his Peculiar and Chosen People.* 27 *And whereas but a Few of the Jewish Nation have received the Faith, and so but a Few of them are of the Number of those whom God now acknowledges for his People, this is no other than what is foretold by* Esaias also, *where* (*viz. ch.* 10. *v.* 22, 23.) he cries concerning Israel, Tho' the Number of the Children of Israel be as the Sand of the Sea, *yet* a Remnant *only or Few of them in comparison* shall be *brought over to the Christian Faith, and* saved. 28 For he, *viz. God* will finish *or put as it were his last hand to* the Account, and cut it short *or contract it* in Righteousness, *i. e. as to the matter of Justification, or as to the Number of those that shall be justified or found to have attained the True Righteousness of God, namely by Faith in Christ*, because a short Account will the Lord make upon the Land, *i. e. there will be but a very Few found in the Land of Judea, that shall attain to or embrace the Righteousness of God by Faith, upon the preaching of the Gospel.* 29 And *hereto may also be applied the same*, as Esaias said before *ch.* 1. *v.* 9. Except the Lord of Sabaoth, *i. e. of Hosts* had left us a Seed *or very small Remnant, viz. of Believers*, we had been as Sodom, and been made like unto Gomorrha, *i. e. had All eternally perished, or failed of Salvation thro' Unbelief.*

30 What

ANNOTATIONS.

time his Peculiar People. For as to the other Interpretation above mention'd, may be objected against it, that the said *Glorious Appearance* of God ceased after the First Temple.

TEXT. TRANSLATION.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· 31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. 32 Διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος· 33 καθὼς γέγραπται, Ἰδοὺ ἐγὼ τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται. Κεφ. ι. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἔστιν εἰς σωτηρίαν. 2 Μαρτυρῶ γὰρ αὐτοῖς, ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. 3 Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. 4 Τέλος γὰρ νόμου Χριστὸς

30 What shall we say then? That the Gentiles which * pursued not after Righteousness have attain'd to Righteousness, even the Righteousness which is of Faith;

31 But Israel, who pursuing after the Law of Righteousness hath not attain'd to the Law of Righteousness.

32 Wherefore? Because they *sought Righteousness* not by Faith, but as it were by the Works of the Law. For they stumbled at the Stumbling-stone;

33 As it is written, Behold I lay in Sion a Stumbling stone, and rock of Offence; and whosoever believes on him, shall not be ashamed.

Chap. X. Brethren, my heart's Desire and Prayer to God for Israel is, that they might be saved.

2 For I bear them witness, that they have a Zeal of God, but not according to Knowledge.

3 For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.

4 For Christ is the End of

ANNOTATIONS.

(x) The Law may be considered in a twofold manner, either *Spiritually*, and according to the Intention of God Himself in Giving it; or *Literally*, and according to the Bare Letter of it. In the former respect, it may be truly called, as S. *Paul* here calls it, *the Law of Righteousness*, forasmuch as the End design'd thereby by God was (not only an *Outward Righteousness*,, consisting in the Observance of Carnal or Outward Rites, but rather and more principally

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VI. The Apoſtle ſhews, *what it was* that kept the Jews from Embracing the Goſpel; and that their Stumbling thereat was no other than was *Foretold* by their Prophets, and ſo they *Forewarn'd* of it by God: to which He adjoins other Particulars relating to Juſtification by Faith, and the Admiſſion of the Gentiles.

30 What ſhall we ſay then) *Why,* (*agreeable to what has been praiſed from v.* 6. *to v.* 29.) *it is to be ſaid,* that the Gentiles, who purſued not *or were not ſollicitous* after Righteouſneſs *or Juſtification before God, upon embracing the Goſpel of the Free Mercy of God preached unto them,* have attained to Righteouſneſs, even the Righteouſneſs which is of Faith, *and ſo are now become his People*: 31 But *the Children of* Iſrael, who purſued after, *or were Sollicitous and Zealous as to* the (*x*) Law *of Moſes, which conſidered in oppoſition to the Goſpel was a Law only* of *external* Righteouſneſs, hath not attained to *or embraced the Goſpel, which is* the Law of *true Spiritual* Righteouſneſs. 33 Wherefore *have they not embraced the Goſpel*? becauſe *they ſought Righteouſneſs* not by Faith *in Chriſt,* but as it were by the Works of the Law *alone by their Own Strength, without the Grace of God in Chriſt.* For they ſtumbled at *Chriſt,* that Stumbling-ſtone *foretold in the Scriptures*; 33 as it is written, Behold, I lay in Sion a Stumbling ſtone, and rock of Offence; and whoſoever believes on him, ſhall not be aſhamed. Chap. X. Brethren, *I would not have you think I ſpeak this out of any Ill Will*; *on the contrary I aſſure you* My Hearts Deſire and Prayer to God for *the Children of* Iſrael is *this,* that they might be Saved. 2 For I bear them witneſs, that they have a Zeal *as to the things* of God, but not according to *true* Knowledge. 3 For they being ignorant of God's Righteouſneſs, *i. e. of the Righteouſneſs required and accepted of God,* and going about to eſtabliſh their Own Righteouſneſs *conſiſting in the Obſervance of the External part of the Law and of the Traditions of their Elders, and ſo ſuch a Righteouſneſs as was both of their own framing and alſo attainable by their own Strength without the Aſſiſtance of the Holy Spirit,* have not ſubmitted themſelves unto the Righteouſneſs of God, *which is of Faith in Chriſt, and of Obedience to the Will of God ariſing out of the ſaid Faith, and which obedience we are enabled to perform only by the Grace of the Spirit vouchſafed unto us as Believers in Chriſt.* 4 For Chriſt is the End of the Law for Righteouſneſs to every

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ipally) an *Inward and Spiritual Righteouſneſs,* conſiſting in Purity of Heart, nd True Holineſs of Life; and in this ſenſe it was no other than *the Goſpel eil'd under Types and Shadows.* But it was the Unhappineſs of the Generality f the Jews to have regard to the Law only in the Latter ſenſe; and ſo to think, hat they anſwered the End of the Law, if they barely obſerved *the Letter* of , or the Carnal Rites thereof. And therefore putting thus too Great ſtreſs on he *Letter* of the Law, which they could obſerve of their *Own Strength,* and ſo, s they thought, by *their Own Righteouſneſs* merit Juſtification, they ſaw no need hey had to *Believe* in Another as their Spiritual Saviour, in order to attain Juſtification; and thus by being Zealous of the *Law of Righteouſneſs* in a wrong enſe, they were kept thereby from embracing the *Law of Righteouſneſs*, i. e. he Goſpel, or the Law Spiritualiz'd.

(*x*) Tho^

TEXT. TRANSLATION.

εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.
5 Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.
6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, τίς ἀναβήσεται εἰς τὸν οὐρανόν; (τοῦτέστι, Χριστὸν καταγαγεῖν·) 7 ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον; (τοῦτέστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν·) 8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτέστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν· 9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. 10 Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν. 11 Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται. 12 Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. 13 Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

14 Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πι-

the Law for Righteousness to every One that believes.

5 For Moses describes the Righteousness which is of the Law, That the Man who does those things shall live by them.

6 But the Righteousness which is of Faith speaks on this wise, Say not in thy heart, Who shall ascend into Heaven? (that is, to * bring Christ down)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the Dead)

8 But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart; that is the Word of Faith which we preach;

9 That if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God has raised him from the Dead, thou shalt be saved.

10 For with the Heart man believes unto Righteousness, and with the Mouth Confession is made unto Salvation.

11 For the Scripture saith, Whosoever believes on him, shall not be ashamed.

12 For there is no difference between the Jew and the Gentile: for the same Lord over All, is rich unto All that call upon him.

13 For Whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him, in whom they have not believed? and how shall they

στεύσωσιν,

PARAPHRASE.

very one that believes, *i. e. the Law was not design'd to justify men by without Christ, but on the contrary it was design'd to bring men to Christ, in order to be justified thro' Faith in Him.* 5 For Moses describes the Righteousness which is of the Law *thus*, That the Man (*not who Believes so or so, but*) who do's those things *which are required by the Law*, shall live by them; *so that the Righteousness which is of the Law, is not of Faith, but of Works.* 6 But *the same Moses describing* the Righteousness which is of Faith, speaks on this wise: Say not in thy heart, Who shall ascend into Heaven? (that is *namely*, to bring Christ down) 7 or, Who shall descend into the Deep? (that is *namely*, to bring up Christ from the Dead) *i. e. No Work of Ours is required as the meritorious Cause of our Justification, this wholly belongs to Christ.* 8 But what says it, *i. e. what says Moses further, where he describes it, viz. the Righteousness of Faith? Why this?* The Word is nigh thee, even in thy Mouth and in thy Heart: that is (*or, by which expression of Moses is denoted thus much, that*) *the Foundation or Root of the Righteousness accepted by God is not any Work of Ours, but a Certain Word, namely*, the Word of Faith *or Gospel*, which we preach; *viz.* 9 that if thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God has raised him from the Dead, thou shalt be saved. *For it is observable, that as by the Word he mentions, Moses denoted the Gospel, so by his adding, that the said Word is in thy Heart, is denoted the Inward Belief of the Gospel; as likewise by the Word's being in thy Mouth, is denoted the Outward Profession of the Gospel, as being Both of them necessary to make us Acceptable unto God.* 10 For with the Heart Man believes unto Righteousness *or Justification*, and with the Mouth Confession is made unto Salvation; *whether He be Jew or Gentile, that thus believes and professes the Gospel.* 11 For *it is remarkable, that* the Scripture saith, WHOSOEVER believes on Him, shall not be ashamed *of having so Believed.* 12 *The Scripture saith, WHOSOEVER*, for there is no difference between the Jew and the Gentile; for *as there is one and* the same Lord over All, *both Jew and Gentile, so he* is rich *in mercy* unto All, *both Jew and Gentile*, that call upon him. 13 For *this is no other than what is declared also in the Prophet Joel, ch. 2. v. 22.* Whosoever shall call upon the Name of the Lord, shall be saved.

14 *Since* then *it appears from these passages of Scripture, that God did intend to save Gentile as well as Jew thro' Faith in Christ, it is necessary, that some should be sent by God to Preach Christ unto them*; for how shall they, *viz. the Gentiles*, call on Him, *i. e. Christ*, in whom they have not *first* Believed? and how shall they Believe in him, of

VII. S. *Paul* with Great Skill shews the *Unreasonableness* of the Jews Spleen to Him, forasmuch as *His Preaching the Gospel to the Gentiles* their Own Prophets: so that the Jews could not be excused on account of *Ignorance* of God's Intention in these Matters.

was in obedience to God's Mission of Him, and no other than what in general was foretold by

whom

TEXT. TRANSLATION.

πεύσωσιν, ᾧ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος; 15 πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά. 16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ Εὐαγγελίῳ. Ησαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; 17 Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. 18 Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης ῥήματα αὐτῶν. 19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραήλ; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. 20 Ησαΐας δὲ ἀποτολμᾷ, καὶ λέγει, Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν· ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. 21 Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

believe in him, of whom they have not heard? and how shall they hear without a Preacher?

15 And how shall they preach, except they be sent? as it is written, How beautifull are the feet of them that preach the Gospel of Peace, * that preach the Gospel of Good things.

16 But they have not All obeyed the Gospel. For Esaias saith, Lord, who has believed * what they have heard by Us?

17 So then Faith comes by Hearing, and Hearing by the Word of God.

18 But I say, Have they not heard? Yes verily, their sound went into All the earth, and their Words unto the end of the World.

19 But I say, Did not Israel Know? First Moses saith, I will provoke you to jealousy by them that are No Nation, by a Foolish Nation I will anger you.

20 But Esaias is very bold and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Καὶ

ANNOTATIONS.

(y) Tho' the Greek, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; is truly enough rendred in our Translation, *Who has believed our Report?* yet since the word *Report* (v. 16.) is of a quite different sound from *Hearing* (v. 17.) hence the Apostle's Argu-

men

PARAPHRASE.

whom they have not heard? and how ſhall they hear without a Preacher, *or ſome to preach unto them Chriſt?* 15 and how ſhall they *have any* to preach *Chriſt unto them*, except they, *i. e. ſuch Preachers*, be ſent? *Accordingly we have been ſent to preach Chriſt unto them, agreeably to what is foretold* (*Iſaiah* 52. 7. *Nahum* 1. 15.) How beautifull are the feet of them, that preach the Goſpel of Peace, that preach the Goſpel of Good things? 16 But *that* they have not All obeyed the Goſpel, *who have heard of it, is no wonder, 'tis no other than is foretold.* For Eſaias ſaith, Lord, who has believed (*y*) what they have heard by us? *ch.* 53. 1. 17 So then *we learn from the forecited paſſages, that* Faith *comes* by Hearing, *i. e. that no one can believe in Chriſt, that has not firſt heard of him*; and Hearing *comes* by *the preaching of* the Word of God, *i. e. no one can hear of Chriſt, unleſs ſome be ſent to preach Chriſt unto them: and conſequently the Jews have no reaſon to look on me, as a perſon Ill-affected to them, becauſe I profeſs my ſelf to be in a ſpecial manner the Apoſtle of the Gentiles.* 18 But I ſay, Have they not heard? yes verily: *i. e. As in order to Believe in Chriſt, it is neceſſary to Hear of him, ſo God has taken care, that All ſhould hear of Him by ſending Preachers unto them; to whom may be applied thoſe words of the Pſalmiſt* (*Pſal.* 19. 4.) Their ſound went into All the Earth, and their words unto the ends of the World. 19 But I ſay, Did not Iſrael know *this intention of God to call the Gentiles to Salvation, as well as themſelves; and conſequently can their Ignorance thereof be admitted as any Excuſe for their taking offence at the Goſpel, becauſe thereby Salvation is offered to the Gentile as well as them? I anſwer, they can't juſtly plead Ignorance herein, and therefore can't be on that account excuſed for taking offence at the Goſpel. For* firſt Moſes *gives them intimation of the aforeſaid intention of God plainly enough, when he* ſaith, *Deut.* 32. 21. I will provoke you to Jealouſy by them, that are *at preſent* no People, *i. e. not my Peculiar People*, and by *them, who on account of their Idolatry are juſtly eſteem'd by you* a foolish Nation, I will anger you. 20 But Eſaias is very Bold, *or more plain in the matter*, and ſaith (*ch.* 65. 1.) I was found of them, that ſought me not; I was made manifeſt unto them, that asked not after me, *i. e. to the Gentiles.* But *as* to Iſrael he ſaith (*ch.* 65. 2.) All day long I have ſtretched forth my hands unto a Diſobedient and Gainſaying People.

Chap.

ANNOTATIONS.

ment do's not appear ſo clearly, as when the word ἀπὸ is in both places render'd ſomewhat alike, as I have render'd it, in Alluſion to the very Phraſe of the Apoſtle.

TEXT. TRANSLATION.

Κεφ. ια'. Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν. 2 Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων, 3 Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου. 4 Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. 5 Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. (6 Εἰ δὲ χάριτι, οὐκ ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.) 7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, (A) οἱ δὲ λοιποὶ ἐπωρώθησαν. 8 Καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως· ὀφθαλμοὺς τοῦ

Chap. XI. I say then, Has God cast * off his People? God Forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin.

2 God has not cast off his People which he fore-knew. Know ye not what the Scripture saith of Elias? how he makes * complaint to God against Israel, saying,

3 Lord, they have killed thy Prophets, and digged down thy Altars; and I am left alone, and they seek my Life.

4 But what saith the Answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to * Baal.

5 Even so then at this present time also there is a Remnant, according to the Election of Grace.

(6 And if by Grace, then is it no more of Works; otherwise Grace is no more Grace: But if it be of Works, then is it no more Grace; otherwise Work is no more Work.)

7 What then? Israel has not obtain'd that which he seeks for; but the Election has obtain'd it, and the rest were blinded:

8 According as it is written, God has given them the Spirit of Slumber; eyes that they

ANNOTATIONS.

(z) We rather say in English, such an One has *cast off* his Friend or Acquaintance, than *cast away*. Besides by a *Cast away* is denoted in our Translation 1 *Cor.* 9. 27. One *Finally cast away*, or *Eternally lost*, which S. Paul here declares not to be the case of the Jews.

(zz) See

PARAPHRASE.

VIII. The Apostle observes, that God has not *cast off All Israel*, but only such as rejected the Gospel, and thereby intimates, that the *Gentile* Converts ought not to *Boast over* the *Jews*, as a People *wholly* cast off by God.

Chap. XI. *From the whole tenour of what has been said hitherto in his Epistle, it is evident, that I have shewn, that the Jew hath no Reason to Boast over the Gentile. It will be convenient for me now to shew on the other hand, that neither ought the Gentile to Boast over the Jew.* I say then, Hath God cast (z) off his People *Israel utterly and without exception*? God forbid. For I also am an Israelite, of the Seed of Abraham, of the Tribe of Benjamin; *and yet chosen to be an Apostle of Christ.* 2 God has not cast off *those of* his People *the Israelites*, whom he fore-knew, (zz) *or fore-approved of according to the purport of the Gospel.* Know ye not what the Scripture saith of Elias? how he makes Complaint to God against *the Children of* Israel, saying, 3 Lord, they have killed thy Prophets, and digg'd down thy Altars; and I am left alone, and they seek my life. 4 But what saith the Answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee *by way of Idolatrous worship* to *the image of* Baal. 5 Even so then at this present time also there is a Remnant *of the Israelites, whom God still owns as his People*, according to the (a) Election of Grace, *i. e. according to the terms of the Gospel, which is a Dispensation of Grace, vouchsafed unto Us of God's mere Grace or Favour.* (6 And *here by the way it is observable, that* if *this Remnant are now the People of God* by *the* Grace *of the Gospel*, then is it *so* no more of *the* Works *of the Law*: *for* otherwise Grace is no more Grace: but *on the other hand*, if it, *i. e. this Remnant* be *the People of God*, and *so in a state of Justification*, *by virtue* of *the* Works *of the Law*, then it is no more *an Act of* Grace *or Favour in God, that the said Remnant is his People*: *for* otherwise Work is no more Work. *In short, Work in this Discourse is understood to confer a Right of Debt*, but *Grace is understood to bestow somewhat, which there is no Claim to by Right of Debt, so that what is conferr'd by the One, cannot be ascribed to the other, without confounding the Nature of things. But to go on with the series of our Discourse.*) 7 What then, *how stands the Case*? Why *thus*: Israel *in general* hath not obtain'd that *Justification*, which he seeks for *by the Works of the Law*; but the Election, *i. e. such of them as Believe in Christ, and so are those, whom God has chosen to constitute now his People together with the Believing Gentiles*, has obtained it, *viz. Justification*, and the Rest *of the Israelites*, *viz. those who ought to be justified by the Works of the Law*, were Blinded, *so as not to discern their Errour, notwithstanding the Clear Light of the Gospel. And this also has hapned to them*, according as it is written, God has given them, *i. e. for their Obstinacy has permitted them to have* the Spirit of Slumber, *to have such* eyes, that they should not see, and *such* ears,

ANNOTATIONS.

(zz) See note on *ch.* 8. *v.* 29. (a) See the Paraphrase of *v.* 7.

TEXT.

μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. 9 Καὶ Δαβὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς. 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

11 Λέγω οὖν, Μὴ ἔπταισαν, ἵνα πέσωσι; μὴ γένοιτο. Ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. 12 Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν· πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; (13 Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν Ἀπόστολος· τὴν διακονίαν μου δοξάζω, 14 εἴπως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.) 15 Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ

TRANSLATION.

ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them.

10 Let their eyes be darkned, that they may not ſee, and bow down their back alway.

11 I ſay then, Have they ſtumbled, that they ſhould fall? God forbid: but thro' their Fall Salvation is come unto the Gentiles, for to provoke them to * emulation.

12 Now if the Fall of them be the Riches of the World, and the Diminiſhing of them the Riches of the Gentiles: how much more their Fulneſs?

13 (For I ſpeak to you Gentiles, inaſmuch as I am the Apoſtle of the Gentiles: I magnify my Office,

14 If by any means I may provoke to emulation them which are my Fleſh, and might ſave ſome of them.)

15 For if the caſting off of them be the Reconciling of the World; what ſhall the Receiving of them be, but Life from the Dead?

16 Now if the Firſt-fruit

ANNOTATIONS.

(*aa*) The expreſſion uſed here by the Apoſtle, *Life from the Dead*, is capable of Various Interpretations, eſpecially as being capable to be taken either in a Literal or Metaphorical ſenſe. And becauſe both Acceptations are very compatible, I have therefore join'd them together in the Paraphraſe. I ſhall add here a Teſtimony or two referring to this Matter, and taken from a Tract entitled, *the Teſtament of the Twelve Patriarchs*, as being a piece extant in the very Firſt Age of Chriſtianity. In the Teſtament of Zabulon §. 9. it is ſaid that the *Jews ſhould be caſt off till the time of the Conſummation*, but at length ſhou

PARAPHRASE.

ears, that they ſhould not hear, *ſo as to obey the Truth*, unto this day. 9 And *to them alſo may be applied, what* David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them; 10 let their Eyes be darkned, that they may not ſee, and bow down their Back alway.

11 I ſay then *further*, Have they *of the Iſraelites or Jews that have ſtumbled at Chriſt, ſo* ſtumbled, that they ſhould fall *irrecoverably, and never more be capable of being the People of God*? God forbid: but thro' their Fall, *i. e. upon their Refuſing to embrace the Goſpel, the Wiſdom of God has ordered the Goſpel to be preached unto the Gentiles, and ſo* Salvation is come unto the Gentiles, for to provoke them, *i. e. the Jews*, to Emulation *of the Faith and Obedience of the Gentiles.* 12 Now if the Fall of them, *viz. the Jews*, be *thus the occaſion of imparting* the *Spiritual* Riches *of the Goſpel to the reſt* of the World, and if the Diminiſhing of them, *i. e. the Damage of the Jews thus turns* to the *Spiritual* Riches of the Gentiles; how much more *ſhall* their Fulneſs, *or the Coming in of All Iſrael to the Faith, tend to the Enriching of the Gentiles, even All the Gentiles*? (13 For I ſpeak, *or take notice of this your Enrichment* to you Gentiles, inaſmuch as I am the Apoſtle of the Gentiles; *and* I *thus* magnify my Office *of being the Apoſtle of the Gentiles*, 14 if, *or that* by any means I may provoke to *the* Emulation *of you, as to the embracing of the Goſpel*, them which are my Fleſh *or Kindred*, and ſo might *be inſtrumental to* ſave ſome of them.) 15 *But to return to what I was ſpeaking of v. 12. viz. that the Fulneſs of the Jews ſhall be more advantageous to the World than their Fall.* For if the Caſting off of them, *i. e. the Jews*, be the Reconciling of the World, *i. e. attended with God's making known to the World the Goſpel, that Word of Reconciliation* (2 *Cor.* 5. 19.) what ſhall the Receiving of them *again upon their Converſion* be but Life from the Dead? *i. e.* (*aa*) *it ſhall be matter of the Greateſt joy, ſuch as Receiving a Dead Friend Raiſed to Life again; and this the more, becauſe the General Converſion of the Jews ſhall be accompanied or attended with the General Converſion of All the reſt of the World, and ſo not only All the World ſhall riſe from the Death of Sin to the Life of Righteouſneſs, but there ſhall alſo ſhortly follow the Literal Reſurrection from the Dead, and ſo the Conſummation of our Redemption by Chriſt, and of our Happineſs.*

16 *Now that there ſhould be hereafter ſuch a Receiving of the Iſraelites or Jews into Favour, or as the People of God, can't be reaſonably thought improbable upon comparing the Natural State of the Jews with that of the*

IX. The Apoſtle further obſerves, that the *Gentiles* ought not to *deſpiſe* the *Jews*, foraſmuch as God has not *utterly*, and *finally* caſt of the Jews; but will receive them again in his due time; and alſo foraſmuch as both their Rejection and Reception is Advantageous to the Gentiles.

X. The Apoſtle proceeds to ſhew, that there *ſhall be a Converſion* of the *whole* Jewiſh Nation to the Goſpel. And as he goes along, adds other Conſiderations why the *Gentiles* ſhould not *Boaſt over* or *deſpiſe* the Jews.

ANNOTATIONS.

ould be Received by Faith and Water (i. e. Baptiſm.) Teſt. Levi §. 16. And Teſt. Dan §. 6. it is remarkably ſaid, that *in the Day wherein Iſrael ſhall believe, he Kingdom of the Enemy* (i. e. the Devil) *ſhall have an End.* See Dr *Grabe's* picileg. Sec. I. p. 145. &c.

(*b*) It

TEXT. TRANSLATION.

τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. 17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης, καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου· 18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ. 19 Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ. 20 Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. 21 Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσηται. 22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν, ἐπὶ δὲ σέ, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. 24 Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

holy, the Lump is also holy; and if the Root be holy, so are the Branches,

17 And if some of the Branches be broken off, and thou being a wild Olive-tree, wert grafted in amongst them, and with them partakest of the Root and fatness of the Olive-tree;

18 Boast not against the Branches: but if thou boast, thou beareſt not the Root, but the Root thee.

19 Thou wilt say then, The Branches were broken off, that I might be grafted in.

20 Well, because of Unbelief they were broken off, and thou ſtandeſt by Faith. Be not high-minded, but fear.

21 For if God ſpared not the Natural Branches; * *fear* leſt he also ſpare not thee.

22 Behold therefore the Goodneſs and Severity of God: towards them that fell, Severity; but towards thee, Goodneſs, if thou continue in *his* Goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 And they alſo, if they continue not ſtill in Unbelief, ſhall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the Olive-tree which is Wild by Nature, and wert grafted contrary to Nature into a Good olive-tree; how much more ſhall theſe which be the Natural Branches be grafted into their own olive-tree.

25 O

PARAPHRASE.

the Gentiles. For if the First-fruit *of the Jewish Nation, viz. Abraham, Isaac, and Jacob,* were Holy, *i. e. called and separated to the Service of God*, the *whole* lump *of that Nation* is also Holy; and if the Root, *i. e. Abraham, from whom the Jews sprang*, was Holy, so are the Branches also. 17 And if some of the *Natural* Branches be broken off *from the Olive-tree, i. e. if some of the Natural Jews were rejected from pertaining to the Church of God*, and thou *Gentile* being *as it were a Branch of* a Wild Olive-tree, wert grafted in amongst them, *viz. the Natural Branches, which continued join'd on to the Olive-tree*, and partakest of the Root and Fatness of the Olive-tree, *i. e. wert admitted into the Church in the Room of the Rejected Jews, and so partakest of the Blessings promised to Abraham and his Seed*; 18 boast not *hereupon* against the Branches, *i. e. Jews*: but if thou *art so Vain and Foolish as to* boast, *remember* thou beareſt not the Root, but the Root thee, *i. e. remember, that the Blessings pertaining to thee a Christian, are derived to thee from the Promise made to Abraham and his Spiritual Seed, but nothing accrues to Abraham or his Race by any thing derived from thee.* 19 Thou wilt say then, The Branches were broken off, that I might be grafted in, *i. e. the Jews were rejected to make way for admitting the Gentiles into the Church*; 20 well, *be it so*; *but remember, that* because of Unbelief they were broken off, and *that* thou standest *at present in God's Favour* by Faith. Be not high-minded *because of thy present condition*, but fear, *lest thy Case should hereafter happen to be no better than that of the Rejected Jews.* 21 For if God spared not the Natural Branches, *the Jews*, *for their Unbelief*, (*b*) fear lest he also spare not thee, *if guilty of the same.* 22 Behold therefore *and consider* the Goodness and Severity of God; towards them *the Jews* which *stumbled at the Gospel and* fell, Severity *in rejecting them from being his People*; but towards thee *a Gentile, who believest the Gospel*, Goodness *in admitting thee into his Church, and so assigning to thee the Blessings thereunto belonging*, if thou continue in *his Church, and so in the sphere of* his Goodness: *for* otherwise thou also shalt be cut off *again from the Olive-tree, into which thou art now engrafted, i. e. shalt not be esteem'd as a true Member of God's Church.* 23 And they also, *the Jews*, if they abide not still in Unbelief, shall be grafted in *again*, *or admitted into God's Church*: for God is able to graft them in again. 24 For if thou, *a Gentile*, wert cut out of the Olive-tree, which is Wild by Nature, and wert grafted contrary to *thy* Nature into a Good Olive-tree; how much more *easily* shall those *Jews*, who be the Natural Branches *of the Good Olive-tree*, be grafted *again* into their Own Olive tree; *i. e. if thou, being a Gentile by Birth, & so contradistinguished*

to

ANNOTATIONS.

(*b*) It seems most natural to suppose the Verb here understood to be φείσεται, used by the Apostle in the foregoing verse.

(*c*) See

TEXT. TRANSLATION.

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι) ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. 28 Κατὰ τὸ Εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. 29 Ἀμεταμέλητα γὰρ τὰ χαρίσματα, καὶ ἡ κλῆσις τοῦ Θεοῦ. 30 Ὥσπερ γάρ ποτε καὶ ὑμεῖς ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· 31 οὕτω καὶ οὗτοι νῦν ἠπείθησαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

25 For I would not, Brethren, that ye ſhould be ignorant of this Myſtery, (leſt ye ſhould be wiſe in your own conceit) that Blindneſs is happened to Iſrael in part, untill the Fulneſs of the Gentiles be come in,

26 And ſo All Iſrael, ſhall be ſaved: as it is written, There ſhall come out of Sion the Deliverer, and ſhall turn away Ungodlineſs from Jacob.

27 * And this is my Covenant unto them, when I ſhall take away their Sins.

28 As concerning the Goſpel they are Enemies for your ſakes: but as concerning the Election they are Beloved for the ſakes of the Fathers.

29 For the Gifts and Calling of God are without Repentance.

30 For as ye in times paſt have not * obeyed God, yet have now obtain'd Mercy through their Diſobedience;

31 Even ſo have theſe alſo now not obeyed, that thro' your Mercy they alſo may obtain Mercy.

32 Συν-

ANNOTATIONS.

(c) See the Reverend and Learned Dr *Whitby*'s Diſcourſe on the Calling of the Jews to the Chriſtian Faith, by way of Appendix to his Paraphraſe on this Chapter. And to the Teſtimonies cited by Him from the Primitive Writers add thoſe above-mentioned in the Note on *v.* 15. taken from the Teſtament of the Twelve Patriarchs, and ſo from a Writer of Greater Antiquity, than Any (as I remember) of thoſe cited by Dr *Whitby*.

(d) I can't learn, what Copy our Engliſh Tranſlatours followed, when they read here δὲ; for in All the Antient MSS. and Verſions it is *καὶ*. Nor is there ſo much as a Various Reading obſerved by Dr *Mill*, in reference to this Place, in any Writer.

(e) I have rather choſen to render the Greek here and in the following places by *Not obeyed* and *Diſobedience*, than by *Not believed* and *Unbelief*; becauſe the Gentiles were not culpable formerly on account of (what is Properly called) *Unbelief*

PARAPHRASE.

o the Jews, wert, notwithſtanding the ſaid Contradiſtinction of thy Race, admitted upon thy Faith in Chriſt to partake of the Spiritual Promiſes made to Abraham; how much more eaſily may we conceive, that the Jews, who are the Natural Deſcendants of Abraham, ſhall upon their Believing the Goſpel be re-admitted to be partakers of the ſaid Promiſes, or to be the People of God. 25 *Indeed I now tell you plainly, what before was not diſcovered to you,* (for I would not, Brethren, that ye ſhould be ignorant of this Myſtery *not afore revealed to you,* leſt ye ſhould be wiſe in your Own Conceits, *thinking too highly of yourſelves, nd too meanly of the Jews*) that Blindneſs is hapned in part to Iſrael, *. e. to part of the Jews, only* untill the Fulneſs of the Gentiles be come n, *i. e.* (*c*) *untill the time be come, when the whole Body of the Gentiles ſhall be converted to the Faith.* 26 And ſo All Iſrael, *i. e. the whole Body of the Jews then living ſhall be converted alſo, and* ſhall be ſaved: s it is written, There ſhall come out of Sion the Deliverer, and ſhall rn away Ungodlineſs from Jacob. 27 (*d*) And this is my Covenant nto them, when I ſhall take away, *or forgive,* their Sins, *and ſo take way alſo the Puniſhment they ly under for their ſins.* 28 *At preſent ndeed,* as concerning the Goſpel, they *refuſe to embrace it, and ſo* are *a ſtate of* Enemies *to God, i. e. are no longer the People of God, but hen this is* for your ſakes, *the Fall and Diminiſhing of them being the Enriching of you, you being admitted to be the People of God upon their eing Caſt off*; but *yet* as concerning the Election, *which God made of braham, Iſaac, and Jacob, and their Poſterity to be his People,* they re *ſtill within the extent of that Election, and ſo are ſtill* Beloved *by od* for the ſakes of the Fathers, *Abraham, Iſaac, and Jacob, from hom they are deſcended.* 29 For the Gifts and Calling of God are ithout Repentance, *i. e. God do's not repent of his Calling the aforeſaid atriarchs and their Seed to be his People, and of the Gracious Promiſes ouchſafed unto them, but they ſhall be made Good unto them.* 30 *And hat God ſhould have ſuch Gracious Intentions ſtill, even to thoſe Jews, hat at preſent believe not the Goſpel, you may eaſily conceive by conſiering your Own former Caſe.* For as ye in times paſt have not (*e*) obeyed od, *and were not his People,* yet have now obtain'd Mercy, *ſo as to taken in to be the People of God,* thro' their Diſobedience, *or Not ſubitting to the Goſpel;* 31 Even ſo have theſe alſo now Not obeyed, *ſubmitted to the Goſpel, by reaſon of your being admitted by the Mery of it to be God's People,* that thro' your Mercy, *i. e. thro' the like Mercy which you have received,* they alſo may *hereafter* obtain *the*

Mercy

ANNOTATIONS.

nbelief, i. e. of *Not believing the Goſpel,* but of *Not obeying God* ſo far forth as eir *Reaſon,* if Rightly uſed, would have directed them. This is that, on acount whereof S. *Paul* tells them, they are *Inexcuſable,* Chap. 1. v. 20.

TEXT.

32 Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

33 Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου, ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν.

Κεφ. ιβ'.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. 2 Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ· ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν, καὶ εὐάρεστον, καὶ τέλειον.

TRANSLATION.

32 For God has shut up All together in Disobedience, that he might have Mercy upon All.

33 O the Depth of the Riches both of the Wisdom and Knowledge of God! how unsearchable are his judgments, and his ways past finding out?

34 For who has known the Mind of the Lord, or, who has been his Counseller?

35 Or, who has first given to him, and it shall be recompenced unto him again?

36 For of Him, and thro' Him, and to Him are All things: to whom be Glory for ever, Amen.

Chap. XII.

I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a Living Sacrifice, holy, acceptable unto God, *which is* your Reasonable Service.

2 And be not conformed to this world; but be ye transformed by the Renewing of your Mind, that ye may prove what is that Good, and Acceptable, and Perfect Will of God.

3 Λέ-

PARAPHRASE.

Mercy *of being re-admitted to be the People of God.* 32 For God has shut up All *Mankind, both Jews and Gentiles* together, *as Prisoners involved* in *the Guilt of Sin and* Disobedience, that He might have Mercy upon All *in due time, by their Embracing the Faith of Christ; which they shall All do at length, by the Wise and Gracious Providence of God ordering things so as to tend to bring All to the Faith.*

33 O

PARAPHRASE.

33 O the Depth of the Riches both of the Wisdom and Knowledge of God! *Of his Knowledge in foreknowing how Jews and Gentiles would behave themselves, and of his Wisdom in ordering things accordingly for the Best*! How unsearchable are his Judgments, and his Ways past finding out, *or not to be traced out, by any Humane Understanding.* 34 For who has *so much as* known the Mind of the Lord *without Revelation*, or (*as it may therefore be much more asked*) who has been his Counseller *to advise him so and so*? 35 Or *lastly*, who has first given to him, *and thereby laid any Obligation on Him*, and it shall be recompenced to him again? *i. e. we are not able to comprehend the Wisdom of God, and therefore ought not to take upon us to advise him what to do, much less to find fault with what he do's* (*as do the Unbelieving Jews in refusing to embrace the Gospel, because thereby Salvation is offered also to the Gentile, as well as to them.*) *Nor can we Mortals lay any Debt upon God by first Bestowing any thing upon him, and therefore we can't claim any thing of God by way of Debt, either as due to the Jew above the Gentile, or to the Gentile above the Jew. And therefore both Jew and Gentile ought humbly to submit to the Wise Dispensations of God.* 36 For of Him *as the Creator and Doer*, and thro' Him *as the Director and Disposer*, and to Him, *i. e. to his Glory as the End*, are All things; to whom be Glory for ever, Amen.

XI. *S. Paul* here concludes the Argumentative part of this Epistle, with an Admiration of the *Knowledge* and *Wisdom* of God; and also with observing that *All things come* of God, and therefore No Mortal can lay any *Obligation of Debt* upon God; thereby excellently reprimanding the *high Conceit the Jews* had of themselves, and also intimating that both *Jew* & *Gentile* ought to behave themselves *Humbly* and *Kindly* one towards another.

SECTION III.

Instructions concerning Christian Behaviour, *and especially concerning the Mutual Behaviour of the* Weak *and* Strong *in Faith.*

Chap. XII. I beseech you therefore, Brethren, by the Mercies of God *vouchsafed unto you in Christ, and now made known unto you by the Gospel*, that ye present, *instead of the Bodies of Beasts sacrificed by the Jews and Gentiles*, your *Own* Bodies, *not Slain, but as* a Living Sacrifice, *namely* Holy, *i. e. Dead unto Sin, but Alive to Righteousness, and so* Acceptable unto God, *which the Sacrifices even of the Law now are not; and what I exhort you to, is no other than* your Reasonable Service, *a Service fit to be paid to God by Rational Creatures.* 2 And *to this end* be not conformed to *the sinfull Courses of* this World, but be ye transformed *from the said sinfull Courses into the Holiness of Life required in the Gospel, the first step whereto is* by the Renewing of your Mind, *i. e. by quite changing the Bent of your Mind from Evil to Good*; that *so* ye may *be qualifyed to* prove, *or upon Examination to find*, what is that Good, and Acceptable, and Perfect Will of God, *now made known under the Gospel, and whereof the Legal Rites were only Types, or a Preparatory Method for the better introducing the more Perfect State of the Gospel.*

I. *S. Paul* exhorts them, instead of the *Sacrifices of Beasts* afore used by them, to *present their Own Bodies* as a *Living Sacrifice*, Holy, & acceptable unto God.

TEXT.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. 4 Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· 5 οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθεῖς, ἀλλήλων μέλη. 6 Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· 7 εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

9 Ἡ ἀγάπη ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι· 11 τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι

TRANSLATION.

3 For I say, thro' the Grace given unto Me, to Every Man that is among you, not to think *of Himself* more highly than he ought to think; but to think * Modestly according as God has dealt to Every man the Measure of Faith.

4 For as we have Many members in One Body, and All the members have not the same Office;

5 So We being Many are One Body, and Every one Members one of another.

6 Having then Gifts differing according to the Grace that is given unto us; whether Prophecy, *let us prophecy* according to the proportion of Faith;

7 Or Ministry, *let us* *attend* on our Ministry; or he that teaches, on teaching;

8 Or he that exhorteth, on exhortation: He that gives, *let him do it* with simplicity; he that ruleth, with diligence; he that shews Mercy, with cheerfulness.

9 Let Love be without dissimulation. Abhor that which is Evil, cleave to that which is Good:

10 Be kindly affection'd one to another with Brotherly love, in honour * prefer one another;

11 Be not slothfull in business,

ζέοντες,

ANNOTATIONS.

(*ee*) The Ἀναλογία τῆς πίστεως mention'd in this verse seems to be no other than the μέτρον πίστεως mention'd v. 3.

(*f*) The Greek word ἁπλότης is taken to denote the several significations mention'd in the Paraphrase.

(*g*) O προϊστάμενος being here mention'd between the ὁ μεταδιδοὺς and the ὁ ἱλαρὸς inclines

PARAPHRASE.

II. To demean themselves as *Fellow-Members of Christ's Body*, the *Church*, aiming at the Publick Good of the Church, rather than their Own Glory or any other Selfish end.

3 For, thro' the Grace given unto me, *i. e. as God has of his Favour been pleased to make me an Apostle*, I say, *that one Duty of the Gospel, one Branch of the Good, and Acceptable, and Perfect Will of God belonging* to Every Man that is among you, *is this*, Not to think of Himself more Highly than he ought to think; but to think modestly, according as God has dealt, *or distributed* to every Man the Measure of *Spiritual Gifts upon his* Faith, *or Believing the Gospel*. 4 For as we have Many Members in One *natural* Body, and All *the* Members have not the same office, *but such different offices, as are most subservient to the Good of the whole natural Body*; 5 So we *Christians* being Many are *to look on our selves as making but* One *Spiritual Society or* Body in Christ, *who is the Head*, and Every one, *else of Us* Members one of another, *and consequently as Fellow Members ought to have a concern not only for Our selves, but for One another, and so for the Good of the whole Christian Body*. 6 Having then Gifts, differing according to the Grace that is given to us, *i. e. according to the respective Favour God has been pleased to shew unto us, in the Exercise hereof let us not consider our Own Glory, but the Good of the whole Body*: whether *we have the Gift of* Prophecy, *i. e. of expounding Scripture, more particularly Prophecies already given, or else of Foretelling things future, or of Revealing the supernatural Mysteries of Religion*, let us prophecy according to the (*ee*) Proportion *or Measure* of *the said Gift vouchsafed unto Us upon our* Faith; 7 Or *if we are gifted for the* Ministry *of Evangelists*, let us attend on our Ministry; 8 Or *if* he *be one* that exhorteth, *is being peculiarly Gifted thereto, let him attend* on Exhortation: He that giveth *by the impulse of the Spirit to the Churches-stock for Charitable uses*, let him do it with (*f*) Simplicity, *without any double-dealing, as did Ananias and Sapphira, without any mixture of Vainglory or any other Selfish Consideration, and also let him do it Liberally*; he that ruleth, *or presideth* (*g*) *over the Churches stock, let him do it* with Diligence; he that sheweth Mercy, *i. e. is by the direction of the Spirit set apart to take care of the Sick, Widows, Orphans, and to perform such other Acts of Mercy, let him do it, how mean and troublesome soever an office it may be*, with Cheerfulness.

III. Rules concerning *Christian Love* and *Charity*.

9 Let Love be without Dissimulation. Abhor *doing any thing to another* that is Evil, Cleave to, *i. e. never do any thing to another but* that which is Good. 10 Be *also inwardly* Kindly affection'd one to another, even with Brotherly Love; in honour (*h*) prefer one another, *i. e. be ready to think Better of Others than of your self, and so be content to have others preferr'd before your self*: 11 Be not slothfull in Business, *but*

ANNOTATIONS.

clines me to understand it peculiarly in the sense given in the Paraphrase.

(*h*) This and the following Participles seem to be Best render'd after the same manner, as the former three, viz. by the Imperative.

† So

TEXT. TRANSLATION.

ζέοντες, τῷ Κυρίῳ δουλεύοντες· 12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες· 13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. 14 Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. 15 Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων. 16 Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς. 17 Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοούμενοι καλὰ † ἐνώπιον τοῦ Θεοῦ καὶ ἐνώπιον τῶν ἀνθρώπων. 18 Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. 19 Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γὰρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. 20 Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ † κεφαλὴν αὐτοῦ. 21 Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

Κεφ. ιγ'. Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γὰρ ἔστιν

ness; be fervent in Spirit, serv the Lord;

12 Rejoyce in Hope; be P tient in tribulation; contin instant in Prayer;

13 Distribute to the Necess ty of the Saints; be given Hospitality.

14 Bless them who persecu you; bless and curse not.

15 Rejoyce with them th do rejoyce, and weep with the that weep.

16 Be of the same Mind towards another. Mind high things, but condescend Men of low estate. Be not in your Own Conceits.

17 Render to no man E for Evil. Provide things Hon * in the sight of God and in sight of Men.

18 If it be possible as mu as lies in you, live Peacea with All men.

19 Dearly beloved, aven not your selves, but *give pl unto Wrath: for it is writt Vengeance is mine; I will pay, saith the Lord.

20 Therefore, if thine E my hunger, feed him; if thirst, give him drink: for so doing thou shalt heap c of Fire upon his head.

21 Be not overcome of vil, but overcome Evil Good.

Chap. XIII. Let every S be subject unto the Hig Powers. For there is no Po

ἐξ

PARAPHRASE.

ut be fervent *and vigorous* in Spirit; ſerve *always, or direct all your ctions to the ſervice of* the Lord: 12 Rejoyce in hope *of future Bliſs*; e Patient in *your preſent* tribulation; Continue inſtant in Prayer; 3 Diſtribute to the neceſſity of the Saints; be given to Hoſpitality. 4 Bleſs them which perſecute you; bleſs and curſe not. 15 Rejoyce ith them that do rejoyce, and weep with them that weep. 16 Be of he ſame mind, *or have the ſame Concern*, one towards another. Mind ot high things, but condeſcend to Men of low eſtate. Be not Wiſe in our own Conceits. 17 Render to no man Evil for Evil. Provide hings Honeſt, *i. e. take Care to do what is Honeſt* in the ſight of God nd in the ſight of Men. 18 If it be poſſible, as much as lies in you, ve Peaceably with All Men. 19 Dearly beloved, avenge not your lves, but give place, *or leave it* unto *the* Wrath *of God, or the Maſtrates, his Miniſters, to avenge you*: for it is written, Vengeance is ine, I will repay, ſaith the Lord. 20 Therefore, if thine Enemy unger, feed him; if he thirſt, give him drink; for in ſo doing, *if ou doſt not gain him to be thy Friend*, thou ſhalt heap Coals of Fire n his Head, *i. e. His not being wrought upon by ſuch thy Kindneſs will creaſe the Wrath of God againſt Him.* 21 Be not overcome of Evil, *e. prevailed upon by any Evil received, to retaliate, or any other way behave thy ſelf Undecently*; but overcome Evil with Good.

IV. Rules concerning *Submiſſion* to, and particularly *Non-Reſiſtance* of the Supreme Power.

Chap. XIII. Let Every (*hh*) Soul, *Chriſtian as well as other*, be bject unto the Higher *or Supreme* Powers. For there is No Power, *even*

ANNOTATIONS.

† So it is read in *Alex.* MS. and *Polycarp, Clemens Alexandrinus, Vulg. Lat. rigen* or *Ruff.* in Rom. &c.

(*hh*) I think we can't have a Better Comment, and one of more Authority, S. *Paul's* Doctrine of Non-reſiſtance in this place, than that we have given by S. *Polycarp*, (who converſed with the Apoſtles) and which is ſet down the Account of S. *Polycarp's* Martyrdom, *num.* 10. His Words are theſe: ἀδιαμιμῆτον δὲ ἀρχαῖς καὶ ἐξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις ὑμῖν τὰ ὀφειλόμενα, τὰ μὴ βλάπτοντα ἡμᾶς, ἀπονέμειν. It is not to be doubted, but S. *Polycarp* had here reſpect rticularly to this place of the Epiſtle to the *Romans*, taking from it thoſe ords, ἐξουσίαις ὑπὸ τοῦ Θεοῦ τεταγμέναις. Whence it follows, that S. *Polycarp* unſtood S. *Paul* to teach in this place, that we ſhould render to the Powers and thorities ordain'd of God τὰ ὀφειλόμενα *Due Honour*, namely, τὰ μὴ βλάπτοντα ἡμᾶς, *ſuch as is not Hurtfull to Us.* For our R. R. and Learned Dioceſan given us the True Meaning of S. *Polycarp* (in adjoining this laſt clauſe by y of Explication) by rendring this paſſage thus, *ALL due Honour, ſuch ONLY epted as would be Hurtfull to Ourſelves*: i. e. hurtfull (not to our Temporal Bodily State, for S. *Polycarp* was then going to pay *Paſſive Obedience* even to ath, but) to our Spiritual and Eternal Welfare, viz. by Denying Chriſt (or like) which was what the Proconſul demanded of S. *Polycarp*. Accordingly Learned Dr *Cave* well renders the forecited paſſage thus: *all their due honour and reverence, that is not prejudicial and contrary to the Precepts of Religion.*

† Ἐξουσίαις

TEXT. TRANSLATION.

ἐξουσία εἰ μὴ ὑπὸ Θεοῦ· αἱ δὲ † οὖσαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν. 2 Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται. 3 Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς. 4 Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. 5 Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ † ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν. 6 Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσὶν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. 7 Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ † φόβον, † φόβον· τῷ † τιμὴν, † τιμήν.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ ἀγαπᾶν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε. 9 Τὸ γὰρ, Οὐ μοιχεύσεις, Οὐ φονεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Οὐκ ἐπιθυμήσεις, καὶ εἴτις ἑτέρα

but of God: *the Powers* that be are ordain'd of God.

2 Whosoever therefore resists the Power, resists the ordinance of God; and they that resist shall receive to themselves damnation.

3 For Rulers are not a Terror to a Good work, but to an Evil. Wilt thou then not be afraid of the Power? do that which is Good, and thou shalt have Praise of the same.

4 For he is the Minister of God to thee for Good. But if thou do that which is Evil, be afraid; for he bears not the Sword in vain: for he is the Minister of God, a Revenger to *execute* wrath upon him that doth Evil.

5 Wherefore ye must needs be subject, not only for Wrath, but also for Conscience sake.

6 For, for this Cause pay you tribute also: for they are God's Ministers, attending continually upon this very thing.

7 Render therefore to All their Dues: tribute, to whom tribute is *due*; custom, to whom custom; fear, to whom fear; honour, to whom honour.

8 Owe no man any thing but to Love one another: for he that Loves another, has fulfilled the Law.

9 For this, Thou shalt not commit Adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other Command

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ven that of Heathen Princes or States, but *what is derived* of *or from* od: the Powers that be, are ordain'd of God. 2 Whoſoever there- re reſiſteth the Power, reſiſteth the Ordinance of God; and they at reſiſt, ſhall receive to themſelves Damnation, *viz. Puniſhment here om the ſaid Power,* (*if they fall into the Hands of the ſame*) *and alſo rtain Puniſhment in the World to come, if they continue Impenitent r what they have done, in reſiſting the Ordinance of God, and ſo God himſelf.* 3 For Rulers, *according to the Nature and Deſign of their ffices,* are not a Terror to a Good Work, but to an Evil. Wilt thou en not be afraid of the Power? Do that which is Good, and thou alt *do that which in its own nature tends to make thee* have Praiſe of e ſame. 4 For *by his inſtitution* He is the Miniſter of God to thee r Good, *i. e. for to encourage thee in doing that which is Good.* But if ou do that which is Evil, be afraid; for he beareth not the Sword *Juſtice* in vain: for *as* he is the Miniſter of God, *ſo another part of s Office is, to be* a Revenger to execute *God's* Wrath upon him that th Evil. 5 Wherefore, *the Ruler being the Miniſter of God in both e forementioned reſpects,* ye muſt needs, *or it is neceſſary for you to* ſubject, not only for Wrath *ſake, or out of Fear of the Puniſhment, hich Diſobedience may draw upon you*; but alſo for Conſcience ſake, *your ſubjection is a Duty required by God.* 6 For, for this cauſe y you tribute alſo *to Rulers*; *viz.* for *aſmuch as* they are God's Mini- rs, attending continually upon this very thing, *namely, the Puniſhing d Reſtraining the Wicked and Vicious, and Countenancing and Sup- rting the Virtuous and Good.* 7 Render therefore to All *Rulers* their ues: Tribute, to whom Tribute is due; Cuſtom, to whom cuſtom; ear, to whom Fear; Honour, to whom Honour.

8 Owe no Man any thing, *which Juſtice requires you to render to m,* but *one thing, which you muſt always Owe, or which you can never lly diſcharge ſo, as not to owe any longer, that is* to Love One an- her: for *this is a Duty of the higheſt Importance, and largeſt extent, ſomuch that* he that loveth another, hath *in effect* fulfilled the Law, *at part of it which relates to ones Neighbour.* 9 For this, *i. e. theſe Com- andments of the Law,* Thou ſhalt not commit Adultery; Thou ſhalt ot Kill; Thou ſhalt not Steal; Thou ſhalt not bear Falſe Witneſs; hou ſhalt not Covet; and if there be any other Commandment *of the Law,*

V. The *Perpetuity* of our Obligation to Love & Charity, and the Extenſive effect of perform- ing the ſaid Duty.

ANNOTATIONS.

† Ἐξουσίαι is not repeated here in *Alex.* and *Clerm.* MSS. nor in *Vulg. Lat.* and *thiopick* Verſions, nor in *Irenæus* &c.

TEXT.

ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 10 Ἡ ἀγάπη τῷ πλησίον κακὸν οὐ κατεργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 12 Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. Ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός. 13 Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. 14 Ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

Κεφ. ιδ'. Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. 2 Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ

TRANSLATION.

ment, it is briefly comprehended in this saying, namely, Thou shalt love thy Neighbour as thy self.

10 Love worketh no Ill to his Neighbour: therefore Love is the Fulfilling of the Law.

11 And that, knowing the time, that now it is High-time to awake out of Sleep: for now is our Salvation nearer, than when we Believed.

12 The Night is far spent, the Day is at hand. Let us therefore cast off the Works of Darkness, and let us put on the Armour of Light.

13 Let us Walk honestly as in the Day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof.

Chap. XIV. Him that is Weak in the Faith, receive you, *but* not to doubtfull Disputations.

2 For one believes that he may eat All things; another who is weak, eats herbs.

3 Let not him that eats, set at nought him that eats not

ἐσθί-

PARAPHRASE.

Law, relating to ones Neighbour, it is briefly comprehended in this saying, Thou shalt love thy Neighbour as thy self. 10 *He that is acted by* Love, worketh no Ill to his Neighbour; *and consequently does Him All the Good he can, (forasmuch as to Neglect doing Good to our Neighbour, when there is Opportunity, and we are Able, is in the Interpretation (i) of our Saviour, to do Evil to Him:)* therefore Love is the

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he Fulfilling of the Law, *as to All the Commandments of the Second Table of the Law, which relates to our Neighbour; and ſo it is alſo conſequentially as to the Commandments of the Firſt Table of the Law, foraſmuch as He that loves his Neighbour Rightly and Truly, loves Him out of a Principle of Love and Duty to God; and He that truly loves God, will faithfully keep the Commandments more immediately relating to God, as well as thoſe more immediately relating to our Neighbour.*

VI. Motives to the Practice of the Chriſtian Duties, from the Conſideration of the *Seaſon*, and the *Nature of the Goſpel.*

11 And that *which I have recommended here to your Practice, be the more carefull to do, as* knowing the time, that now it is high time to awake out of the ſleep *of Sin and Ignorance*: for now is *the Reſection and Deſtruction of the Unbelieving Jews, and conſequently* Our Salvation (*whether thereby is underſtood the Deliverance of the Chriſtians from the Perſecution of the Unbelieving Jews, or elſe the Coming in of the Gentiles to the Faith of the Goſpel in a more illuſtrious manner*) nearer than when we *at firſt* Believed, *and became Chriſtians; and therefore we have the Greater Encouragement to Vigilance in our Duty.* 12 The Night *of Ignorance* is far ſpent, the Day *of the Goſpel, which upon the Deſtruction of the Jewiſh State ſhall appear more Clear and Bright*, is at hand. Let us therefore caſt off *All ſinfull Practices, which may be fitly ſtiled* the Works of Darkneſs, *as being uſually practis'd in the Dark or Secret*, and let us put on the Armour *vouchſafed unto us by the help* of *the* Light *of the Goſpel, in order to overcome Sin.* 13 Let us walk Honeſtly *and Decently*, as *it is uſual for thoſe that walk* in the Day, *ſince we have the Day-light of the Goſpel*; not (*as men are wont in the night*) in Rioting and Drunkenneſs, not in Chambering, *i. e. ſuch Lewdneſs as is wont to be practiſed in Chambers*, and Wantonneſs; *to which muſt be added alſo, as being Sins directly againſt the Duty of Love above inculcated*, not in Strife and Envying. 14 But put ye on, *or be ye endued with, the Grace and Sanctity of* our Lord Jeſus Chriſt, and make not Proviſion for the Fleſh, *that ye may have wherewith* to fulfill the Luſts thereof.

VII. Large Directionsconcerning the mutual Behaviour of the *Weak* and *Strong in Faith.*

Chap. XIV. *Now to prevent ſtrife, and to promote the Great Chriſtian duty of Love, it ſeems requiſite to give the following Directions concerning the mutual Behaviour of the Strong and Weak in Faith towards one another.* Him that is weak in the Faith, *i. e. not fully perſwaded of his Chriſtian Liberty in the uſe of things indifferent*, receive you *into Chriſtian Communion, and conſequently into Love and Friendſhip*, but not to doubtfull Diſputations, *i. e. Diſputations about Doubtfull matters, as tending only to diſturb his Conſcience more.* 2 For one believes that He may eat All things; another who is weak, *is ſo ſcrupulous as that he* eateth herbs *only.* 3 Let not him that eateth *all things*, deſpiſe him that eats not *All things, as one that do's not ſo well underſtand*

(*i*) See *Mark* 3 4.

(*k*) The

TEXT. TRANSLATION.

ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ
Θεὸς γὰρ αὐτὸν προσελάβετο. 4 Σὺ
τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην;
τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· στα-
θήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς
στῆσαι αὐτόν. 5 Ος μὲν κρίνει ἡμέ-
ραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶ-
σαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ
νοὶ πληροφορείσθω. 6 Ο φρονῶν
τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ
μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ
φρονεῖ. καὶ ὁ ἐσθίων, Κυρίῳ ἐσθίει·
εὐχαριστεῖ γὰρ τῷ Θεῷ. καὶ ὁ μὴ
ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐ-
χαριστεῖ τῷ Θεῷ. 7 Οὐδεὶς γὰρ
ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ
ἀποθνήσκει. 8 ἐάν τε γὰρ ζῶ-
μεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀπο-
θνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκο-
μεν· ἐάν τε οὖν ζῶμεν, ἐάν τε
ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.
9 Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε
καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν
καὶ ζώντων κυριεύσῃ. 10 Σὺ δὲ τί
κρίνεις τὸν ἀδελφόν σου; ἢ σὺ τί ἐξου-
θενεῖς τὸν ἀδελφόν σου; πάντες γὰρ
παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.
11 γέγραπται γάρ, Ζῶ ἐγώ, λέγει Κύ-
ριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ
πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

and let not him that eats not judge him that eats: for God has received him.

4 Who art thou that judgest another man's Servant? to his Own master he stands or falls. Yea, he shall be *made to stand: for God is able to make him stand.

5 One man esteems one day above another; another esteems every day *alike*. Let every man be fully perswaded in his own mind.

6 He that regards the Day, regards it unto the Lord; and he that regards not the Day, to the Lord he do's not regard it. He that eats, eats to the Lord; for he gives God thanks: and he that eats not, to the Lord he eats not, and gives God thanks.

7 For None of Us liveth to himself, and None *of Us* dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's.

9 For to this end Christ both died and rose and revived, that he might be Lord both of the Dead and the Living.

10 But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, As I live, saith the Lord, Every knee shall bow to me, & Every tongue shall confess to God.

12 Ac-

PARAPHRASE.

tand the Chriſtian Liberty as himſelf; and let not him which eateth ot *All things*; judge him that eats, *as one of no Conſcience and an Un-odly fellow*: for God has received him, *viz. that eats All things, into is Church or Family as his Servant.* 4 Who art thou *then* that judg-ſt another man's ſervant? to *God* his Own Maſter he ſtands or falls, *e. 'tis by Gods ſentence alone, that he is to be quitted or condemn'd*: ea he ſhall be made to ſtand, *or be cleared*; for God is able to make im ſtand, *i. e. God can juſtly clear him, as having done nothing ſinfull n the Liberty he has uſed of eating All things.* 5 *Again*, One man eſteems one Day above another; Another eſteems every Day alike. et every Man *take care to* be fully perſwaded, *or ſatisfied* in his own Mind, *as to the Lawfulneſs of what he do's in this matter.* 6 He that egards the Day, regards it *in obedience* unto the Lord, *foraſmuch as he oks upon himſelf as ſtill commanded by the Lord to regard it*; and he hat regards not the Day, *in obedience likewiſe* to the Lord he do's not egard it, *foraſmuch as he looks upon himſelf as releaſed by the Goſpel om the obligation of obſerving the Jewiſh Feſtivals or Holy-days. In ke manner*, He that eats *All ſorts of things*, eats *not only in Compliance o the will of* the Lord, *but alſo in Gratitude thereto*; for he gives God hanks *for vouchſafing him ſuch a Liberty of eating All things*: and he hat eats not *All ſorts of things, in compliance* to *the will of* the Lord e eats not *All ſorts of things*, and *not only ſo, but alſo he* gives God hanks *for vouchſafing him Grace ſo to abſtain, from what he looks upon s Forbidden him.* 7 For None of Us *Chriſtians, according to our Pro-ſſion*, liveth *ſo as* to *pleaſe only* Himſelf, *and as if he was his Own Maſter*; and None of Us *likewiſe* dies *ſuch a death, as ſeems good* to Himſelf, *or as if He was at his own Diſpoſal herein.* 8 For *on the ntrary*, whether we live, we live *as Servants* unto the Lord *Chriſt, nd therefore live ſuch lives as he requires*; and whether we die, we die *Servants* unto the Lord, *and conſequently die ſuch deaths as he is leaſed to call us to undergo*: whether we live therefore or die, we are he Lord's *Servants.* 9 For to this end Chriſt both died, and roſe, nd revived, that he might be Lord both of the Dead and Living. 0 Why then doſt thou *take upon thee to* judge *another who is not thy rvant, but* thy Brother, *or Fellow-ſervant*? or why doſt thou ſet at ought thy Brother? *foraſmuch as* we ſhall All ſtand before the judg-ent-ſeat of Chriſt *to be judged by Him as our Lord and Maſter.* 1 For it is written *Iſai.* 45. 23. As I live, ſaith the Lord, Every nee ſhall bow to me *as Judge*, and Every Tongue ſhall confeſs to

God

TEXT.

12 Αρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. 13 Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον. 14 Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε. 16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. 17 Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ. 18 Ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις. 19 Αρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. 21 Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ. 22 Σὺ πίστιν ἔχεις; κατὰ

TRANSLATION.

12 So then every one of Us shall give account of Himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ſtumbling-block or an occaſion to fall in his Brother's way.

14 I know and am perſwaded by the Lord Jeſus, that there is nothing Unclean of it ſelf: but to him that eſteems any thing to be Unclean, to him it is Unclean.

15 * If then thy Brother be grieved with thy meat, thou walkeſt no longer Charitably. Deſtroy not him with thy meat for whom Chriſt died.

16 Let not then your Good be Evil ſpoken of.

17 For the Kingdom of God is not Meat and Drink, but Righteouſneſs and Peace and Joy in the Holy Ghoſt.

18 For he that in theſe things ſerves Chriſt, is acceptable to God, and approved of Men.

19 Let us therefore follow after the things which make for Peace, and the things whereby we may edify one another.

20 For Meat deſtroys not the work of God. All things are * Clean; but it is Evil for that Man who eats with offence.

21 It is good, neither to eat Fleſh, nor to drink Wine, nor any thing whereby thy Brother ſtumbles, or is offended, or is made weak.

22 Haſt thou Faith? have

σεαυτ

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God *his manner of Life past.* 12 So then Every one of Us ſhall give account of Himſelf unto God. 13 Let us not therefore judge one another any more; but judge this *our duty* rather, that no man *ought by an imprudent & uncharitable uſe of his Chriſtian Liberty* put a ſtumbling-block, or an occaſion to fall *from the Faith* in his Brother's way. 14 I know and am perſwaded, *or fully aſſured* by the Lord Jeſus, that there is nothing Unclean, *and ſo unfit to be eaten,* of it ſelf; but *however* to him that eſteems any thing to be Unclean, to him it is *the ſame as if it were really* Unclean, *and therefore is not to be eaten by him.* 15 If then thy Brother be grieved, *i. e. offended* with thy *Liberty in eating ſuch* Meat *as he eſteems Unclean*, thou walkeſt no longer charitably, *in uſing this Liberty, ſo as to Grieve him: for Charity would ſuggeſt this Precept*: Deſtroy not him with *ſuch* thy *Liberty in the* Meat *thou eateſt*, for whom Chriſt died. 16 Let not therefore your *Liberty herein, which is juſtly eſteem'd a* Good *you enjoy under the Goſpel*, be evil ſpoken of *thro' your uncharitable uſe of the ſame.* 17 For *that, which the Goſpel or Law of* the Kingdom of God *chiefly regards*, is not *our Liberty as to* Meat and Drink; but Righteouſneſs *of Life*, and Peace *of All Kind*, and Joy in *the Gifts and Conſolation of* the Holy Ghoſt. 18 For he that in theſe things ſerves Chriſt, is acceptable to God, and approved of Men *diſcreet and judicious in the matters of our Religion, as a Good Chriſtian, notwithſtanding he underſtands not aright of Chriſtian Liberty.* 19 Let us therefore follow after the things which make for *the* Peace *of the Church*, and the things whereby we may edify *or build up* one another *in Chriſtian Love and Union into one Spiritual Temple in the Lord.* 20 For *the ſake of* Meat deſtroy not *thy Weak Brother, who is* the work of God. All things indeed are (*k*) Clean *in themſelves*; but *however* it is Evil for that Man, who eats *Any thing* with offence *to his Brother.* 21 It is Good neither to eat Fleſh, nor to drink Wine, nor *to uſe thy Chriſtian Liberty in* Any thing *elſe*, whereby thy Brother ſtumbleth, or is offended, or wherein he is Weak; *ſo as either to be in danger of falling off from the Faith, or elſe of doing in compliance with thee, what he is not ſatisfied of, as to the Lawfulneſs of it.* 22 Haſt thou faith, *or a full perſwaſion that All things are Clean, or may be eaten without defiling the Conſcience?* Have it

ANNOTATIONS.

(*k*) The Known diſtinction of Meats among the Jews was into *Clean* and *Unclean*. Therefore κοινὸν here is more properly render'd *Clean* than *Pure*, as relating to the diſtinction of Meats, and anſwering to καθαρὸν v. 14.

† So

TEXT.

σεαυτὸν ἔχε κ᾽ώπιον τ῀ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν, ἐν ᾧ δοκιμάζει. 23 Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως. πᾶν δὲ, ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν. Κεφ. ιέ. Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. 2 Ἕκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ᾽ ἐμέ. 4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. 5 Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν, 6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν, καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο † ὑμᾶς εἰς δόξαν Θεοῦ. 8 Λέγω ‡ γὰρ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· 9 τὰ δὲ ἔθνη ὑπὲρ

TRANSLATION.

to thy self before God. Happy is he that condemns not himself in that thing which he allows.

23 And he that doubteth, is * condemned if he eat, because *he eats* not of Faith: for whatsoever is not of Faith, is Sin.

Chap. XV. We then that are Strong, ought to bear the infirmities of the Weak, and not to please our selves.

2 Let every one of us please his Neighbour for his Good to Edification.

3 For even Christ pleased not himself, but as it is written, The Reproaches of them that reproached thee, fell on me.

4 For whatsoever things were written aforetime, were written for our Learning; that we thro' Patience and Comfort of the Scriptures might have Hope.

5 Now the God of Patience and * Comfort grant you to be like-minded one towards another, according to Christ Jesus;

6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received * you to the Glory of God.

8 * For I say, that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises *made* unto the Fathers,

9 And that the Gentiles *glo-

ἐλέη

PARAPHRASE.

. *as* to thy ſelf before God, *i. e. thou mayſt guide thy ſelf accordingly s to thy own behaviour in private, where none but God ſees thee.* Hap- y is he that condemns not himſelf *inwardly* in *doing* that thing *againſt is Conſcience or with a doubtfull Conſcience* which he *openly* allows *and ractiſes.* 23 But he that doubteth *of the Lawfulneſs of any Food,* is *lf*-condemn'd if he eat, becauſe he eats not of Faith *or with a Full erſwaſion of the Lawfulneſs of what he do's.* For whatſoever is not f Faith, *i. e. is not done with a Full Perſwaſion of the Lawfulneſs of* , is Sin *to him that do's it.* (*l*) Chap. XV. We then that are Strong *Faith, i. e. rightly underſtand our Chriſtian liberty in the uſe of things ndifferent* ought to bear the Infirmities of the Weak *in Faith,* and not pleaſe our ſelves *in things that give offence to them.* 2 Let every ne of Us *rather* pleaſe his Neighbour, *in complying with ſuch his In- rmities or Scruples, ſo far as is* for his Good to Edification. 3 For ven Chriſt pleaſed not himſelf, but *underwent Great Indignities for e Good of Mankind,* as it is written, The Reproaches of them that proached thee, fell upon me, (Pſal. 69. 9.) 4 For whatſoever things ere written aforetime *in the Old Teſtament,* were written for our earning; that we thro' Patience, *one branch of which conſiſts in bear- g the Infirmities of the Weak,* and *thro' the* Comfort *vouchſafed us in e Promiſes* of the Scripture might have Hope *of attaining the Reward omiſed to ſuch Patience.* 5 Now the God of Patience and Comfort, *e. God who is the Giver of Patience and Comfort,* grant you to be ke-minded one towards another, *i. e. to live in Unity one with Another,* cording to *the Will of* Chriſt Jeſus; 6 that ye may with One Mind d One Mouth glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another *into mutual Love,* as Chriſt alſo ceived you, *both Jews and Gentiles, into his Love,* to the Glory God. 8 (*m*) For I ſay, that Jeſus Chriſt was a Miniſter of the Cir- mciſion, *i. e. was ſent to make known the Goſpel particularly to the ws,* for the Truth of God, *namely, in order* to confirm *and make od* the Promiſes *made to this purpoſe* unto the Fathers *of the Jewiſh lation, Abraham, Iſaac, and Jacob.* 9 And (*n*) *as the Jews thus rify God on account of his Truth, ſo I ſay alſo,* that the Gentiles glo- rify

ANNOTATIONS.

† So *Alex. Clerm.* MSS. &c. *Vulg. Syr. Arab.* Verſions, &c.

‡ So *Alex. Clerm.* &c. *Ethiopick* Verſion, &c.

(*l*) See note to the three laſt verſes of this Epiſtle.

(*m*) *For* ſeems to be the Beſt Reading, becauſe the Apoſtle ſeems to give 8, 9. a Reaſon for what he had preſs'd them to v. 5, 6, 7.

(*n*) Our Tranſlatours ſeems to have look'd on ὡς τὸ before βεβαιῶσαι, to have err'd alſo to δόξαν τε ἴσην· whereas the Infinitive δόξαν ſeems rather to refer λέγω, as do's γεγενῆσθαι.

TEXT. TRANSLATION.

ἐλέους δοξάσαι τὸν Θεόν· καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, Κύριε, καὶ τῷ ὀνόματί σου ψαλῶ. 10 καὶ πάλιν λέγει, Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ· 11 καὶ πάλιν, Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί. 12 καὶ πάλιν Ησαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ιεσσαὶ, καὶ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 13 Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

14 Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 15 Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, 16 εἰς τὸ εἶναί με λειτουργὸν Ιησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ Εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ. 17 Ἔχω οὖν καύχησιν ἐν Χριστῷ

rify God for *his* Mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith: Rejoyce, ye Gentiles, with his People:

11 And again, Praise the Lord, All ye Gentiles; and laud him, all ye People.

12 And again Esaias saith: There shall be a Root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles hope.

13 Now the God of Hope fill you with all Joy and Peace in Believing, that ye may abound in Hope thro' the Power of the Holy Ghost.

14 And I my self also am perswaded of you, my Brethren, that ye also are full of Goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, Brethren, I have written the more Boldly unto you in some sort, as putting you in mind, because of the Grace that is given to me of God,

16 That I should be the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that there * might be an acceptable offering up of the Gentiles being sanctified by the Holy Ghost.

17 I have therefore where I may boast thro' Jesus Christ

In

TEXT.

σοῦ τὰ πρὸς Θεόν. 18 Οὐ γὰρ
λμήσω λαλεῖν τι ὧν οὐ κατειρ-
άσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπα-
κοὴν ἐθνῶν λόγῳ καὶ ἔργῳ,
ἐν δυνάμει σημείων καὶ τερά-
των,

TRANSLATION.

in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ has not wrought by me, to make the Gentiles obedient in word and deed,

19 Thro' many signs and

PARAPHRASE.

y God for his Mercy *to them*; as it is written, (*Psal.* 18. 49.) For is cause, *viz. for thy Mercy*, I will confess to thee, *i. e. praise thee*, ong *or with* the Gentiles, and sing unto thy Name. 10 And again , *viz. David*, saith, Rejoyce, ye Gentiles, with his People, (*Psal.* .4.) 11 And again, (*Psal.* 117. 1.) Praise the Lord, All ye Gen- es; and laud him, All ye People. 12 And again Esaias saith (*ch.* . 1, 10.) There shall be a Root of Jesse *preserved*, and he that shall se *from that Root* to reign over the Gentiles, in him shall the Gen- es hope. 13 Now the God of *this* Hope, *i. e. the God, on whose racity our Christian Hope is founded*, fill you with All Joy and Peace Believing, that ye may abound in Hope, thro' the Power of the ly Ghost.

The CONCLUSION.

14 And I my self also am perswaded of you, my Brethren, that ye o *as well as others* are full of Goodness, filled with all Knowledge, e also to admonish *or instruct* one another. 15 Nevertheless, Bre- en, I have written the more boldly unto you in some sort, *not as tructing you in what you knew not afore, but rather* as putting you mind *of what you afore knew; and this I have been imbolden'd to* , because of the Grace, *or Favour of the Apostleship* that is given to of God, 16 that I should be the Minister of Jesus Christ to the ntiles, ministring *or officiating in* the Gospel of God, that there might an acceptable offering up of the Gentiles, *i. e. that the Gentiles might as it were an Offering acceptable unto God*, being sanctified by the ly Ghost. 17 I have therefore whereof I may boast thro' Jesus rist, *as to the success I have had* in those things, which pertain to *service of* God, *i. e. in converting the Gentiles.* 18 For I will not re to speak of any of those things, which Christ has not wrought by , *i. e. I shall not venture to speak of any thing, but what Christ has ought by me, in order* to make the Gentiles Obedient *to the Gospel*, *h* by Word and Deed, 19 *and that* thro' mighty Signs and Won-

I. The Apostle, as in the Introduction, so here again observes to the *Romans*, that he writ unto them as being the *Apostle of the Gentiles*; and also acquaints them again of his *Great Desire to see them.*

TEXT.

των, ἐν δυνάμει Πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 20 Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ· 21 ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. 22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. 23 Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν· 24 ὡς ἐὰν πορεύωμαι εἰς τὴν † Σπανίαν, ἐλπίζω διαπορεύόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ. 25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις. 26 Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ. 27 Εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσιν. εἰ γὰρ τοῖς πνευματικοῖς

TRANSLATION.

wonders, by the Power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation;

21 But as it is written, To whom he was not spoken of, they shall see; and they that have not heard, shall understand.

22 For which cause also I have been much hindred from coming to you.

23 But now having no longer place in these parts, and having a great desire these many years to come to you;

24 Whensoever I take my journey into Spain, I hope to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *Company*.

25 But now I go to Jerusalem to minister to the Saints.

26 For it has pleased them of Macedonia and Achaia, to make a certain Contribution for the Poor Saints which are at Jerusalem.

27 It has pleased them, and their Debtors they are. For if the Gentiles have been made

αὐτῶν

ANNOTATIONS.

† This Reading is confirmed by *Alex. Clerm.* and other Antient MSS. and by *Vulg. Latin*, *Syriack*, and *Ethiopick* Versions, and the Testimonies of Other Antient Writers; and seems preferable in it self to the Common Reading, as to clearness of Sense.

† Th

TEXT. TRANSLATION.

τῶν ἐκοινώνησαν τὰ ἔθνη, ὀφει-
λουσι καὶ ἐν τοῖς σαρκικοῖς λειτουρ-
γῆσαι αὐτοῖς. 28 Τοῦτο οὖν ἐπι-
τελέσας, καὶ σφραγισάμενος αὐ-
τοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι
δι' ὑμῶν εἰς τὴν Σπανίαν. 29 Οἶ-
δα δὲ, ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν

partakers of their Spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this Fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come

πληρώ-

PARAPHRASE.

rs by the Power of the Holy Spirit of God; so that from Jerusalem
nd round about unto Illyricum I have fully *or effectually* preached
e Gospel of Christ. 20 Yea, so have I strived, *or studiously endea-*
ured to preach the Gospel, *as to do it*, not where Christ was named,
e. not where Christianity was already planted, lest I should *only* build
on another man's foundation; 21 but *I have rather preached to those,*
at never afore heard of Christ, as it is written, To whom he, *i. e.*
hrist, was not spoken of *afore*, they shall see; and they that have not
ard *of him*, shall understand *his Gospel.* 22 For which cause also I
ve been much hindred from coming unto you *at Rome.* 23 But
w having no more, *i. e. not any* place *remaining* in these parts, *where*
hrist has not been preached, and having a great desire these many years
come unto you; 24 whensoever I take my journey into Spain, I
pe *by Gods will* to see you in my journey, and to be brought on my
y thitherward by you, if first I be somewhat filled with your Com-
ny, *i. e. when I have for some time enjoyed your Company, and so in*
ne measure satisfied my longing on that account. 25 But now I go
to Jerusalem, to minister to *the necessities of* the Saints *by carrying*
e Charitable Contributions of some others to them. 26 For it has
eased them, *i. e. the Christians* of Macedonia and Achaia, to make a
rtain Contribution for the Poor Saints *or Christians*, which are at
rusalem. 27 It has pleased them, and *verily* their Debtors they are.
r if the Gentiles have been made partakers of their (*i. e. the Jews*)
iritual things, *i. e. of the Blessings of the Gospel, which Gospel was*
ceived from Judea, and published to the World by Persons that were
ws; their, *viz. the Gentiles* duty is also, *by way of Return*, to mi-
ster unto them, *i. e. unto the support of the Poor Jewish Converts* in
rnal *or Temporal* things. 28 When therefore I have performed this
aritable Office, and have sealed to them, *i. e. made sure and put into*
eir hands this Fruit *both of my Labour and the Gentiles Charity*, I
ll come by you into Spain. 29 And I am sure, that when I come

unto

TEXT.

πληρώματι εὐλογίας τοῦ Χριστοῦ ἐλεύσομαι. 30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν, 31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις· 32 ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν. 33 Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

Κεφ. ιϛ'. Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρέαις· 2 ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι. καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγενήθη, καὶ ἐμοῦ. 3 Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ, (4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν,) 5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς † Ἀσίας εἰς Χριστόν. 6 Ἀσπάσασθε Μαριάμ, ἥτις

TRANSLATION.

in the fulneſs of the Bleſſing of Chriſt.

30 Now I beſeech you, Brethren, for the Lord Jeſus Chriſt's ſake, and for the Love of the Spirit, that ye ſtrive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa, and that my Service which I have for Jeruſalem may be accepted of the Saints;

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of Peace be with you All, Amen.

Chap XVI. I commend unto you Phœbe our Siſter, who is a Deaconeſs of the Church which is at Cenchrea;

2 That ye receive her in the Lord, as becomes Saints; and that ye aſſiſt her in whatſoever buſineſs ſhe has need of you for ſhe has been a Succourer of Many and of my ſelf.

3 Salute Priſcilla and Aquila my Fellow-labourers in Chriſt Jeſus,

(4 Who have for my life laid down their own necks; unto whom not only I give thanks, but alſo All the Churches of the Gentiles.)

5 Likewiſe *ſalute* the Church that is in their houſe. Salute my Beloved Epenetus, who is the Firſt-fruits of * Aſia unto Chriſt.

6 Salute Mary, who beſtow-

πολλ

PARAPHRASE.

nto you, I ſhall come in the Fulneſs of the Bleſſing (*o*) of Chriſt, *i. e. with Full power of imparting unto you the Gifts of the Spirit in he moſt plentifull manner, and ſo with the moſt ſatisfactory teſtimony f the Truth of my Doctrine, and conſequently of you Gentiles being lly admitted to partake of the Bleſſings of God in Chriſt, without being nder any obligation to the obſervance of the Legal Rites.* 30 Now beſeech you, Brethren, for the Lord Jeſus Chriſt's ſake, and for the ke of the Love *which comes* of the Spirit, that ye ſtrive together ith me in prayers, *i. e. that ye joyn together with me in Earneſt ayer*, to God for me, *viz.* 31 that I may be delivered from them at do not believe in Judea; and my Service which I have for Jeruſlem, *i. e. the Charitable Service I am now engaged in for the ſake of e Brethren in Judea*, may be accepted of the Saints *or ſaid Brethren ere, ſo as to make them more kindly affection'd towards the Gentile nverts*; 32 that *hereupon* I may come unto you with *the greater* Joy the Will of God, and may with you be refreſhed *a while.* 33 Now e God of Peace be with you All, Amen.

II. He ſends *Salutations* to ſeveral, and recommends Others to them at *Rome*.

Chap. XVI. I commend unto you Phœbe our Siſter *in the Faith*, ho is a Deaconeſs of the Church which is at Cenchrea; 2 that ye ceive her *kindly* in the Lord, *i. e. for the Lord's ſake*, as becomes ints, *i. e. Chriſtians*; and that ye aſſiſt her in whatſoever Buſineſs ſhe s need of you: for ſhe has been a Succourer of Many, and of my ſelf *particular*. 3 Salute Priſcilla and Aquila, my Fellow-labourers in *e Goſpel of* Chriſt Jeſus, (4 who have for my life *been ready to have* id down their Own necks; unto whom *therefore* not only I give anks, but alſo All the Churches of the Gentiles, *for ſuch their Great indneſs to me the Apoſtle of the Gentiles.*) 5 Likewiſe Salute the hurch that is in their Houſe, *i. e. all their Chriſtian Family.* Salute y welbeloved Epenetus, who is the Firſt-fruits of Aſia unto Chriſt, *e. who was firſt converted unto the Faith in that part of Aſia Minor, hich was more properly called Aſia.* 6 Salute Mary, who beſtowed much

ANNOTATIONS.

† This Reading is confirm'd by *Alex. Clerm.* and other Antient MSS. *Vulg. tin*, and *Ethiopick* Verſions, by *Ambroſe*, *Jerom*, *Origen*, *&c.* and that the ommon Reading can't be True, ſeems plain from 1 *Cor.* 16. 15. where it is d of *the Houſe of Stephanas*, that it was *the Firſt-fruits of Achaia*; from ence *Achaia* ſeems to have been put here by ſome Unskilfull hand.

(*o*) The Apoſtle ſeems here to refer to what he ſaid *ch.* 1. *v.* 11. and in both ces to uſe the ſame ſort of Argument he uſes *Gal.* 3. 2.

(*p*) It

TEXT. TRANSLATION.

πολλὰ ἐκοπίασεν εἰς ἡμᾶς. 7 Ασπάσασθε Ανδρόνικον καὶ Ιουνίαν τοὺς συγγενεῖς μου, καὶ συναιχμαλώτους μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς Αποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν ἐν Χριστῷ. 8 Ασπάσασθε Αμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ. 9 Ασπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου. 10 Ασπάσασθε Απελλῆν τὸν δόκιμον ἐν Χριστῷ. Ασπάσασθε τοὺς ἐκ τῶν Αριστοβούλου. 11 Ασπάσασθε Ηρωδίωνα τὸν συγγενῆ μου. Ασπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ. 12 Ασπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ασπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ. 13 Ασπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. 14 Ασπάσασθε Ασύγκριτον, Φλέγοντα, Ερμᾶν, Πατρόβαν, Ερμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. 15 Ασπάσασθε Φιλόλογον, καὶ Ιουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ολυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. 16 Ασπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ασπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας, καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς

ed much labour on us.

7 Salute Andronicus and Junia my Kinsfolk and my Fellow-prisoners, who are of Note among the Apostles, and who were in Christ before Me.

8 Salute Amplias my Beloved in the Lord.

9 Salute Urban our Fellow-labourer in Christ, and Stachys my Beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus *household.*

11 Salute Herodion my Kinsman. Salute them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the Beloved Persis, who laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his Mother and Mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the Brethren who are with them.

15 Salute Philologus, and Julia, Nereus and his sister, and all the Saints who are with them.

16 Salute one another with an Holy Kiss. The Churches of Christ salute you.

17 Now I beseech you, Brethren, mark them who cause Divisions and Offences, contrary to the Doctrine which

ἐμάθετε

TEXT.

ἀ̓δετε, ποιῦντας, καὶ ἐκκλίνατε ἀπ'
τῶν. 18 Οἱ γὰρ τοιῦτοι τῷ Κυρίῳ
ῶν Ἰησῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ
ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολο-
ας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας

TRANSLATION.

have learned; and avoid them.
18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the Simple.

PARAPHRASE.

uch labour on us, *i. e. who took great Care of us.* 7 Salute Andro-
cus and Junia my Kinſmen *or Country-men*, and my Fellow-Priſoners,
no are of note among the Apoſtles, who alſo were in Chriſt, *i. e.*
re converted to Chriſtianity before me. 8 Salute Amplias my beloved
the Lord. 9 Salute Urban our Fellow-labourer in Chriſt, and Sta-
ys my beloved. 10 Salute Apelles approved in Chriſt, *i. e. who hath*
ven Proof of the Sincerity of his Faith. Salute them, *viz. Chriſtians*,
hich are of Ariſtobulus houſhold. 11 Salute Herodion my Kinſman
Country-man. Salute them that be of the houſhold of Narciſſus, *viz.*
ſe which are in the Lord, *i. e. Chriſtians.* 12 Salute Tryphena and
yphoſa, who labour in the Lord, *i. e. ſhew great Kindneſs in taking*
e of the Miniſters of Chriſt. Salute the beloved Perſis, who laboured
ch in the Lord, *or ſhew'd extraordinary Kindneſs in the foremen-*
n'd reſpect. 13 Salute Rufus choſen in the Lord, *i. e. who was after*
ne extraordinary manner converted to Chriſtianity, or elſe who is a
oice, ſingular Perſon as to his Conduct in reſpect to the Goſpel, and
Mother and, *who for her motherly Affection to me may be alſo ſtyled*
ne. 14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and
Brethren which are with them. 15 Salute Philologus, and Julia,
reus and his ſiſter, and Olympias, and All the Saints, *or Chriſtians*
hich are with them. 16 Salute one another with an Holy Kiſs,
. with the Kiſs of Charity, ſo called as being a Token of the Holy or
ligious Love and Charity between Chriſtians. The Churches of Chriſt
ute you.

III, He earneſtly exhorts them to *Avoid* ſuch as *cauſed Diviſions* among them.

17 Now I beſeech you, Brethren, *as to ſalute thoſe that behave*
mſelves as become Chriſtians, ſo to mark them who cauſe Diviſions
d Offences, contrary to the Doctrine *of the Goſpel* which ye have
rn'd, and to avoid them. 18 For they that are ſuch, ſerve not the
ord Jeſus Chriſt, but *only* their own *worldly Eaſe and Advantage,*
rticularly that they may indulge their Belly *by Eating and Drinking*
ll; and by Good *or Kind* Words and Fair Speeches deceive the
arts of the Simple, *i. e. plain well meaning perſons.* 19 *I preſs this*

TEXT.

τ ἀκάκων. 19 Η γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. χαίρω οὖν ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. 20 Ο δὲ Θεὸς τ εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Η χάρις τ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ μεθ' ὑμῶν.

21 Ασπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος, καὶ Ιάσων, καὶ Σωσίπατρος οἱ συγγενεῖς μου. 22 Ασπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τ ἐπιστολὴν, ἐν Κυρίῳ. 23 Ασπάζεται ὑμᾶς Γάϊος ὁ ξένος μου, καὶ τ ἐκκλησίας ὅλης. Ασπάζεται ὑμᾶς Εραστος ὁ οἰκονόμος τ πόλεως, καὶ Κόαρτος ὁ ἀδελφός. 24 Η χάρις τ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ μετὰ πάντων ὑμῶν, Αμήν.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ Εὐαγγέλιόν μου, (καὶ τὸ κήρυγμα Ιησοῦ Χριστοῦ, κατ' ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν,

TRANSLATION.

19 For your obedience is come abroad unto All men. I am glad therefore on your behalf: but yet I would have you wise unto that which is Good, & simple concerning Evil.

20 And the God of Peace shall bruise Satan under your feet shortly. The Grace of our Lord Jesus Christ be with you.

21 Timothy my Fellow-labourer, and Lucius, and Jason and Sosipater, my Kinsmen salute you.

22 I Tertius, who wrote this Epistle, salute you in the Lord.

23 Gaius my Host, and the *Host* of all the Church, salutes you. Erastus the Chamberlain of the City salutes you, and Quartus a Brother.

24 The Grace of our Lord Jesus Christ be with you All. Amen.

25 Now to him that is able to stablish you according to my Gospel, (* even the Preaching of Jesus Christ according to the Revelation of the Mystery which was kept secret since the world began,

26 but now is made manifest and by the Scriptures of the

κατ

ANNOTATIONS.

(p) It is observable, that these three last verses are immediately connected to the last verse of *ch.* 14. not only in the *Alexandrian* and several other old MSS. but also in the Commentaries of *Chrysostom*, *Theodoret*, *Theophylact*, *Oecumenius* and other Antient Writers. It can't be Reasonably thought, that these Verses were removed from the End of the Epistle hither, Designedly and contrary to the Authority of All Copies. For to what purpose should such an Alteration be made. And it is as absurd to suppose such a Change to happen Undesignedly and merely by Inadvertency. It is therefore the Opinion of Learned Men

th

PARAPHRASE.

on you the rather, that you may continue to be Remarkable for your ood Behaviour, as you are for your first Receiving the Gospel. For *the eadiness of* your Obedience *to the Faith* is come abroad unto All en, *i.e. is talk'd of all over the Roman Empire.* I am glad therefore *such your Ready Obedience* on your behalf: but yet I would have u *not led by every one as to the Obedience required of you, but to be* ise unto *the discerning and steadily following* that which is Good, d Simple concerning Evil, *i.e. Plain and Harmless, without de-ning any Ill to others.* 20 And the God of Peace shall bruise Satan nder your feet shortly, *i.e. shall shortly defeat the designs of Satan ainst your Church, and shall rid you of his Instruments, that would duce and divide you.* The Grace of our Lord Jesus Christ be with u, Amen.

21 Timothy my Fellow-labourer *in the Gospel*, and Lucius, and Ja- IV. *Salutations* of Those with *Paul*, to them at *Rome*. n, and Sosipater my Kinsmen *or Country-men*, salute you. 22 I Ter- s, who wrote this Epistle *from the mouth of the Apostle Paul dictating to me*, salute you in the Lord. 23 Gaius mine Host, and the Host the whole Church *at Corinth, whence this Epistle was wrote*, sa-tes you. Erastus the Chamberlain of the City *Corinth* salutes you, d Quartus a Brother *Christian*. 24 The Grace of our Lord Jesus hrist be with you All, Amen.

25 (*p*) Now to him that is able to stablish you, *or keep you steady the Doctrine that is* according to my Gospel (even the Preaching Jesus Christ *as Him, by Faith in whom Gentile as well as Jew is to saved, this my Preaching being* according to the Revelation of the ystery, which was kept secret *or unexplain'd* since the world began, but now is made manifest *or explain'd*, and by *means of* the Scriptures V. The Apostle commends them at *Rome*, to the Grace of God.

ANNOTATIONS.

t the Apostle did at first design to have ended this Epistle at the end of Ch. 14. d so there put these Three Verses by way of Conclusion; but that afterwards Apostle thought good to add some further directions concerning the same gument treated of ch. 14. and also to take notice of other particulars, which ke up ch. 15, and 16. to the end of v. 20. Where he seems to have intended in to put an end to this Epistle; but afterwards He and his Amanuensis *Ter-s* added what follows to the end of v. 24. Now the Three Verses we are aking of, and which seem design'd to have closed the Epistle at the end of . 14. being got a great distance from the end and so standing in an Improper ce by reason of the Appendix or Additions afore specified, therefore seem have been removed from the place where they first stood, and to have been t at the very Close of the Epistle, suitably to the First Design, either by the rection and Authority of the Church, or by the Transcribers or Copiers in ter-Ages.

TEXT.	TRANSLATION.
κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος.) 27 Μόνῳ σοφῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ ἡ δόξα εἰς τοὺς αἰῶνας, Ἀμήν.	Prophets according to the command of the Everlasting God, made known to All the Gentiles for the Obedience of Faith.) 27 To the only Wise God be Glory thro' Jesus Christ for ever, Amen.
Πρὸς Ρωμαίους ἐγράφη, ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.	Written to the Romans from Corinth, *& sent* by Phœbe Deaconess of the Church of Cenchrea.

PARAPHRASE.

tures of the Prophets, according to the Commandment of the Everlasting God, made known to All the Gentiles, *in order* for *to bring them* o the Obedience of Faith *or the Gospel.*) 27 To God only Wise *essentially or from himself*, be Glory thro' Jesus Christ for ever, Amen.

Written to the Romans from Corinth, and sent by Phœbe Deaconess of the Church at Cenchrea, *the Port of Corinth.*

SYNOPSIS.

SYNOPSIS.

I. The Introduction, wherein S. *Paul* briefly acquaints the *Romans*, with the Greatneſs of his *Apoſtolical Authority*; the Greatneſs of *Our Bl. Saviour*, whoſe Apoſtle he was; the Nature of *the Goſpel* which he preached; the Ground of his Writing to them, as being in a more ſpecial manner *the Apoſtle of the Gentiles*; and laſtly, His Great Deſire to *come unto them*, *Chap.* I. 1—16.

II. The Main Subject of the Epiſtle, viz. *Juſtification by Faith or the Goſpel*: in handling of which

The Apoſtle largely proves the Truth of the Doctrine itſelf, by ſhewing that

- Juſtification by Faith, as it is Revealed by the Goſpel, ſo it is Witneſſed by the Law and the Prophets, *Chap.* I. 16—18. and *Ch.* III. 21, 22.
- The Gentiles ſtand in need of Juſtification by Faith, as being Great Sinners againſt the Law of Nature, *Ch.* I. 19 *to the end.*
- The Jews ſtand alſo in need of Juſtification by Faith, as being Great Sinners againſt the Law of Moſes, *Ch.* II. and *Ch.* III. 9—19.
- *Abraham* himſelf was Juſtified by Faith; and the Promiſe of Eternal Life was made to Him and his Spiritual Seed, not thro' the Law, but thro' Faith, *Ch.* IV.
- The Jews, by the Coming of the Law, ſtand in need of Greater Grace as to Juſtification, than the Gentiles, *Ch.* V. 20. *to the end.* The Law gave only the Knowledge of Sin, *Ch.* III. 20. not Grace or Power to Overcome Sin, *Ch.* VI. 14. and *Ch.* VII. 5. *to the end.* For which reaſon it was abrogated, *Ch.* VII. 1—6.
- The Goſpel is the Law of the Spirit of Life in Chriſt Jeſus, by which Alone we are enabled to live Righteouſly, and therefore Juſtification is attainable by it Alone; becauſe it is attainable only by ſuch as live Righteouſly, *Ch.* VIII.

The Apoſtle treats of ſeveral Particulars, relating to the Doctrine of Juſtification by Faith, viz.

He ſolves, or ſhews the Invalidity of ſeveral Objections to his Doctrine, viz.

- That, according to the Doctrine of Juſtification by Faith, the Jew hath no Advantage over the Gentile, *Ch.* III. 1—14.
- That God is Unjuſt in Puniſhing or Caſting off the Unbelieving Jews, *Ch.* III. 5—7. and *Ch.* IX. *to the end*, and *Ch.* X.
- That the Doctrine of Juſtification by Faith, or of the Goſpel, encourages Sin, *Ch.* III. 8. and *Ch.* VI.
- That the Goſpel makes void the Law, *Ch.* III. 31.
- That the Law, according to S. *Paul's* account of it, is the Cauſe of Sin and Death, *Ch.* VII. 7—14.

He ſhews that the Jews now under the Goſpel have no reaſon to Boaſt over the Gentiles, either on account of the Law, or of God himſelf, *Ch.* III. 27—30. *Ch.* V. 1—11. And on the other hand he ſhews alſo, that the Gentile Converts ought not to Boaſt over the Unconverted Jews, *Ch.* XI.

He moſt ſolemnly aſſures the Jews, that He hath the Greateſt Affection and Concern for their Spiritual Welfare, and ſo intimates that Nothing he taught proceeded out of any Unkindneſs to them, and conſequently that they had no Juſt Ground for their Spleen against Him, *Ch.* IX. 1—5. and *Ch.* X. 1, and 14—17.

III. Inſtructions concerning Chriſtian Behaviour. 1. To live Holy Lives. 2. To conſider themſelves not as Single Perſons, but Fellow-Members of Chriſt's Body or the Church. 3. Concerning Chriſtian Love and Charity. 4. Concerning Submiſſion to, and Non-reſiſtance of the Supreme Power. 5. Concerning the mutual Behaviour of the Weak and Strong in Faith, *Ch.* XII, XIII, XIV, XV, 1—13.

IV. The Concluſion, wherein S. *Paul* reminds them that He writ to them as being the *Apoſtle of the Gentiles*, and that He greatly Deſired and fully purpoſed to come unto them; ſalutes ſeveral at *Rome* in his Own Name, and in the Name of thoſe that were with Him; exhorts them to avoid ſuch as cauſe Diviſions among them; and laſtly, recommends them to the Grace of God, *Ch.* XV. 14. *to the end*, and *Ch.* XVI.

4 AP 64

FINIS.

ERRATA.

In the Preface page 8. *line* 32. *read*, Let him that ſtole. *pag.* 13. *l.* 12. *r.* any
here aſſert
In the Epiſtle p. 21. *l.* 17. *r.* a Teacher of Babes. *p.* 31. *l.* 2. *r.* and ſo boaſt of
l. 17. *r.* by Faith, altogether without the Works of the Law. *p* 36. *l.* 7. *Annot.*
דמון. *p.* 37. *l.* 8. *r.* as to the ſaid matter of Juſtification. *p.* 69. *l.* 23. *r.* not
r ever, but) in Hope. *p.* 85. *l.* 1. *r.* What ſhall we ſay then?



AN

HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING

St PAUL'S Two Epiſtles to the *Corinthians*,

Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Beſt and moſt Antient Readings.

II. The Common *Engliſh Tranſlation* render'd more Agreeable to the Original.

III. A *Paraphraſe*, wherein not only the *Difficult Expreſſions* and *Paſſages* are explain'd, but alſo the *Deſign* of the Apoſtle, and the *Method* uſed by Him in proſecuting his Deſign, are ſet forth by Proper Diviſions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopſis* ſubjoin'd to the End of the Epiſtle.

IV. Short *Annotations*, relating (as Occaſion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leiceſter-ſhire*.

OXFORD,

Printed at the THEATER, for *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London*. 1714.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON

Maii 11. 1714.

ERRATA.

Page 10. *verſe* 21. *read*, whereas the World by Wiſdom knew. *p.* 12. *v.* 31. *r.* καυχάσθω. *p.* 27. *line* 15. *r.* by me of them. *p.* 32 & 33. *v.* 12. *r.* what have I to do to judge. *p.* 35. *the Reference* (*x*) *in the Paraphraſe ſhould ſtand before theſe words*, *viz.* who are of no Eſteem in the Church. *p.* 40. *v.* 6. *r.* not by way of Commandment. *p.* 45. *l.* 15. *r.* the Believing Party is. *p.* 46. *l.* 1. *r.* κλητοὶς. *p.* 59. *l.* 11. *dele*, and. *p.* 61. *in marginal note* VII. *r.* St Paul obſerves to them. *p.* 88. *v.* 16. *r.* ſeeing he underſtands not what thou ſayſt. *ibid. v.* 21. *r.* χιλίων ἐτῶν. *p.* 89. *l.* 1. *r.* now as I ſaid. *p.* 92. *v* 37. *r.* ἃ γράφω ὑμῖν. *ibid. lin. penult. r.* Δὲ is read. *p.* 107. *l.* 1. *of Annot. r.* Common Rendring. *p.* 116. *v.* 19. *ſhould be pointed at the End of it, not with a Colon or Full point, but only with a Comma, and that in the Tranſlation and Paraphraſe as well as the Text. p.* 120. *v.* 10. *r.* ὅτι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς. *p.* 137. *v.* 7. *r.* Truth, by the Power of God, by the armour. *p.* 138. v. 13. *r.* Lord, and touch not the Unclean thing, and I will. *p.* 140. *v.* 5. ἐν πιστῇ. *p.* 145. v. 4. *read the Tranſlation according to the Paraphraſe. p.* 146. *v.* 20. *r.* μὴτις ἡμᾶς. *p.* 150. *v.* 10. *r.* ſhall miniſter and multiply. *p.* 152. *v.* 4. *r.* ἐν περιχωρῷ. *p.* 153. *l.* 2. *of Paraphraſe r.* gentleneſs of Chriſt (which my Deſire. *p.* 158. *v.* 14. *r.* Καὶ ἐν θυμιάσει.



THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THE PREFACE.

THE *Time* of St PAUL's writing this Epiſtle is referr'd by ſome Learned in Chronology to *A. D.* 57, by others to *A. D.* 59. As to the *Place* where it was written, notwithſtanding in the Subſcription commonly adjoin'd to the End this Epiſtle it is ſaid to be *Philippi*; yet it is for good Reaſons, (conning which ſee the Note to the ſaid Subſcription,) agreed among Learned, that it was *Epheſus*.

I. The *Time* when, and *Place* where, this Epiſtle was written.

The Main *Deſign* of St *Paul* in this Epiſtle is Evidently, to Supt his Own Authority, Dignity, and Credit, with That Part of the urch which ſtuck to him; to Vindicate himſelf from the Aſperſions d Calumnies of the Oppoſite Party; to leſſen the Credit of the Chief d Leading Men in it, by intimating their Miſcarriages, and ſhew- their no Cauſe of Glorying, or being Gloried-in: that ſo withwing their Party from the Admiration and Eſteem of thoſe their aders, he might break their Faction; and putting an End to the Dion, might re-unite them with the uncorrupted Part of the Church, t they might All unanimouſly Submit to the Authority of his Die Miſſion, and with one Accord receive and keep the Doctrin and rections he had deliver'd to them. This is the Whole Subject from ap. I.10. to the end of Chap. 6. In the remaining Part of this Epiſtle anſwers ſome Queſtions they had propos'd to him, and reſolves e Doubts, not without a mixture (on all Occaſions) of Reflections his Oppoſers, and of other things that might tend to the Breaking their Faction.*

II. The *Deſign* of this Epiſtle.

* I have tranſcrib'd from Mr *Lock* the foremention'd Account of the *Deſign* his Epiſtle, foraſmuch as I think it could not be Better expreſs'd.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

TEXT.

TRANSLATION

ΚΕΦ. α'.

CHAP. I.

ΠΑΥΛΟΣ κλητὸς Ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς, 2 τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς, ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-

PAUL * a call'd Apost of Jesus Christ by t Will of God, and So henes * the Brother,

2 Unto the Church of G which is at Corinth, to the that are sanctified in Chri Jesus, * the Call'd, the Sain with All that call upon t Name of Jesus Christ o Χρι

ANNOTATIONS.

(*a*) See *Gal.* 1. 1, 12, 15, 16.

(*b*) As we read *Act.* 18. 17. of one *Sosthenes the Chief Ruler of the Syna* of the Jews at Corinth, who was *beaten before the Judgment-seat* by t Greeks; so it is hardly to be doubted but that He was the same that is h mention'd by St Paul; and that he is here by the Apostle stil'd Emphatic ὁ ἀδελφὸς *the Brother*, i. e. the Brother that is so Eminent among you, not o on account of the great Dignity he held before he embrac'd Christianity, was known to embrace it openly, viz. as being a Chief Ruler of the Sy gogue at Corinth; but also on account of the Indignity and Ill Treatment suffer'd for the sake of Christianity, when he was beaten before the Judgm seat by the Greeks, and that probably at the Instigation of the Unbelie Jews, who either afore knew, or then first perceiv'd, that he was a Favo of St Paul.

(*) Concerning this City see my Geogr. of N. T. Part II. Ch. 4. §. 19.

(*c*) To *Sanctify* in its primary signification is no more, than to *appro* or *set apart to a special Use or End*. In this sense the Sabbath-day is said to *sanctif*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

CHAP. I. PAUL, a call'd Apoſtle, *i. e.* (*a*) *conſtituted an Apoſtle by the Immediate Call* of Jeſus Chriſt by the Will of God, and (*b*) Soſthenes the Brother *eminent among you*, 2 unto the Church of God which is at (*) Corinth, *that is*, to them that are Sanctified, (*c*) *i. e. ſeparated from the reſt of the World and ſet apart in a more peculiar manner as God's people* in Chriſt Jeſus, *whence they may be ſtil'd* the Call'd, the Saints; *theſe Chriſtians I ſay at Corinth it ſelf, together* with All that call (*d*) upon the Name of Jeſus Chriſt our Lord, in every place both (*e*) Theirs

I. By Way of *Benediction.*

ANNOTATIONS.

ctified; and the Temple and All the Veſſels thereto belonging. And in e like ſenſe the Whole Jewiſh Nation is ſaid to be an *Holy* Nation, as All riſtians are in N. T. ſaid to be *ſanctified* or *Saints*, i. e. *Holy*; foraſmuch as y are as it were taken out of the World, and ſet apart in a more ſpecial nner to ſerve and obey God, and ſo to become his People.

(*d*) In the Paraphraſe that goes under the Name of Mr *Lock's*, the Greek render'd thus: *With All that — are call'd BY the Name of Jeſus Chriſt*, and *Hammond's* Authority is vouch'd for the ſame. But Dr *Whitby* in his Annotations on the place has clearly ſhewn, that Dr *Hammond* was under a Miſtake in this matter. And ſure I am, that Dr *Hammond* was far from being of *Lock's* Opinion, as to the Reaſon which induc'd this Latter to render the Greek Expreſſion in his Paraphraſe, Not *All that Call UPON*, but *All that are Call'd BY, the Name of Jeſus Chriſt*; the ſaid Reaſon being to be found in Mr *Lock's* Paraphraſe on 1 *Cor.* 8. 6. (which place is referr'd to by Mr *Lock* here,

TEXT. TRANSLATION.

Χριστοῦ, ὁ παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν, 3 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ· 5 ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει· (6 καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν·) 7 ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 8 Ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐ-

Lord, in every place both Theirs and Ours:

3 Grace unto you and Peace from God our Father, and the Lord Jesus Christ.

4 I thank my God always on your behalf, for the Grace of God which is given you by Jesus Christ:

5 That in every thing ye are enrich'd by him, in all Utterance and in all Knowledge:

(6 Even as the Testimony of Christ was confirm'd * among you:)

7 So that ye come behind in no Gift, waiting for the Coming of our Lord Jesus Christ:

8 Who * will also confirm you unto the End, *that ye may be* blameless in the Day of our Lord Jesus Christ.

9 God is faithfull, by whom ye were call'd unto the Fe-

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here, as what would give Full Light to what he aims at by rendring this place so) where Mr *Lock's* words are these: *To Us Christians there is but One God the Father and Author of All things, to Whom ALONE we addreſs ALL our WORSHIP and SERVICE.* But tho' Mr *Lock* did so, yet that the Primitive Christians did not so, but addreſs their WORSHIP and SERVICE to Christ as well as to the Father, is evident from some of those Places cited by Dr *Whitby* on 1 Cor. 1. 2. particularly from *Act.* 7. 5. where the Jews are said to have ston'd St *Stephen*, ἐπικαλούμενον (which that it must be here rendred *Calling UPON*, and not *Call'd BY*, the Name of Christ, is evident from the following Words) καὶ λέγοντα &c. *and saying, Lord Jesus receive my Spirit.* I the rather take notice of this, because as it plainly appears, that Mr *Lock* or Whoever was the Author of the said Paraphrase, had before him both Dr *Hammond's* and Dr *Whitby's* Annotations; so it hence also plainly appears, how much He himself did what He charges others with, viz. δεδιὼς ὑποβλέπειν, while he *embraced* and *cited* what Dr *Hammond* says, because it serv'd his Turn and was agreeable to his Ruling Notion, and at the same time *overlook'd* what Dr *Whitby* says, and which most plainly shews Dr *Hammond* to be under a Miſta-

PARAPHRASE.

) Theirs (*i. e. which lies in the Proconſular Achaia, whereof Corinth the Capital City,*) and Ours, *i. e. where there is a Chriſtian Church Congregation*: 3 Grace unto you and Peace from God our Father, nd the Lord Jeſus Chriſt.

II. By Way of *Congratulation.*

4 I thank my God always on your behalf, for the Grace of God hich is given you by Jeſus Chriſt, 5 that in every thing *requiſite r the Good of your Church*, ye are enrich'd by him, *namely*, in all tterance *of Tongues*, and in all Knowledge: (6 Even as *at the ry firſt* the Teſtimony (*f*) *or Goſpel* of Chriſt was confirm'd, *i. e. lly prov'd to come from God, by ſuch Extraordinary Gifts as was ſtow'd* among you:) 7 So that, *either compar'd with other Churches*,) ye come behind, *or conſider'd in your ſelves ye are deficient*, in no ift; *only it remains for you to make a Right uſe of the Gifts ye have ceiv'd, as Perſons* waiting for the Coming of our Lord Jeſus Chriſt, *hen ye muſt give an Account of the Uſe ye have made of 'em*, 8 *And Chriſt ſhall then come to be your Judge, ſo you muſt know that He, now your Saviour, is One*, Who will, *i. e. is willing* alſo *to do All t lies on his Part to* confirm you unto the End, that *ſo* ye may be ameleſs in the Day of our Lord Jeſus Chriſt, *i. e. in the Day when ſhall judge the World.* 9 *For be moſt certainly aſſur'd, that* God Faithfull, *and therefore as it is He*, by whom ye were call'd unto the

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iſtake in this matter, becauſe it overthrows the ſaid Author's Ruling No- n; which, as it appears from what has been here obſerv'd to be Falſe; ſo at has been here ſaid ſufficiently ſhews, how far the greateſt Pretenders to aſon and Ingenuity are led away by their Prejudices, both from the One d the Other.

(*e*) That the Senſe here given in the Paraphraſe is the moſt Natural and reeable to the Deſign of the Apoſtle, ſeems to be put beyond all Doubt, by mparing this Expreſſion or Text with 2 *Cor.* 1. 1. For upon reading there, *to the Church of God which is at Corinth, with ALL the Saints which are ALL ACHAIA*, who can doubt but this Expreſſion here, *Unto the urch of God which is at Corinth, — with ALL that call upon the Name of ſus Chriſt, in EVERY PLACE both Theirs and Ours*, do's import the me with the other. Not to add, that No inſtance can be brought, as I know where St *Paul* Directs any Epiſtle to more than one National or Provincial urch, or to *All Chriſtians* in general. And therefore it is not likely, he uld do it here.

(*f*) The Goſpel is call'd here *the Teſtimony* of Chriſt, becauſe therein Teſti- ny is given concerning Chriſt, viz. that he is the Son of God, &c.

(*g*) The Original word ὑστερεῖσθαι may denote, either to *come behind* another, en compar'd together; or to *be deficient* in ſome requiſite reſpect, when not mpar'd with any other. I have therefore expreſs'd both Significations; tho' s more than probable, that the Apoſtle had in his Thoughts only the Former ort; as will appear by conſulting 2 *Cor.* 12. 13. *What is it wherein ye were rior to Other Churches?*

(*h*) I think

TEXT.

τοῦ Ιησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ, καὶ ἐν τῇ αὐτῇ γνώμῃ. 11 Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. 12 Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. 13 Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

TRANSLATION.

lowſhip of his Son Jeſus Chriſt our Lord.

10 Now I beſeech you, Brethren, by the Name of our Lord Jeſus Chriſt, that ye all * ſay the ſame thing, and that there be no Diviſions among you; but that ye be perfectly join'd together in the ſame Mind and in the ſame Judgment.

11 For it has been declar'd unto me of you, my Brethren by them *that are of the houſe* of Chloë, that there are Contentions among you.

12 Now this I ſay, that every one of you ſaith: I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt.

13 Is Chriſt divided? was Paul crucified for you? or were ye baptiz'd in the Name of Paul?

14 Εὐχα

ANNOTATIONS.

(*b*) I think it will upon due Conſideration appear ſufficiently evident, that the Expreſſion here us'd by St *Paul*, Τὸ αὐτὸ λέγητε πάντες, refers and is oppoſed to What he ſays v. 12. viz. Ἕκαστος ὑμῶν λέγει, Ἐγὼ μέν &c. Namely as v. 11. he blames them for *Speaking EVERY ONE Differently*, (viz. One, I am of *Paul*; Another, I am of *Apollos*, &c.) ſo he here exhorts them *ALL to ſpeak the SAME thing*, i. e. that they are of Chriſt Alone, as their Common Lord. And conſequently when St *Paul* exhorts 'em to be *perfectly join'd together in the ſame Mind and in the ſame Judgment*, it is moſt Reaſonable to underſtand his Exhortation with a particular reference to the Caſe in hand, and as it is explain'd in the Paraphraſe; which as it is the Indiſpenſable Duty of every Chriſtian, ſo every Chriſtian may be ſo Far of *the ſame Mind*, and of *the ſame Judgment*, as not to diſturb the Peace of the Church by making any ſuch Ill-grounded and Unwarrantable Diviſions therein.

(*i*) See *Gal.* 2. 7, 8. and 1 *Cor.* 3. 6. (*k*) See *Acts* 18. 24.

(*l*) See *Gal.* 2. 7, 8.

(*m*) It is hence very obſervable, that for any one to ſay, *I am of Chriſt*, in oppoſition to his Lawfull Miniſters, is as Faulty as to ſay, *I am of Paul* (or *Peter* &c.) in oppoſition to *Chriſt*, or any other of Chriſt's Apoſtles or Miniſters.

(*n*) E

PARAPHRASE.

e Fellowſhip (*i. e. partaking of the Benefits purchas'd by the Merits*) f his Son Jeſus Chriſt, *ſo he will do his Part that ye may not fall ort of theſe Benefits, viz. Holineſs of Life here, and Eternal Happi-ſs hereafter.*

SECTION I.

Wherein St Paul reproves the Corinthians for their Diviſions, *chiefly occaſion'd by their* preferring One Miniſter or Preacher before Another, *on account of Eloquence, Human Learning, or the like; and particularly ſome* One or More Oppoſer of St Paul before St Paul *himſelf.* To bring them off *from ſuch their Diviſions, and particularly from following his Oppoſers, and* to re-unite them in Affection and Duty to Himſelf, *as the Firſt Planter* of the Goſpel *among them; to his Reproofs St Paul adds* Many Proper and Weighty Arguments.

10 Now I beſeech you, Brethren, by the Name of our *One and e ſame Common* Lord Jeſus Chriſt, that ye All ſay the Same thing,) *viz. that ye acknowledge Jeſus Chriſt to be your One Common Lord,* d that there be No Diviſions among you, *inconſiſtent with ſuch your cknowledgment of Jeſus Chriſt as your Common Lord*; but that ye be rfectly join'd together in the ſame Mind and in the ſame Judgment,) *ſo far as is Neceſſary to make your Practice agreeable to your Proſſion of having One Common Lord Jeſus Chriſt.* 11 *I take Notice of is*, for *as much as* it has been declar'd unto Me of you, my Breren, by them that are of the houſe of Chloë, that there are Conntions among you, *which are inconſiſtent with your acknowledging hriſt to be your One Common Lord.* 12 Now *to ſpeak out plainly* his *is what* I ſay, that, *inſtead of Acting like Perſons who All acknowdge Chriſt alone to be your Common Lord, and conſequently Paul and pollos and Cephas to be no More than his Servants*, Every one of ou *runs into Parties, whilſt one* ſays, I am of Paul, *the Apoſtle* (*i*) *of e Uncircumciſion or Gentiles, and the Planter of this Church at Cointh*; and *another ſays*, I *am* of Apollos, (*k*) *that Excellent Orator d Powerfull Preacher*; and *a third*, I *am* of Cephas *or Peter's Party,*) *the Prime Apoſtle and the Apoſtle of the Circumciſion or Jews*; and fourth, I *am of none of the former Parties, but* of (*m*) Chriſt *himf.* 13 *To ſhew you the Abſurdity of ſuch Proceedings, do but conder with me theſe Particulars. On one hand,* Is Chriſt divided *from s Apoſtles or Miniſters, or is he only the Head of a Single Party, in ntradiſtinction to his Apoſtles or Miniſters. And on the other hand,* as *Any one of his Apoſtles or Miniſters, to inſtance particularly in my f, Was I* Paul Crucified for you? or were ye Baptiz'd in the Name of

I. Chriſtians have All but *One and the Same Common Lord* Jeſus Chriſt, who Alone was Crucified for 'em &c. and therefore they are not to *divide themſelves into Parties* on account of any Particular Teachers Admir'd by them.

TEXT.

14 Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον· 15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα. 16 Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα. 17 Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. 18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι. 19 Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν

TRANSLATION.

14 I thank God, that I baptiz'd none of you, but Crispus and Gaius:

15 Lest any *one should say, that I had baptiz'd in my Own Name.

16 And I baptiz'd also the household of Stephanas: beside I know not whether I baptiz'd any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with Wisdom of *Preaching, lest the Cross of Christ should be made of no effect.

18 For the Preaching of the Cross is to them that perish Foolishness: but unto Us who are sav'd, it is the Power of God.

19 For it is written: I will destroy the Wisdom of the

ANNOTATIONS.

(*n*) He was the Chief Ruler of a Synagogue, as we learn *Acts* 18. 8.

(*o*) He was a Principal Man in the Church of Corinth, as we learn Rom. 16. 23. compar'd with the Subscription at the end of that Epistle.

(*p*) St *Paul* having said v. 14. *I baptiz'd None of you, but Crispus and Gaius*, and then adding afterward v. 16. *And I baptiz'd Also the household of Stephanas*, it is obvious that St *Paul* at first thought only of *Crispus* and *Gaius*; but upon a little further Thinking of the matter, *the Household of Stephanas* recurr'd to his Memory. From whence, and what the Apostle adjoins, viz. *Besides I know not &c.* plainly may be inferr'd, that the Apostles and Pen-men of Scripture were Only inspir'd, or at least were not Always inspir'd, but, in reference to Things of Moment, and such Religious Truths, as they were to teach the World.

(*q*) These were the First Converts or Believers in all *Achaia*, as appears from 1 *Cor.* 16. 15.

(*r*) As ὁ λόγος ὁ τοῦ σταυροῦ is render'd in v. 18. *the Preaching of the Cross*, οὐκ ἐν σοφίᾳ λόγου in this verse should be render'd, *Not with Wisdom of Preaching*; forasmuch as it is evident that λόγου in this verse answers to λόγος in the next verse; and therefore to make the Apostle's Design more Evident, the Translation as well as Original word should be in Both places the Same.

(*s*) See *Isai.* 29. 14. As for what follows in the next verse, it is indeed inferr'd by some to *Isai.* 33. 18. But to me, upon comparing the Texts, it does not appear, that St *Paul* intended to refer to the Place in *Isaiah* last mention'd

PARAPHRASE.

me Paul, *and ſo made not Chriſt's, but My Diſciples?* 14 I thank od *it ſo hapned*, that I baptiz'd None of you, but (*n*) Criſpus and) Gaius; 15 leſt any One ſhould ſay, that I had baptiz'd in my wn Name. 16 And (*p*) *upon Second Thoughts I remember, that* I ptiz'd alſo the houſhold of (*q*) Stephanas. Beſides *theſe I have nam'd*, know not, (*p*) *i. e. cannot preſently recollect*, whether I baptiz'd any her. 17 For Chriſt ſent me, not *ſo much* to Baptize *Such as were ready Converted, this being what might be as well done by inferior Miniſters*, but *rather* to Preach the Goſpel *to ſuch as were yet Unconverted, and ſo ſtood in need of Seeing the Effects of thoſe Miraculous fts, wherewith I am endued in order to Convince Men of the Truth the Goſpel.*

And this brings me to a Second Argument for your not Dividing ur ſelves into Parties, on account of the Learning or Eloquence of rticular Miniſters. For as Chriſt ſent me, not ſo much to Baptize, t rather to Preach the Goſpel; ſo he ſent me to Preach the Goſpel, not ith Wiſdom, *i. e. not after a Learned Eloquent manner* of (*r*) Preach-g, leſt the Croſs of Chriſt ſhould be made of no effect, *i. e. leſt the odneſs and Wiſdom of God in bringing about Man's Redemption by the oſs of Chriſt ſhould be overlook'd, by Perſons attending only or chiefly the Eloquence and Learning of Preachers; whereas Men can't be uly and Thoroughly converted to Chriſtianity by any other Motive, than Due Apprehenſion of the Free and Amazing Love of God to Man in riſt Crucified.* 18 For the Preaching of the Croſs, *or the Plain ing on the Crucifixion of Chriſt*, is to Them *only*, that (*for want of mitting themſelves duly to Conſider and Weigh the infinite Love of d therein ſhewn to the World, do not embrace but reject this Means Salvation, and ſo eternally*) Periſh, *to ſuch only, I ſay, the Preach of the Croſs is* Fooliſhneſs: but unto Us, who *concur with the ace of God, ſo as duly to Weigh the Love of God to Man in Chriſt ucified, and are thereby mov'd to embrace and obey the Goſpel, and ſo* ſav'd, it, *i. e. the Preaching of the Croſs* is the Power of God, *i. e. pears to Us to be what it is really in itſelf, viz. the moſt Powerfull d Convincing Method, that could have been taken, to convince Men the Love of God to them, and his Unqueſtionable Willingneſs to ſave m by the Belief of and Obedience to the Goſpel.* 19 *Now that the eaching of the Croſs ſhould meet with no Better Reception among oſe, that are eſteem'd the Wiſe of this World, is not ſtrange*: For it written (*ſ*) *long ſince*; I will deſtroy the Wiſdom of the Wiſe, and will

II. Chriſt made choice, and why, of Men to be Preachers of the Goſpel, not for their *Eloquence, or Skill in the Learning either of the Jews or Greeks.* And therefore theſe Qualifications ſhould not occaſion *One Preacher to be preferr'd before Another*, and ſo *Diviſions* among Chriſtians.

ANNOTATIONS.

nother *Prophecy* of that he was ſpeaking of; tho' it is not improbable, that had that Place in his Thoughts ſo far, as to word what he ſays v. 20. after ſame manner.

TEXT.

τῆς σοφῶν, καὶ τὸ σύνεσιν τῶν συνετῶν ἀθετήσω. 20 Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου, 21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας. 22 Ἐπειδὴ καὶ Ἰουδαῖοι † σημεῖα αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν· 23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, † ἔθνεσι δὲ μωρίαν· 24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. 25 Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί. 26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ

by wisdom

TRANSLATION.

Wise, and will bring to nough the Understanding of * tho that Understand.

20 Where is the Wis Where is the Scribe? Whe is the Disputer of this Worl has not God made foolish t Wisdom of this World?

21 For whereas the Wor knew not God in the Wisd of God; it pleas'd God by t Foolishness of Preaching save them that believe.

22 Whereas, *I say*, * bo the Jews require Signs, a * the Gentiles seek after Wi dom:

23 We nevertheless pre Christ crucify'd, to the Jew Stumbling-block, and to * Gentiles Foolishness:

24 But unto them that the Call'd, both Jews and G tiles, Christ the Power of G and the Wisdom of God.

25 Because the Foolish of God is Wiser than M and the Weakness of God Stronger than Men.

26 For ye see your Calli Brethren, how that not m Wise men after the Flesh,

ANNOTATIONS.

Verse 22. † It is read, not σημεῖον, but σημεῖα in most Ancient MSS. and sions and Commentators, as appears from Dr *Mill* on the place.

Verse 23. † Thus it is read in most of the Ancient MSS. as appears Dr *Mill*.

(s) That ἐν τῇ σοφίᾳ τοῦ Θεοῦ should be construed immediately after οὐκ seems plain from the very Placing of the said expressions together by the Apo as well as that this Construction gives (I think) a more natural Sense any Other.

Verse

PARAPHRASE.

ill bring to Nothing the Underſtanding of Thoſe that Underſtand. o *Accordingly, among Chriſtian Converts* where *or how rarely* is the Wiſe *Philoſopher of the Greeks to be found*? Where is the Scribe *or earned in the Law of the Jews*? *In a word,* Where is the Diſputer, *e. He who by ſtudied Diſquiſitions and Diſputations ſearches after hat has hitherto been eſteem'd, either by Jew or Greek, the Wiſdom* f this World? Has not God, *according to the forecited Prophecy,* made ooliſh the Wiſdom of this World, *i. e. ſhew'd that Sort of Learning Knowledge, which the Unbelieving Jews or Gentiles value themſelves pon, to be of no Uſe as to the Attainment of Eternal Salvation, where- conſiſts what Alone deſerves to be call'd Wiſdom*? 21 For, whereas he World, by *means of its Falſe* Wiſdom, knew not God (*s*) in the Viſdom of God, *i. e. either in the Works of Creation and Providence lainly enough manifeſting the Wiſdom of God, which was the Caſe of he Gentiles; or further in the Revelation of the O. T. which was the aſe of the Jews*; it pleaſed God by the Fooliſhneſs of Preaching, *i. e. the preaching of the Croſs of Chriſt, eſteem'd both by Jew and Gentile Fooliſh Abſurd Doctrin in order to Salvation,* to ſave them that Be- eve *in the Croſs of Chriſt for Salvation, and live according to the Do- rin of the ſaid Croſs or Goſpel*: 22 Whereas, I ſay, both the Jews equire Signs *or Miracles for their Conviction,* and the Greeks ſeek after *me thing of what they eſteem* Wiſdom, *i. e. ſome extraordinary Phi- ſophical Diſcovery, for their Conviction*; 23 We nevertheleſs preach *ly* Chriſt Crucified, unto the *Unbelieving* Jews (*big with the Ex- ctation of a Glorious Meſſiah*) a Stumbling-block; and unto the *Un- lieving* Gentiles, (*as being fond only of Philoſophical Speculations and Diſcoveries*) Fooliſhneſs: 24 but *however* unto them that are the all'd, *i. e. to them who duly attend to the Call of the Goſpel and there- pon embrace it,* both Jews and Gentiles, *we preach* Chriſt *Crucify'd, Doctrin which carries along with it what they Both ſeek, being* the ower of God, *in reſpect of the Miracles wrought for its Confirmation, nd ſo giving to the Jews the Extraordinary Signs requir'd by them*; nd the Wiſdom of God, *in reſpect of the Wonderfull Contrivance of Man's Redemption by this Means, and ſo carrying in it the Greateſt egree of Wiſdom, thus ſought for by the Gentiles.* 25 *Further I ſay, hat the Doctrin of Chriſt Crucify'd is to Jews and Greeks the Power God and the Wiſdom of God,* becauſe *what is thus eſteem'd by the Unbelieving Greeks* the Fooliſhneſs of *Us the Miniſters of* God is, *i. e. ally appears to be in the Event,* Wiſer than *all the Wiſdom of* Men; nd *what is thus accounted by the Unbelieving Jews* the Weakneſs of *s the Miniſters of* God is, *i. e. appears in the Event to be really* Stronger an *all the Power of* Men. 26 *This I ſay appears in the Event,* for *inuch as* you *may reflect and* ſee your Calling, Brethren, how that ot many Wiſe men after the Fleſh *or in the Opinion of the World,* not

TEXT. TRANSLATION.

πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· 28 καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· 29 ὅπως μὴ καυχήσεται πᾶσα σὰρξ ἐνώπιον †τοῦ Θεοῦ. 30 Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις. 31 ἵνα, καθὼς γέγραπται· Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω. Κεφ. β'. Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ.

many Mighty, not many Noble *are call'd*:

27 But God has chosen the Foolish things of the World to confound the Wise, and God has chosen the Weak things of the World, to confound the things which are Mighty;

28 And * Mean things of the World, and things which are despis'd, has God chosen, * and things which are not, to bring to nought things that are;

29 That no Flesh should glory * before God.

30 But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Chap. II.

And I, Brethren, when I came to you, came not with excellency of Speech, or of Wisdom, declaring unto you the Testimony of God:

ANNOTATIONS.

Verse 29. † So it is read by the Two most Ancient MSS. Alexandrian and Clermontian, and very many, if not Most Other; as also by the Arabick and Ethiopick Versions, and Ambrose, Theophylact.

(*t*) It is observable that the word εὐγενὴς properly denotes such as are *Noble by Descent*, or *of a Noble Family*; and in like manner ἀγενὴς denotes properly such as are *Not noble by Descent*. And the Reason of St *Paul's* using these Words is no doubt in reference to the Notion of the Jews, who do or did look on Themselves to be of the most *Noble Descent* in the World, as being descended of the most Celebrated Patriarch *Abraham*; and consequently all others to be of *Ignoble Descent*, (at least in comparison with Them,) who were not the Descendants of *Abraham*. The word *Base* being now adays taken in an Ill sense, I therefore choose rather to use the word *Mean*.

(*s*) Thus *Deut.* 32. 21. *I will move them* (i. e. the Israelites or Jews) *to jealousy with those who are Not a People, I will provoke them to anger with a Foolish Nation.* See also *Hosea* 1. 10. (*w*) See *Jerem.* 9. 23, 24.

(*x*) T

PARAPHRASE.

any Mighty, not many Noble (*t*) are call'd: 27 but *on the contrary* od has chosen the Foolish things of the World, *i. e. such Men as are norant of the Philosophy and Learning of the Greeks, as were All the postles but St Paul,* to confound the Wise, *i. e. on one hand to Answer l the Objections which can be brought Against Christianity, and on the ber hand to use such Strong Arguments and Proof for the Truth of hristianity, as its most Learned Opposers can't gainsay or give a Ra-onal Disproof of, and so to do Enough in itself quite to Shame the Ad-rsaries of the Gospel,* (*whereby appears how that the Foolishness of od is Wiser than Men*;) and *in like manner* God has chosen the Weak ings of the World, *i. e. such Men as are invested with no Worldly ower and Authority, as were all the Apostles,* to confound the things hich are Mighty, *i. e. to plant and propagate the Gospel notwithstand-g all the Opposition made thereto by Such as were in Power either nong Jews or Gentiles, (whereby also appears that the Weakness of God Stronger than Men*:) 28 And Mean (*t*) things, *i. e. Men* of the orld, and things, *i. e. Men* which are despis'd, *namely the Convert ntiles esteem'd Meanly* (*t*) *descended and so Despicable by the Jews, s not being Descended from Abraham, like themselves*) has God osen *to bring to nought the Church of the Jews, who esteem them-ves as the most* (*t*) *Noble, i. e. most Nobly descended in the World*; d things which (*u*) are Not, *i. e. the Convert Gentiles who are still eem'd by the Jews Not to be the People of God, has God chosen,* to ing to Nought things that Are, *i. e. the Church of the Jews who still eem themselves to Be the only People of God.* 29 *And this has God ne to the intent,* that No Flesh *or Person* should *have any pretence room to* Glory before God, *either on account of his Natural Parts, sdom, Birth, or any other Privilege enjoy'd by him.* 30 But *on the trary that ye* (*and all others*) *may know, that it is* of Him, *i. e. of d's Grace and Favour that* ye *yourselves who Believe,* are in Christ sus, *i. e. partake, thro' Faith and Obedience of the Gospel, of the Me-s of Christ Jesus,* who of God, *on account of such his Merits,* is made to Us *the Author of* Wisdom *most truly so call'd,* and Righteousness *ly so call'd,* and Sanctification, and Redemption; 31 that, accord-g (*w*) as it is written, He that glorieth, let him glory *only* in the rd. Chap. II. And *as for the Reasons afore alleg'd, Christ sent me to each the Gospel, not with Wisdom or Eloquence, so accordingly* I, Bre-en, when I came to you, came not with Excellency of Speech or Wisdom, *i. e. with Ornaments of Rhetorick or the Mixture of Hu-an Learning,* declaring unto you the (*x*) Testimony of God, *i. e. the Gospel*

ANNOTATIONS.

(x) The Gospel is stil'd *the Testimony of God,* because to the Truth thereof od gave Witness, partly by the Prophecies contain'd in O. T. as also the several

TEXT.

2 Οὐ γὰρ ἔκρινα εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον. 3 Κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ, καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. 4 Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως· 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

6 Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· 7 ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν

TRANSLATION.

2 For I determin'd not
know any thing among you
ſave Jeſus Chriſt, and him cr
cified.

3 And I was with you
weakneſs, and in fear, and
much trembling.

4 And my * Diſcourſe a
my Preaching was not w
enticing words of Man's W
dom, but in the Demonſtrat
of the Spirit and of Power:

5 That your Faith ſho
not ſtand in the Wiſdom
Men, but in the Powe
God.

6 Howbeit we ſpeak W
dom among them that are p
fect: yet not the Wiſdom
this World, nor of the Prin
of this World, who com
nought:

7 But we ſpeak the W
dom of God in a myſtery,
the hidden *Wiſdom*, which G

ὁ G

ANNOTATIONS.

ſeveral Types &c. therein deſcrib'd, and partly by Miracles: which Eviden
or Teſtimonies are therefore referr'd to by St *Paul* v. 4. of this ſecond Chap

(*y*) St *Paul* ſeeming to mention his being thus with 'em *in Weakneſs*, a
Thing of Choice; and yet it being certain, that he could not quite take a
or conceal the Meaneſs of his Bodily Preſence, or the Imperfection of
Speech; it ſeems requiſite to underſtand the Apoſtle, as hereby denoting,
He did not go about, or uſe any Artfull Means, *to ſet himſelf off for the B*
but was Content to let ſuch his Natural Infirmities or Weakneſſes appear in
proper State or Condition, as proving thereby that He depended upon the
ficacy of the Divine Concurrence to give a Bleſſing to his Preaching. *In F*
and Trembling is an Expreſſion, which is us'd to denote a Great and Hum
Care and Concern. See *Phil.* 2. 12. and *Epheſ.* 6. 5.

(*z*) Here being mention made both of λόγος and κήρυγμα, it ſeems moſt
tural to underſtand the former of ſuch *Diſcourſe*, as St *Paul* at any time hap
to have with others in matters of Religion; and the latter of his ſolemn *Pre*
ing, at ſet Times and in certain appointed Places, for the Benefit of All
would come.

(*a*) It is not unlikely but by τοῦ αἰῶνος τούτου S. *Paul* might denote more p
cularly the Age then Preſent but Expiring, viz. of the Moſaical Conſtitu

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ſpel. 2 For I determin'd *or reſolv'd* not to Know any thing, *i. e. not make Show of my Knowledge of any ſort of Learning*, among you, ve Jeſus Chriſt and him Crucified. 3 And *accordingly* I was with ou in (*y*) Weakneſs, *i. e. as a plain Man, manifeſtly labouring under me Natural Weakneſſes or Diſadvantages, as Meanneſs of Bodily Pre-nce, Contemptibleneſs of Speech*; and *thereupon I was with you alſo* Fear and much Trembling, *i. e. behaving my ſelf with all fitting lumility and Reſpect towards you on one hand, and being on the other nd in great Concern for you, leſt I ſhould not meet with the Deſir'd ffect of my Preaching among you, by reaſon of the Violent Oppoſition found from the Jews*: 4 And my (*z*) *occaſional* Diſcourſe and my emn Preaching was, not with enticing Words of Man's Wiſdom, *i. e. Human Learning*, but in demonſtration of *the Agreeableneſs of what as deliver'd in O. T. by* the Spirit *with the Doctrin I preach*, and *alſo demonſtration* of Power, *or Miracles further proving my Doctrin to from God*; 5 that your Faith ſhould not ſtand in the Wiſdom of en, *i. e. ſhould not be owing to or founded on Human Abilities and earning*, but *ſhould ſtand* in the Power of God, *i. e. ſhould be founded thoſe Powerfull Means appointed and us'd by God to bring you to the elief of the Goſpel, ſuch as are the Agreeableneſs of the Prophecies in T. to the Doctrin of the Goſpel, the Miracles wrought by Us the Preach-s of the Goſpel, &c.*

6 Howbeit we ſpeak *or preach what is juſtly accounted the Greateſt* iſdom, among them that are Perfect, *i. e. thoroughly underſtand the lature of the Chriſtian Religion*; yet not the Wiſdom (*a*) of this World, *. either the Arts and Sciences of the Greeks or the Rabinical Whimſies the Jews*, nor of the Princes of this (*a*) World, *i. e. ſuch Learning is approv'd and encourag'd either by the Gentile or Jewiſh Princes or eat Men*, who *ſhall* (*b*) come to nought, *ſuch their Wiſdom availing em Nothing as to their Spiritual and Eternal Welfare.* 7 But we eak the Wiſdom of God in a Myſtery, *i. e. contain'd in the Obſcure rophecies of O. T.* even the hidden Wiſdom, *i. e. the Wiſdom which s indeed been hitherto conceal'd under the foreſaid Obſcure Prophecies,* t which God pre-ordain'd before the World, *and ſo long before the Jewiſh*

III. The *Goſpel* is in reality the *Greateſt Wiſdom* or *Learning*; inaſmuch as it is *diſcoverable*, not by the *Natural Faculties of Men*, but only by the *Spirit of God*: which Spirit having made known to St Paul the mind of God, no Teacher ought in reaſon to be *preferr'd* to him.

ANNOTATIONS.

oppoſition to the Age of Chriſtianity which was then Beginning. And the her, becauſe of the expreſſion, *τῶν τοῦ αἰῶνος τούτου*, (v. 7.) whereby it ſeems evident at St *Paul* had then in his Thoughts the Particular Diſtinction of the ſeveral ons or *Ages*, into which the Duration and State of this World is diſtinguiſh'd Scripture. However becauſe Both Rendrings come at laſt to the Same, there-re I have retain'd Our former Tranſlation.

(*b*) By *coming to nought* may be here meant, in a ſpecial manner with refe-nce to the Jews, the Diſſolution of their Temporal State and Government, hich was now approaching.

(*c*) As

TEXT.

ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν. 8 ὃν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν. 9 Ἀλλὰ καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν. 10 Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ. τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. 11 Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ Πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. 12 Ἡμεῖς δὲ οὐ τὸ Πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. 13 ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες. 14 Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι

TRANSLATION.

pre-ordain'd before the World unto our Glory.

8 Which none of the Princes of this World knew: for had they known it, they would not have crucified the Lord of Glory.

9 But as it is written: Eye has not ſeen, nor Ear heard, nor have enter'd into the heart of Man, the things which God has prepar'd for them that love him.

10 But God has reveal'd them unto us by his Spirit: for the Spirit ſearches All things, yea the Deep things of God.

11 For what Man knows the things of a Man, ſave the Spirit of the Man which is in him? even ſo the things of God knows no One, but the Spirit of God.

12 Now we have receiv'd not the Spirit of the World, but the Spirit which is of God, that we might know the things that are *graciouſly given us to us of God.

13 Which things alſo we ſpeak, not in the Words which Man's Wiſdom teaches, but which the Holy-Ghoſt teach-es; comparing Spiritual things with Spiritual.

14 But the Natural man re-ceives not the things of the Spirit of God: for they are Fooliſhneſs unto him; neither can he know them, be-

ANNOTATIONS.

(c) As in this Verſe compar'd with *Pſal.* 24. ult. and *Iſai.* 6. 3. is contain'd good Argument of the True Divinity of our Bleſſed Saviour, or his being G

PARAPHRASE.

wiſh Conſtitution, unto Our Glory, *i. e. unto the True Glory of Us, o underſtand the ſaid Wiſdom of God or the Goſpel, and ſo receive d preach it*: 8 *I ſay, unto Our peculiar Glory, it being a Wiſdom* ich None of the Princes (*Jewiſh or Gentile*) of this World knew: had they known it, they would not have crucify'd the Lord (*c*) of ory, *i. e. Chriſt, who as God is moſt Glorious in Himſelf, and as Man the Greateſt Glory conferr'd upon him, that a Creature is capable of, has alſo Power to confer Eternal Glory upon All his Faithfull Ser-ts.* 9 But *they knew it not*, as it is written: Eye has not ſeen, Ear heard, nor have enter'd into the Heart of Man, the things ich God has prepar'd for them that love him. 10 But God has re-l'd them, *as not being diſcoverable by any Man's Natural Abilities*, o Us by his Spirit: for the Spirit *of God* ſearches *and knows* All ngs, yea the Deep *or Myſterious* things of God; *and only the Spirit or can do ſo.* 11 For, *as among Men*, What Man knows the things, *Thoughts or Intents* of a Man, ſave the Spirit of the Man which n him? even ſo the things, *i. e. the Counſels and Purpoſes* of God ows no (*d*) One, but the (*c*) Spirit of God. 12 Now we, *i. e. the e Apoſtles of Chriſt and particularly my ſelf Paul*, have receiv'd, not Spirit *which rules in the Men* of the World, *and makes them to ſh only the Wiſdom of the World*, but the Spirit which is of God, that might know the things that are, *not diſcoverable by Human Abili-, but* graciouſly given *and made known* to us of God: 13 Which gs alſo we ſpeak, not in the Words which Man's Wiſdom teaches, *not with Rhetorical Eloquence*, but *in the Words or manner of Ex-ſion* (*plain indeed, but yet not without a peculiar and moſt Affecting quence*) which the Holy Ghoſt teaches, comparing *the* Spiritual things *he Goſpel* with *the* Spiritual things (*viz. Predictions, Types, &c.*) *T.* 14 But the Natural Man, *who has no other help to make uſe ut his own Natural Faculties*, receives not the things *which are Reveal'd unto us by the means* of the Spirit of God: for they are liſhneſs unto him, *not being duly Diſpos'd for want of the Spirit of to Reliſh or Judge of their Excellency*, neither can he know them, *as*

ANNOTATIONS.

ſſence with the Father; ſo in v. 11. is contain'd a good Argument of the e Divinity of the Holy Ghoſt, or his being One in Eſſence with the Father. *d*) οὐδεὶς ſignifies properly *No One*, not only Man, but other Creature as el. And accordingly what the Apoſtle here aſſerts, holds good of the An-and All Created Beings; of All Beings but God himſelf: (whence it fol-, that the Holy Spirit is undoubtedly the One True God, ſince No One ever beſides the One True God can ſearch the things of God, without 's making it known to them by Revelation.) The ſame is likewiſe to be rv'd of the ſame word in v. 15. And agreeably to what is here obſerv'd, *aul* affirms *Gal.* 1. 8. *Tho' an Angel ſhould preach any other Goſpel, &c.* ppare *Gal.* 1. 9.

TEXT.

πνευματικῶς ἀνακρίνεται. 15 Ο δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται. 16 Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

Κεφ. γ'. Καὶ ἐγὼ, ἀδελφοὶ, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. 2 Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε, ἀλλ' οὐδὲ ἔτι νῦν δύνασθε. 3 Ἔτι γὰρ σαρκικοί ἐστε. Ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; 4 Ὅταν γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου· ἕτερος δὲ· Ἐγὼ Ἀπολλώ· οὐκὶ σαρκικοί ἐστε;

5 Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλὼς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν;

TRANSLATION.

they are Spiritually discern'd.

15 But he that is Spiritual * discerns all things; yet he himself is discern'd of no *Other.

16 For who has known the Mind of the Lord, * that shall instruct him? But we have the Mind of Christ.

Chap. III.

And I, Brethren, could not speak unto you as unto Spiritual, but as unto Carnal, even as unto Babes in Christ.

2 I have fed you with Milk and not with Meat: for hitherto ye were not able *to bear* nor yet now are ye able.

3 For ye are yet Carnal: for whereas there is among you envying and strife & divisions, are ye not Carnal, and walk as Men?

4 For while one says, I am of Paul; and another, I am of Apollos; are ye not Carnal?

5 Who then is Paul, and who is Apollos, but Ministers by whom ye believ'd, even as the Lord gave to *each?

6 I

PARAPHRASE.

as long as he continues thus Void of the Assistance of the Spirit, because they are spiritually discern'd, *i. e. only by the Assistance of God's Spirit both directing him to compare O. T. with the Doctrin of the Gospel; and also inlightning his Understanding to perceive the True Sense of each Revelation, and so their mutual Agreement.* 15 But he that is Spiritual, *i. e. is vouchsaf'd the Assistance of the Holy Ghost either to direct and inlighten him in studying the Divine Revelation already made, or to make New Revelations to him when necessary,* discerns All things *relating to Religion,* (*at least so as to be Necessary to Salvation*;) *viz. What is and What is not the True Doctrin of Christ; Who is and Who is not a Faithfull Apostle or Preacher of the Gospel, &c.* yet he himself *in the*

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hile, as to his own Preaching Right or Wrong, is, *i. e. can be truly* ſcern'd *or judg'd* of no One, *whether Man or Angel that has not the Mind of God made known to him by the Spirit of God.* 16 For who, *e. What other than one that is Spiritual, what other by his bare Natu-l Faculties*, has known, *or can come to know*, the Mind of the Lord, *hat other I ſay is He*, that ſhall inſtruct Him *that is Spiritual, as to e Mind of the Lord? Surely no one*: but We, *who are Spiritual and ve the things of God reveal'd to Us in a ſpecial manner by the Spirit God or Chriſt, are thereby moſt firmly aſſur'd, and ſo likewiſe may ye, ho can't but know us to be thus aſſiſted with the Spirit in an extraor-nary manner, be thereby aſſur'd, that We* have *a Right and Perfect nowledge of* the Mind of Chriſt. *Which is an Unanſwerable Reaſon by you ſhould not prefer my Oppoſers to me, and glory in being of their arty rather than Followers of Me.*

Chap. III. And, *as for the Reaſons above-mention'd*, (*Ch.* 1. 17. *and* . 2. 5.) *when I came to you, I came not with Excellency of Speech Wiſdom*; *ſo if it be objected to Me, that I did not teach you the more ublime parts of Chriſtianity, which have been taught you by Others, this I plainly anſwer, that* I, Brethren, could not ſpeak unto you unto Spiritual *Perſons, ſo far advanc'd in Chriſtianity as to be fit to eceive the more Sublime Doctrins thereof*, but as unto Carnal, *i. e. rſons too much yet under the Dominion of Carnal Paſſions and In-eſts*, even as unto Babes *or Firſt Beginners who have made little or progreſs* in Chriſt. 2 *For this Reaſon* I have fed you with Milk, d not with Meat, *i. e.* (*f*) *I have taught you only the Firſt Principles Chriſtianity, not the more Sublime Truths thereof*: for hitherto ye re not able to bear it, *i. e. the Sublimer Doctrins of Chriſtianity*, nor t now are ye able. 3 For ye are yet Carnal: For whereas there is ong you Envying, and *thence* Strife, and *thence* Diviſions, are ye t Carnal, and walk as Men, *who have as yet very little ſubdued their rnal Affections, have as yet a very ſmall, if any, degree of the Grace of d's Spirit?* 4 For while one ſays, I am *a Follower* of Paul; and another, m *a Follower* of Apollos; are ye not Carnal? *i. e. do ye not act like en, not guided as ye ought by the Spirit of God, who would ſuggeſt you the Conſiderations following, and which I here by his Direction geſt to you, to ſhew you further the Abſurdity or Unwarrantableneſs uch Diviſions.*

5 Who then is Paul, and who is Apollos, but *only* Miniſters by whom believ'd, *and ſuch their Miniſtry they perform'd*, even as the Lord e to (*g*) each, *i. e. according to thoſe Abilities and Gifts which God ſaw*

IV. St *Paul* could not teach 'em the *more Sublime Doctrins* of the Goſpel, becauſe they were *not fit to receive* them.

V. They ought *not to Glory in One* Teacher more than *Another*, foraſmuch as theſe are All but *Miniſters* of God or *Fellow-labourers* in God's husbandry or building.

ANNOTATIONS.

(*f*) See *Hebr.* 5. 12 – 6. 1. (*g*) It is I think evident that ἑκάστῳ do's here, as l as verſe 8. refer to *Paul* and *Apollos*, to him that plants and him that waters,

TEXT.

6 Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν. 7 Ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός. 8 Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν. ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. 9 Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.

10 Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. 11 Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. 12 Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην· 13 ἑκάστου τὸ ἔργον φανερὸν γενήσεται. ἡ γὰρ

TRANSLATION.

6 I have planted, Apollos water'd: but God gave the in crease.

7 So then, neither is he that planteth any thing; nor he that watereth: but God that gives the increase.

8 *And he that planteth, and he that watereth are One: and * each shall receive his own Reward, according to his own Labour.

9 For we are Fellow-labourers of God: ye are God's husbandry, ye are God's building.

10 According to the Grace of God which is given unto me, as a Wise Master-builder I have laid the Foundation, and another builds thereon. But let every man take heed how he builds thereon.

11 For other Foundation can no man lay, than that is laid, which is Jesus Christ.

12 Now if any man build upon this Foundation, Gold, Silver, Precious Stones, Wood, Hay, Stubble:

13 Every man's work shall be made manifest: For the

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and not to the *Corinthians* who believ'd; and therefore the word is to be render'd, not *Every man*, but *Each*.

(*h*) *Baptizing* answering so naturally to *Watering*, it may thence be probably inferr'd, that the Former is denoted here by the Latter; was there not some further Authority for the same from the Ancients so understanding it.

(*i*) It is quite contrary to the Design of the Apostle, to understand him here as representing the Ministers of the Gospel to be *Labourers together with God*; not to say that, altho' God's Church is all along represented in Scripture as a *Husbandry* or *Vineyard* or *Building*, yet I can't recollect One place, where God is represented Himself only as a *Labourer* in the same, but as the Master employing Labourers therein. And that all Preachers or Ministers of the Gospel are no other than *Fellow-labourers* imploy'd by God herein, is not only Ver

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w fit to beſtow on each of 'em. 6 *For inſtance*, I have planted *the ſpel among you*, Apollos (*b*) water'd *it*, *i. e. baptiz'd the Converts*; t God *alone* gave the increaſe. 7 So then, neither is he that planteth, ny thing; nor *is* he that watereth, *Any thing*; *i. e. you are not to eem Either as Any thing of themſelves, as the Authors of your Faith, d ſo to glory in One more than the Other*; but *you are to aſcribe all the nefit you reap from the Goſpel to* God *alone, whoſe Miniſters they are, d* that gives the increaſe *or bleſſing to their Labours.* 8 And, he at planteth, and he that watereth, are One, *i. e. concur to the Same nd, whence appears the Abſurdity of your running into Diviſions on eir account, as if they carried on Different Ends; and crying up One more Deſerving than the Other: They each act in that Sphere, God s aſſign'd 'em*, and (*g*) each ſhall receive *of God, not of Men who e apt to make a wrong Eſtimate in ſuch Caſes*, his Own *or Proper* ward according to his Own Labour. 9 For We are *no more than wo* (*i*) Fellow-labourers *imploy'd* of God, *as our Common Maſter*: and, *carry on the Metaphor*, ye are *as it were* God's Husbandry, *or* ye are d's Building.

10 According to the Grace of God which is given unto me, *i. e. ac- ding to the Knowledge and Skill given me Freely of God, on which count I do not glory in it as my Own, tho' Others do*, as a Wiſe Maſter- ilder *appointed ſo to be of God, and conſequently to whom the Pre- ence is due rather than to any other that has come after Me among*, I have laid the Foundation and Another builds thereon. But, *beſides what I have hinted concerning the Preference being due Me rather than to Any ſuch, I add further*, let every *ſuch Other* an *that builds thereon*, take heed how, *i. e. what Doctrins* he builds reon. 11 For other Foundation can No man *with likelyhood of ccеſs go about to* lay *among you, as being thoroughly convinc'd of the ignity of our Bleſſed Saviour, and that Salvation is to be attain'd only ro' Him*, than that is laid, which is Jeſus Chriſt: *however, ſince re is ſtill need of explaining and teaching you more fully the Doctrins Chriſt, there is room left for doing this Truly or Falſely.* 12 Now any Man *that comes after me*, build upon this Foundation, *viz. Je- Chriſt, laid by me*, Gold, Silver, Precious Stones, *i. e. ſound Do- ins*; *or if he build thereon*, Wood, Hay, Stubble, *i. e. unſound Do- ins*: 13 *Whichever ſort of Doctrin it be*, Every Man's work, *that us comes and builds*, ſhall be made manifeſt *of what ſort it is, tho' not w, yet hereafter*: For the Day *of the Lord or of Judgment* ſhall de- clare

VI. St *Paul* hints to them, that if any *Preference be due* to One Miniſter above Another, *it is due to Him*, as being the *Planter* of the Goſpel a- mong 'em, or the *Maſter-builder.*

VII. St *Paul* hints fur- ther to them, that they might be *miſtaken as to the Doctrins* taught 'em by his Op- poſers, taking ſuch for Sound as were Unſound; and that This would be truly diſcover'd at the Laſt Day, when the *Sound Teachers* ſhould be *Reward- ed*, tho' *Slighted by them*; and the *Unſound*, tho' now *extoll'd* by them, ſhould be juſtly Sentenc'd, either to a *Lower Degree of Happineſs*, or elſe to *Eternal Damnation.*

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ue in it ſelf, but very pertinent to the Deſign of the Apoſtle, viz. to ſhew t One ought not to be preferr'd to Another, as if they were not Fellow- vants, but acted for Themſelves.

(*k*) See

TEXT. TRANSLATION.

ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει. 14 Εἴ τινος τὸ ἔργον μένει ὃ ἐποῴκοδόμησε, μισθὸν λήψεται· 15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. 15 Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν; 17 Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. 18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 Ἡ γὰρ σοφία τοῦ

shall declare it, because it shall be reveal'd by Fire; and the Fire shall try every man's work, of what sort it is.

14 If any man's work, *which* he has built thereon abides, he shall receive a Reward.

15 If any man's work shall be burnt, he shall suffer Loss: but he himself shall be saved, yet so as by Fire.

16 Know ye not that ye are the Temple of God, and that the Spirit of God dwells in you?

17 If any man defile the Temple of God, him shall God destroy: for the Temple of God is holy, which *Temple* ye are.

18 Let no man deceive himself. If any man among you seems to be Wise in this World, let him become a Fool, that he may be Wise.

19 For the Wisdom of the

ANNOTATIONS.

(*k*) See 2 *Thess.* 1. 7, 8.

(*l*) That this Fire is to be understood, not in a Literal but a Metaphorical sense, is plain enough from the Apostle's own words v. 15. where the *ὡς διὰ πυρός* enough shews, that Fire is all along here taken only Figuratively. Besides, that hereby is no good Ground given for building thereon the Popish Doctrine of *Purgatory*, is evident from that it is here said, that this Fire is only to *Try every Man's Work, of what Sort it is*; whereas the Purgatorial Fire is maintain'd by the Papists to be by way, not of *Trial*, but of *Punishment* for Bad Works.

(*m*) It is a Common Observation, that *ὡς διὰ πυρὸς σωθῆναι*, is a Proverbial Speech for such as Hardly or Narrowly escape any great Danger. Compare *Amos* 4. 11. *Jud.* 23. and 1 *Pet.* 4. 18.

(*n*) The word *φθείρει* here us'd by the Apostle, denoting to *defile* a Temple, and Sins of Uncleanness being represented in Scripture, as in a peculiar manner *Defiling*; and it being evident from Chap. 5. of this Epistle, that the Corinthians were faulty in a great Degree with reference to the Sins of Uncleanness; therefore it is not to be doubted, but the Unsound Doctrin at least principally aimed at here by the Apostle, as taught by some One or More Leaders of the Faction among the Corinthians, was That of the Lawfulness of Fornication, nay even of Incest. The Greek verb *φθείρω* signifying, both to *corrupt* or *defile*, and to *destroy*; hence it is elegantly apply'd by the Apostle, both to denote the Un-

fou

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re *of what ſort* it *is*; becauſe it, *i. e. that Day* ſhall be reveal'd by re, *i. e. Chriſt ſhall then be reveal'd from Heaven* (*k*) *in flaming Fire*, d *Chriſt's then moſt ſtrict and impartial Judging of Every Man* ac-ding *to his Works may be metaphorically and pertinently to the Me-hor afore us'd* (*viz. of the Church being a Building, and ſome Mini-rs building on the Foundation Gold, &c. Others Wood, &c.*) repre-ted *by ſaying, that* the Fire (*l*) ſhall *then* try Every Man's work, of at ſort it is. 14 If any Man's work, which he has built thereon, ide *the Fire, as do's Gold, &c. i. e. if at the day of Judgment Any man* on *his Trial ſhall be found to have preach'd Sound Doctrin*, he ſhall eive a *ſuitable and ample* Reward. 15 *But* if any Man's work ſhall burnt *by the Fire, as Wood, Hay, &c. is, i. e. if at the day of Judg-nt He ſhall be found to have preach'd Unſound Doctrin, and ſuch his ſound Doctrin be not of a Corrupting or more Pernicious Nature, but y Erroneous in matters of ſmaller Conſequence*; he ſhall ſuffer Loſs, *the Loſs of that Greater Reward which would otherwiſe have been en to him, as being not only a Believer himſelf, but alſo a Preacher the Goſpel to Others; he ſhall I ſay ſuffer loſs in this reſpect, ſo as t his Works in the Miniſtry ſhall be of no Advantage to him*; but he nſelf ſhall be ſav'd, yet ſo (*m*) as by Fire, *i. e. not without great Ha-d, as One that is wonderfully ſnatch'd out of a Fire, ready to have ſum'd him, or that paſſes thro' a Fire, which endamages only his Out-rds parts, but do's not hurt him Mortally. Such I ſay ſhall be the ſe of thoſe that preach Erroneous Doctrins of a Leſſer nature, and ich do not overthrow the Foundation it ſelf of Chriſtianity; but it ſhall much worſe with Thoſe others, that preach ſuch Falſe Doctrins as are irely Deſtructive of Chriſtianity.* 16 *For* know ye not, *i. e. ye ſuf-ently know from what ye have been Already taught*, that ye are *not y the Building of God or a Building rais'd by his appointment, but at is more ye are* the Temple of God, and that *on this account, be-ſe* the Spirit of God dwells in you? 17 If any man, *by teaching ſound Doctrins, as the Lawfulneſs of* (*n*) *Fornication and even In-* (*n*), defile, *and ſo as much as in him lies, as it were deſtroy* the mple of God, him ſhall God (*n*) deſtroy, *i. e. puniſh with Eternal nnation*: for the Temple of God is holy *and not to be defil'd*, which mple ye are, *as long as ye are holy and undefil'd.* 18 Let no man, *ticularly the Ring-leader of the Factions among you*, deceive himſelf, *thinking He is in the Right, becauſe he has ſo much Succeſs as to ry his Point.* If any man, *as particularly the ſaid Ring-leader*, among u ſeems *to Himſelf or Others* to be Wiſe in this World, *i. e. to be xterous in the management of ſuch Worldly matters, and prides him-f in ſuch his Dexterity in compaſſing his Ends*, let him become a Fool, *. renounce ſuch his Worldly Wiſdom or Cunning*, that he may be Wiſe *ly or in the ſight of God.* 19 For the Wiſdom *or Craftineſs* of this World

TEXT.

κόσμου τούτου, μωρία γὰρ παρὰ τῷ Θεῷ ἐστι. γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν. 20 Καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις. πάντα γὰρ ὑμῶν ἐστιν. 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν· 23 ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ.

Κεφ. δ'. Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστηρίων Θεοῦ. 2 Ὧδε λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ. 3 Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω. 4 Οὐδὲν γὰρ ἐμαυτῷ σύνοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν. 5 Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος· ὃς καὶ φωτίσει

TRANSLATION.

World is Foolishness with God, for it is written, He takes the Wise in their own Craftiness.

20 And again, The Lord knows the thoughts of the Wise, that they are vain.

21 Therefore let no man glory in Men: For All things are yours:

22 Whether Paul, or Apollos, or Cephas, or the World, or life, or death, or things present, or things to come, All are yours;

23 And ye are Christ's; and Christ is God's.

Chap. IV.

Let a man so account of Us as of the Ministers of Christ, and Stewards of the Mysteries of God.

2 Moreover it is required in Stewards, that a man be found faithfull.

3 But with me it is a very small thing, that I should be judged of you, or of Man's judgment; yea I judge not my Own self.

4 For I know nothing by my self, yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the Time, until the Lord come, who both will

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found Doctrin of the False Teacher, and also the Justness of the Punishment that shall be inflicted on him by God. But our English Tongue affords not, as I can recollect, Any Word which will herein answer the Original Word, and therefore our Translators were forced to use two different Words; rendring it by *defile*, in the first place; and by *destroy*, in the second.

(o) *Job* 5. 13. (p) *Psal.* 94. 11.

(q) Consider

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orld is Fooliſhneſs with God: for it is written (*o*), He takes the Wiſe, . *the Worldly Craftſmen* in their own Craftineſs. 20 And again *in other place it is* (*p*) *written*, The Lord knows the *moſt Cunning* houghts of Man, that they are but Vain *at laſt*: *Such their Thoughts d Craftineſs tending at length but to increaſe their Damnation*?

21 Therefore, *the inference to be plainly made from the ſeveral Con-derations already offer'd is this*, Let no man *among you* glory in Men *on any of the forementiond accounts*: *to all which I ſhall here adjoin other Argument for your Not ſo glorying*; for *as much as* All things e yours, *i. e. deſign'd by God for your Service unto Salvation*: 22 Whe-r Paul, or Apollos, or Cephas, *i. e. Peter*, (*and the ſame is to be ſaid any other Preachers of the Goſpel*) or the World *ye converſe in*, or s Life, or Death, or things preſent, or things to come, All are yours, . *for your Service in reſpect of this life or the next*; and *therefore it abſurd for you to Glory in the Greateſt Abilities of Men, ſince they re thus deſign'd by God only for your Service, or to Glory in any acher, ſince he is yours, and* ye are *Not his, but* Chriſt's; and Chriſt God's; *and theſe two laſt Conſiderations are indeed juſt matters of rying to you, and only theſe are ſuch.*

Chap. IV. Let a man ſo account of Us, *only* as of the Miniſters of riſt, and Stewards of the Myſteries of God, *to diſpenſe thoſe Truths d Doctrins of the Goſpel, which were afore conceal'd under Types and ſcure Predictions.* 2 Moreover it is *principally* requir'd in Stewards, t a man be found faithfull *in diſpenſing what is committed to his rge*: *He can't be juſtly blam'd or thought the Worſe on for Not hav-thoſe Abilities, which his Lord has not entruſted him with. If he ut Faithfull, he has fully diſcharg'd the Office of a Steward, as much Another that has greater Abilities.* 3 But *now* with me it is a very ll thing, that I ſhould be judg'd of you or of man's Judgment, *i. e. natter it not much, whether ye or any other judge me a Faithfull ward or not*: *for you may be eaſily miſtaken in your judgments, nor I to ſtand or fall Thereby at the laſt*: yea, *tho' I ſhould know my ſelf Better than you can, yet* I judge not my Own ſelf *ſo, as if by Own judgment I was Abſolutely to ſtand or fall.* 4 For I know hing by *or of* my ſelf, *wherein I have been Unfaithfull*, yet am I hereby juſtified, *either to you, as if you muſt ſtand to ſuch my judg-t of my ſelf, or in reſpect of the Laſt day*: but he that judges me ally *at the Laſt day* is the Lord, *whoſe Steward I am*; *and as by Judgment I muſt Finally ſtand or fall for ever, ſo by the ſame you then know what to think Rightly of Me.* 5 Therefore judge no-g, *which you can't have certain Knowledge of, concerning Me or Other, as of my Unfaithfulneſs or Another's Faithfulneſs*, before Time, *namely* until the Lord come *to judge the World*, who both will

VIII. St *Paul* further obſerves to them the *Folly of Glorying in their Teachers*, ſince theſe are deſign'd *for their Service* unto Salvation; and ſince they ought to *glory only* in that *they are Chriſt's, and Chriſt is God's.*

IX. Miniſters being *Stewards* of the Divine Myſteries, and the Chief thing requir'd in Stewards being *Faithfulneſs*; St *Paul* thereby hints to them the Unreaſonableneſs of *Preferring* their New Teachers to Him, ſince *they could not know* which of them was *moſt Faithfull* in his Office.

TEXT.

τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσῃ τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

6 Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ, δι' ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 Τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

8 Ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. 9 Δοκῶ γάρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς Ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. 10 Ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. 11 Ἄχρι τῆς ἄρτι

TRANSLATION.

bring to light the hidden things of darkneſs, and will make manifeſt the Counſels of the hearts: and then ſhall every man have praiſe of God.

6 And theſe things, Brethren, I have in a figure transferr'd to my ſelf and Apollos for your ſakes: that ye might learn in us not to think of *Men*, above that which is written, that no one of you be puff'd up for One againſt the Other.

7 For who makes thee to differ *from another*? and what haſt thou, that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as if thou hadſt not receiv'd it?

8 Now ye are full, now ye are rich, ye have reign'd as Kings without us: and I would to God ye did reign, that we alſo might reign with you.

9 For I think that God hath ſet forth us the Apoſtles last as it were appointed to Death: for we are made a Spectacle to the World, *both to Angels and to Men.

10 We are Fools for Chriſt's ſake, but ye are Wiſe in Chriſt: we are weak, but ye are ſtrong: ye are honourable, but we are deſpis'd.

11 Even unto this preſent

ANNOTATIONS.

(q) Conſidering St *Paul's* Common way of denoting Himſelf alone by the Plural *We* or *Us*, it is not improbable, but that by *Us the Apoſtles* is here to be underſtood no more than *Me an Apoſtle*; and then, He being Literally the laſt Apoſtle appointed by Chriſt himſelf, the Meaning of this Paſſage will be (as is obſerv'd by Mr *Lock*,) *I being made an Apoſtle Laſt of all, it ſeems to*

PARAPHRASE.

ll bring to light the hidden things of Darkneſs, *i. e. the Wicked De-*
ns of the Falſe Teachers, which they dare not Own Openly, and *on*
e other hand will make manifeſt the Counſels of the Hearts *or Good*
ſigns of the True Apoſtles, which ye will not now be perſwaded of;
d then ſhall Every Man have *his due* Praiſe of God; *and Thoſe whom*
s now ſo much praiſe, ſhall be found to Deſerve None.

6 And theſe things, *which I have before mention'd*, Brethren, I have a Figure transferr'd to my ſelf and Apollos, *i. e. I have, in a Figu-*
ive way of ſpeaking, repreſented my ſelf and Apollos as the magnify'd
d oppoſite Heads of diſtinct Factions among you; *which method I have*
en for your ſakes, *namely to ſhew how Unwilling I am to Expoſe*
m that are Really Faulty herein, by downright Naming them; *and*
t ye might learn in *or by what has been ſaid of* Us, not to think of
n, *particularly any Preachers of the Goſpel*, above that which is *here*
itten *by me of them, viz. that they are but Planters, or Waterers,*
Miniſters, or Stewards; *and conſequently* that No one of you be
ff'd up for One *Preacher* againſt the Other *of another Party*. 7 For
o makes Thee, *the Head of one Party*, to differ from Another *or the*
ad of Another Party? and what haſt thou, that thou didſt not re-
ve? Now if thou didſt receive it, why doſt thou glory, as if thou
dſt not receiv'd it? *This ſingle Conſideration duly weigh'd would be*
ficient to put an End to ſuch your Factious Practices.

8 *Notwithſtanding ſuch is the State of your Church, yet the Gene-*
ity of you are mighty well ſatisfied with it, Now ye are Full, now
are Rich, *ye have All you deſire to have, and ſo think ye have No*
d of Us, but on the contrary ye have reign'd as Kings without Us,
in our Abſence: And I would to God ye did Reign *truly*, that we
r perſecuted Apoſtles might *partake of your Happy State and* Reign
h you. 9 For I think that God has ſet forth Us (*q*) the Apoſtles
thoſe that are wont to be brought Laſt *upon the Stage, and accord-*
s it were *Men* appointed to Death: for we are made *by our Suffer-*
s or Deaths a Spectacle to the *Whole* World, both to Angels and
n. 10 We are *accounted as* Fools for Chriſt's ſake, *i. e. becauſe we*
ll not yield to ſuch Compliances as are againſt the Truth of the Goſpel,
ye are *in your own Conceits* Wiſe in Chriſt, *i. e. know the Truth*
d Intent of the Goſpel better than We do: We are weak *or in a Suf-*
ing Condition, but ye are ſtrong *or in a Flouriſhing Condition*; ye are
nourable, but we are deſpis'd: 11 Even unto this preſent hour
We

X.
St *Paul* acquaints them, that he us'd the *Figurative* way of Repreſenting their Parties under the names of *Paul* and *Apollos* as Heads of the Parties, in Kindneſs to them, viz. that he might not *Expoſe Any by downright Naming them.*

XI.
St *Paul* hints to them the *different Behaviour of Him* towards them, from *that* of their *New Teachers*; and that his *Sufferings* was *One Evidence* of his being a *True* Apoſtle of Chriſt.

ANNOTATIONS.

f I were brought Laſt upon the ſtage, to be in my Sufferings and Death a Spe-
le to the World. That the Apoſtle here alludes to the Cuſtom of bringing
ſe Laſt upon the Theater, who were to be deſtroy'd by Wild Beaſts or the
, is agreed on by Commentators.

TEXT.

ὥρας, καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα· 13 βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. 15 Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας. ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ Εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 16 Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. 17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστί τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες. 19 Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν. 20 Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. 21 Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πραότητος;

TRANSLATION.

hour we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour working with our own hands: being revil'd, we bleſs: being perſecuted, we ſuffer it:

13 Being defam'd, we intreat: we are made as the Filth of the World, *the off-ſcouring of all things unto this day.

14 I write not theſe things to ſhame you, but as my dear loved Sons I warn you.

15 For tho' you have ten thouſand inſtructers in Chriſt, yet *have ye* not many Fathers: for in Chriſt Jeſus I have begotten you thro' the Goſpel.

16 Wherefore I beſeech you, be ye followers of Me.

17 For this cauſe have I ſent unto you Timothy, who is my beloved Son, and faithfull in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every Church.

18 Now ſome are puff'd up, as tho' I would not come unto you.

19 But I will come to you ſhortly, if the Lord will, and will know, not the *Talking of them that are puff'd up, but the Power.

20 For the Kingdom of God is not in *Talking, but in Power.

21 What will ye? ſhall I come unto you with a Rod, or in Love, and the Spirit of Meekneſs.

Κεφ.

PARAPHRASE.

e both hunger and thirſt, and are naked *or want Cloaths*, and are ffeted *or abus'd and inſulted*, and have no Certain dwelling-place, and labour working with our own hands *for a Maintenance*: Being vil'd, we bleſs; being perſecuted, we *patiently* ſuffer it; 13 being fam'd, we intreat: We are made as the Filth of the World, the Off-ouring *or Refuſe* of All things unto this day.

14 I write not theſe things *ſo much* to ſhame you, but *rather*, as *Duty of a Good Father to* my beloved Sons *obliges me*, I warn you *t ye may not for the future run ſo Fooliſhly after Such others, whoſe rriage towards you is not like mine, like that of a Tender Father.* For tho' you have ten thouſand Inſtructers in Chriſt, yet have ye Many Fathers, *i. e. ye can have but One Spiritual any more than tural Father, and I am your Spiritual Father*, For in Chriſt Jeſus ave begotten you thro' the Goſpel, *i. e. it was I that Converted you Chriſtianity.* 16 Wherefore, *altho' as your Spriritual Father I might mand, yet to ſhew my Tender Affection to you, (to ſay no more)* I *oſe rather to* beſeech you, Be ye, *like Dutifull Children in Chriſt,* llowers of Me *your Spiritual Father, adhering to thoſe Doctrins I ght you.* 17 For this cauſe have I ſent unto you Timothy, who is *rwiſe in a ſpecial manner* my Beloved ſon, *being begotten of me in riſt, i. e. converted by me to Chriſtianity*, and *alſo* Faithfull in the rd, *i. e. behaving himſelf as a Dutifull ſon in adhering Faithfully to Truth of the Goſpel he has been taught by me*, who ſhall bring you remembrance of my Ways which be in Chriſt, *i. e. who ſhall re-nd you, What are the Doctrins and Diſciplin and Cuſtoms or Ceremo-, which are agreeable to the Truth of the Goſpel, and that according* teach every where in every Church, *as well as at Corinth*; *which ſideration is ſufficient to convince you, that my thus Preſſing you to obſervance of the ſame do's not proceed only from a Pique againſt my poſers among you.*

18 Now ſome *I underſtand* are puff'd up, *and make their Boaſts*, as I would not come unto you *any more, as not being Able to defend ſelf againſt my Oppoſers.* 19 But I will come unto you ſhortly, if Lord will, and will know *or make Trial of*, not the Talking of n that are *thus* puffed up *and boaſt*, but the Power, *i. e. what Mi-ulous Gifts of the Holy Ghoſt is in them.* 20 For *the Propagation* he Kingdom of God *or of the Goſpel* is not, *i. e. do's not conſiſt* in Talk- *or the Fluency of a Glib Tongue and a fine Diſcourſe*, but in Power, *the Miraculous Operations of the Holy Ghoſt.* 21 What will ye? I I *as your ſpiritual Father* come unto you with a Rod *to chaſtiſe you your continued Misbehaviour*, or in Love and in the Spirit of Meek- *on account of your Amendment upon my Fatherly Admonition*?

XII.

St *Paul* hints to them, that *what* or *how many* ſo-ever their *New Teachers* were, yet the Preference ought to be given to *Himſelf*, as be-ing their *Father* in Chriſt; and that He as Such had a more *Ten-der Affection* for them, than had their New Teach-ers; and that he taught *them* no other Doctrin, than he taught *every where elſe.*

XIII.

St *Paul* obſerves to them, that the *Miraculous Power*, which he was en-du'd with, and their New Teach-ers were not, was a Proof of *his be-ing a True* Apoſtle, and *their not be-ing* ſo.

TEXT.

Κεφ. ε'. Ολως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν †, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. 2 Καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; 3 Ἐγὼ μὲν γὰρ † ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, 4 ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ Χριστοῦ.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα † ζυμοῖ; 7 Ἐκκαθάρατε † τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ

TRANSLATION.

Chap. V.

It is reported commonly, that there is Fornication among you, and such Fornication, as is not so much as amongst the Gentiles, that one should have his Father's Wife.

2 And ye are puff'd up, and have not rather mourn'd, that he, that has done this deed, might be taken away from among you.

3 For I verily * being absent in Body, but present in Spirit, have judg'd already, tho' I were present, concerning him that has done this deed;

4 In the name of our Lord Jesus Christ, when ye are gather'd together, and my Spirit with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the Flesh, that the Spirit may be sav'd in the day of the Lord Jesus.

6 Your Glorying is not good: Know ye not, that a little Leaven leaveneth the whole lump?

7 Purge out the old leaven, that ye may be a new lump, as ye are unleaven'd. For even

ANNOTATIONS.

V. 1. † Ονομάζεται is not read, either in Alex. or Clerm. MSS. nor yet in Vulgar Latin, Tertullian, &c. It has been probably added, either to fill up the Sentence, or from a like place *Ephes.* 5. 3.

V. 3. † Ως is not read, either in the two most Ancient MSS. viz. Alex. & Clerm. nor yet in the most Ancient Versions, viz. Vulg. Syr. and Arab. And indeed it is not to be doubted, but that it has been added, St *Paul* being Really absent at the time he writ this. V. 6. † See Note (*a*) on *Gal.* 5. 9.

V. 7. † Οὖν is not read in Alex. or Clerm. and several other MSS. nor yet Vulg. and Syr. Versions, nor in Clem. Alexandr. or Chrysost. or Oecumen. &c.

(*r*) Where

PARAPHRASE.

Chap. V. *To ſpeak plainly, what I mean, is this*: It is reported commonly, that there is Fornication, *i. e.* (r) *Unclean Copulation* among you, and ſuch Fornication, as is not ſo much as *allow'd of* amongſt the *converted* Gentiles, *namely* that one ſhould have his Father's Wife. 2 And ye are puff'd up, *mean-while, looking upon this as a Branch of the Goſpel-Liberty made known to you by your new Teachers, Above what is known to other Churches or me,* and have not rather mourn'd, that *Any One of your Church ſhould be guilty of ſo Scandalous and Unnatural a Crime, nor taken Care, that* he that has done this deed, be taken away from among you, *i. e. be excommunicated or turn'd out of your Church. This is the Matter, in reſpect whereof I would know, whether I ſhall come to you with a Rod, to Chaſtiſe you for this Misbehaviour, if ſtill perſiſted in and defended*; *or in Love and in the Spirit of Meekneſs, if you follow my Directions concerning what is fit to be done in this caſe.* 3 For I verily being abſent in Body, but preſent in Spirit, have judg'd *according to my Apoſtolical power over you,* as tho' I were preſent, *in Body*, concerning him that has ſo done this deed, *that he ought to be thus proceeded againſt*: 4 In the Name of our Lord Jeſus Chriſt, when ye are gather'd together and *I alſo being with you by* my Spirit, *i. e. I alſo being Virtually preſent with you,* with the Power of our Lord Jeſus Chriſt, *committed Ordinarily to his Church ſo far as to excommunicate, and Extraordinarily, to us his Apoſtles ſo far as in a Miraculous manner to give the Devil Power over the Body of the Excommunicated perſon,* 5 *I order you, not only barely to excommunicate, but alſo* to deliver Such an One unto *the power of* Satan for the Deſtruction of the Fleſh, *i. e. that his Body may be ſo afflicted and brought down by the Evils inflicted on him by the Devil, as* that the Spirit *of the Man* may be ſav'd in the day of the Lord Jeſus.

XIV. St *Paul* obſerves to them their *Wrong Proceeding* as to the Fornicator that had *his Father's Wife*, and directs them how to *proceed aright* with him.

6 Your Glorying *in your New Teachers and Leaders, who have drawn you into this Scandalous Indulgence in this Caſe,* is not Good, *is very Blamable. Ye that are ſo Knowing above others, as you conceit your ſelves to be*, know ye not *thus much yet*, that a Little Leaven leaveneth the Whole Lump, *and in like manner, one ſuch Member continued among you, will infect the whole Body of your Church* 7 Wherefore purge out the Old Leaven, *i. e. laying aſide that undue Deference you have to your New Teachers and indeed Seducers, turn out of your Church the aforeſaid Fornicator*, that ye may be a New Lump, *i. e. that you may be an Holy Society, converted from that Sinfull way of Living which ye formerly walk'd in, unto a New and Holy Life*, as ye are Unleaven'd, *i. e. anſwerable to the End of Chriſtianity, which is no other than*

XV. St *Paul* ſhews how *diſagreeable* their Proceeding with the Fornicator was to *the Deſign* of Chriſtianity; and of what *Miſchievous Conſequence* it would be, if not prevented.

ANNOTATIONS.

r) Whereas Fornication is properly taken to denote the Unlawfull Mixture of Unmarried Couple, it is evident that here it muſt be taken in a Larger ſenſe.

V. 7.

TEXT.

τὸ πάσχα ἡμῶν † ἐτύθη Χριστός.
8 Ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις. 10 † οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 11 Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν. 12 Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; 13 τοὺς δὲ ἔξω ὁ Θεὸς κρινεῖ. καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

TRANSLATION.

Christ our Passover* is sacrific
8 Therefore let us keep t
Feast, not with old leave
nor with the leaven of mal
and wickedness; but with t
unleaven'd *bread* of Sincer
and Truth.
9 I wrote unto you in
Epistle, not to keep compa
with Fornicators.
10 Yet not altogether wi
the Fornicators of this Wor
or with the Covetous, or E
tortioners, or Idolaters: f
then must ye needs go out
the World.
11 But now I have writ
unto you, not to keep com
ny, if any man that is call
Brother be a Fornicator,
Covetous, or an Idolater, o
Railer, or a Drunkard, or
Extortioner; with such an o
no not to Eat.
12 For what have I to ju
them also that are witho
do not ye judge them that
within?
13 But them that are wi
out, God judgeth. * And
shall put away from amo
yourselves that Evil Perso

Κεφ.

ANNOTATIONS.

V. 7. † Ὑπὲρ ἡμῶν is not read in Alex. and Clerm. and some other MSS. no
Vulg. Version. nor in Clem. Alex. or Orig. or Tertull. or Cyprian, &c.
V. 10. † Καὶ is not read in Alex. and Clerm. with some other MSS. no
Vulgar Latin Version, &c.
(*s*) Whether hereby is to be understood another Distinct and Former Epi
which has been lost, or this same Epistle, is not agreed among Commentators,
cause it is not certainly to be Determin'd. Only it seems more Natural and
to understand the Words in reference to a Former and Distinct Epistle from T
(*t*) So the Original Words, κὴ ἐξαρεῖτε, are literally to be render'd; and
the said Literal sense is applicable enough to the Design of the Apostle, it o
to be preferr'd.

V.

PARAPHRASE.

n a Calling of you from your former Wicked Courſes to Newneſs or lineſs of Life. For this is the true ſpiritual meaning of that Command he Moſaick Law of keeping the Paſſover with Unleaven'd bread: for n Chriſt *is* our Paſſover *repreſented by the Paſchal Lamb under the w, and as ſuch* is Sacrificed. 8 Therefore *as the Jews by the Law re not to eat any Leaven'd bread, nor ſo much as to keep any Leaven their Houſes, ſo let us anſwer the true Spiritual meaning thereof*; let keep the Feaſt *of our Chriſtian Paſſover*, not with Old Leaven, nor h the Leaven of Malice and Wickedneſs, but with the Unleaven'd d of Sincerity and Truth, *i. e. let us Chriſtians in Commemoration Chriſts Death for Our Sins, not only put away each from Himſelf all full Practices denoted by Leaven under the Law, and follow after cere (or Pure) and True Piety denoted by the Unleaven'd Bread under Law; but alſo let us put out from our Society or the Communion of Church, Every Vicious Wicked Perſon denoted likewiſe by Leaven er the Law, and retain among us, or eſteem indeed Chriſtians, only ſe who are Sincere or Free from any Mixture of Falſe and Impious trins, and embrace the Truth of the Goſpel taught by me.*

XVI. St *Paul* obſerves to them *the Power*, that is in the Church to *puniſh her Own Members*, and rectifies a Miſtake they were in, as to what he had writ in a Former Epiſtle.

9 *And here I have a Proper Opportunity given me to obſerve to you, altho' formerly* I wrote unto you in (*ſ*) an Epiſtle, not to keep pany with Fornicators *or any Unclean Perſons*; 10 Yet *you are to underſtand it, as if thereby I meant, you were* altogether *not to pany* with *any of* the Fornicators of this World, or with the Co- ous, or Extortioners *or ſuch as live any way by Rapine or Unjuſt ling*, or Idolaters; for *ſhould I thereby have intended to injoin you to id all Unconverted Gentiles as were ſuch*, then muſt ye needs go out he World. 11 But *my meaning then was, what more plainly* now ave written unto you, *namely*, not to keep company *with him, if* man, that is call'd a Brother, *i. e. profeſſing himſelf a Chriſtian*, be rnicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, n Extortioner; with Such an one, no not to Eat. 12 For *as to Unconverted Gentiles*, what have I to judge them alſo that are hout, *i. e. out of the Church? But are not All Societies allow'd to e power, and do they not agreeably thereto, judge their Own Mem- ; and conſequently* do not ye, *i. e. have ye not power to* judge them are within *your Church?* 13 But them that are without, *i. e. out he Church leave to* God, *to whom it belongs to judge them, and who rdingly* judgeth *them.* And *as for you, if ye will act agreeably to the wer belonging to you, and ſo diſcharge your Bounden Duty*, ye (*r*) ſhall away from among yourſelves That Evil Perſon, *That Fornicator ave aforemention'd, notwithſtanding all the Oppoſition that may be de thereto by any Factious Party among you.*

TEXT.

Κεφ. ϛ'. Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; 2 †Ἢ οὐκ οἴδατε, ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; 3 Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; 4 Βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε; 5 Πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἔνι ἐν ὑμῖν σοφός, οὐδὲ εἷς ὃς διυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ † καὶ τοῦ ἀδελφοῦ αὐτοῦ; 6 Ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων. 7 Ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν, ὅτι κρίματα

TRANSLATION.

Chap. VI.

Dare any of you, having a matter against another, go to law before the Unjust, and not before the Saints?

2 Do ye not know, that the Saints shall judge the World; and if the World shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge Angels? how much more things that pertain to this life?

3 If then ye have Judgments of things pertaining to this life, do ye set them to judge who are of no Esteem in the Church?

5 I speak to your shame. Is it so, that there is not a Wise man amongst you? no not One, that shall be able to judge between *a Brother, and his Brother?

6 But Brother go's to Law with Brother, and that before the Unbelievers.

7 Now therefore there is utterly a fault among you, be-

ANNOTATIONS.

V. 2. †Alex. and Clerm. MSS. and Vulg. &c. read ἢ οὐκ —

V. 5. †So it seems to have been written in the Copies us'd by Syr. Arab. and Ethiop. Versions. And it is not unlikely but καὶ τοῦ ἀδελφοῦ came to be left out, by reason of some Transcribers taking his Eye off at the first ἀδελφοῦ, and then happening to fix it again on the Last. That it was at first repeated, seems confirm'd by its being repeated in the following Verse.

(*u*) That what is here said concerning going to Law before the Heathen Magistrate, is most Naturally to be understood in relation to the Party that oppos'd St *Paul*, endeavouring or threatning to bring the Case of the Fornicator to the Heathen Magistrate, seems I think sufficiently evident from the manner how it is brought in, as also from what follows at the end of this sixth Chapter concerning Fornication.

(*w*) What particular Judgment is here meant, is not Easy to assign or determin: By *Christians judging the World* may indeed be denoted, that the World should be govern'd (at least in great part) by Christian Princes, as now or

PARAPHRASE.

Chap. VI. *As to what may be Threaten'd to be done by the Factious Party in bringing the matter before the Heathen Magiſtracy, is it not Sad ſign how far ye are gone off from a True Chriſtian Temper, that* (u) Dare any of you, having a matter againſt another, go to Law before the Unjuſt, *i. e. Heathen Magiſtrate*, and not before the Saints, *i. e. not let the matter be decided by your Fellow Chriſtians?* 2 Do ye not know, *you who are ſo Knowing and Wiſe in Chriſt*, that the Saints, *i. e. the Chriſtians* (w) ſhall judge the World? and if the World ſhall be judg'd by you, *i. e. Chriſtians*, are ye *being Chriſtians* Unworthy to judge the ſmalleſt matters? 3 *Nay*, know ye not *further*, that we *Chriſtians* (w) ſhall (x) judge *not only the Reſt of Mankind or this World, but alſo the Evil* Angels? how much more *then ought ye to judge* things that pertain to this Life? 4 If then ye have judgment of *i. e. any Controverſy about* things pertaining to this Life, *what*, do ye ſet them to judge who are of no Eſteem in the Church, *i. e. Heathen Magiſtrates?* I ſpeak to your ſhame: Is it ſo, that, *after all your Vaunting of your Wiſdom*, there is not a Wiſe man amongſt you? no not One, that ſhall be able to judge between a Brother *Chriſtian* and his Brother *Chriſtian?* But Brother, *i. e. one Chriſtian* goes to Law with Brother, *i. e. another Chriſtian*, and that before the Unbelievers. 7 Now therefore there is utterly a Fault among you, becauſe ye *ſo far conteſt matters of Right*

XVII. *St Paul* ſets before them the *Unwarrantableneſs* of bringing this Caſe of the Fornicator, or any other, before the *Heathen Magiſtracy*.

ANNOTATIONS.

er the Time of the Chriſtian Roman Emperors; and by *Chriſtians judging Angels* may be denoted the Power given to Chriſtians over Evil Spirits, as to caſt them out, &c. or by One and the Other may be denoted ſome other and more general Judicial Power, which ſhall at ſome time (either in the Millennium or at the Laſt day) be conferr'd on Chriſtians. It is here further obſervable that this Queſtion, *Know ye not*, is no leſs than ſix times repeated in this ſingle and ſhort Chapter, as well as afore made uſe of, viz. Chap. 5. 6. This being deſignedly done (as is probable) by way of Reprimand to the *Corinthians* for Boaſting of their Knowledge in Chriſt above the Apoſtle, Chap. 4. 10. 'Tis evident that this Expreſſion is mention'd immediately Ch. 5. 6. after the Apoſtle had taken notice of their *Glorying* in Such their Greater Knowledge. Laſtly, it is remarkable, that v. 2. of this Chapter the Apoſtle probably refers to *Dan.* 7. 27. where it is ſaid that *the Kingdom — ſhall be given to the People of the Saints of the moſt High*. And in v. 3. of this Chapter the Apoſtle is by ſome thought to refer to our Saviour's Words, *Joh.* 12. 31. and 16. 11. *Now is the Prince of this World caſt out; the Prince of this World is judged.*

(x) 'Tis agreed on by all and evident, that τὰ ἐξουθενημένα, 1 *Cor.* 1. 28. denote the *Heathens*; and therefore it is much more Reaſonable to underſtand the τὸς ἐξουθενημένους here mention'd in the ſame Senſe, (ſince it is ſo pertinent to the Deſign of the Apoſtle, if the Clauſe be but read by way of Interrogation, importing in this caſe the Strongeſt Negative) than to Suppoſe it to denote here *Judices Non-authenticos*, or Private Arbitrators; there being, (as I know of) no inſtance brought from any Ancient Author, wherein οἱ ἐξουθενημένοι is us'd in this Laſt Senſe.

TEXT.

ἔχετε μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ † τοῦτο ἀδελφούς. 9 Ἢ οὐκ οἴδατε, ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται, 10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες βασιλείαν Θεοῦ † κληρονομήσουσι.

11 Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ † Χριστοῦ, καὶ ἐν τῷ πνεύματι τοῦ Θεοῦ ἡμῶν. 11 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

TRANSLATION.

cause ye go to Law one with another? why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded?

8 Nay, you do wrong and defraud, and that *Brethren.

9 Know ye not, that the Unrighteous shall not inherit the Kingdom of God? Be not deceiv'd: neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers themselves with Men,

10 Nor Thieves, nor Covetuous, nor Drunkards, nor Railers, nor Extortioners, shall inherit the Kingdom of God.

11 And Such were some of you: but ye are wash'd, but ye are sanctified, but ye are justified in the Name of the Lord Jesus *Christ, and by the Spirit of our God.

12 All things are lawful * for me, but All things are not expedient; All things are lawful for me, but I will not be brought under the power of any.

13 T

PARAPHRASE.

Right as to go to Law one with another *at all.* Why do ye not rather take wrong? why do ye not rather suffer your selves to be defrauded *as more agreeable to a true Christian temper*? 8 Nay *it is plain by* (*y*) *Man's having his Father's Wife, that* ye do wrong and defraud and that *your Christian* Brethren. 9 Know ye not, *you who are Knowing and Wise in Christ,* that the Unrighteous shall not inherit the Kingdom of God? *And if ye know this,* be not deceiv'd *by your Teachers to think any thing that is inconsistent with the forementioned General Truth. For thence it follows, that* neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminates, nor Abusers of themselves with Men, 10 nor Thieves, nor Covetous, nor Drunkards, nor Rail

PARAPHRASE.

or Extortioners, (*All these being only several sorts of Unrighteous Men,*) all inherit the Kingdom of God.

XVIII. St *Paul* sets forth the *Sinfulness of Fornication*, at least in a *Christian*, answering some Objections to the contrary.

11 And such were some of you: but ye are wash'd, *i. e. your former us are wash'd away or forgiven at your Baptism*; but ye are sanctified, *e. made Saints or Members of Christ's Church, and as such ought now follow after Holiness and Purity of Life*; but ye are justified, *i. e. put to a state of Justification*, in the Name of the Lord Jesus Christ and by e Spirit of our God, *without being under any obligation to observe any the Mosaical Rites.* 12 *However you are to understand aright such ur Christian Freedom*; *neither will it hence follow*, (*as some pretend nong you*) *that as it is lawfull for Christians to eat any Meat, so it is wfull for them to make use of any Woman*; *which they ground on this inion, that the Body is made for the use of Women, as the Belly for leats. Their Argument in short stands thus: All things indifferent in eir Own Nature are Lawfull for Christians: But as the Eating of this that Meat, so the Use of this or that Woman, is indifferent in its Own lature. Therefore as the former so the latter, is lawfull for Christians. answer to which Argument I observe first with reference to the Major roposition, that* All things *indifferent in their Own Nature* are Lawfull me *being a Christian*, but *however* All things *thus Lawfull for me* are t Expedient *for me. For instance, tho' it be Lawfull for me to eat y sort of Meat, yet surely it is not Expedient for me to eat Such Meat will not agree with my Stomach, and so will prejudice my Bodily lealth. And therefore it is much more Expedient for me Not to eat y Meat, whereby I may wound the Conscience of a Weak Brother, and prejudice his Spiritual Health. In like manner, supposing the promiscuous Use of Women to be indifferent in its own Nature, and so lawfull for me in it self*; *yet there may be Reasons, which may make it Expedient for me not to use my Liberty in this case*; *namely the Consideration of giving Offence thereby to Others that may not be satisfied of the awfulness thereof. Again,* All things *indifferent in their Nature* are awfull for me, but *however I ought, if I would act but with Common rudence, to take care, and therefore* I will *take care* not *to* be brought, *indulging my self in the Enjoyment of them,* under the Power of Any *ch indifferent thing, so as not to be able to Refrain from it when it bemes Expedient: forasmuch as otherwise I should but Enslave my self a misuse of my Christian Liberty. Wherefore supposing Fornication or the*

ANNOTATIONS.

V. 8. † So Alex. Clerm. MSS. Vulg. Vers. and Cyprian, Ambrose.

V. 10. † Οὐ is omitted in Alex. and Clerm. MSS. &c.

V. 11. † So it is read in Clermont MSS. and all the Ancient Versions, &c.

(*y*) That the Wrong here spoken of, is to be referr'd to, or do's imply the rnicator's taking and keeping his Father's Wife, the Words of St *Paul*, 2 *Cor.* 12. are a sufficient Evidence, as is well observ'd by Mr *Lock*.

V. 20.

TEXT.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι. 14 Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. 15 Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χριστοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο. 16 Ἢ οὐκ οἴδατε ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν. 17 Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστι. 18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν; 20 Ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν †.

TRANSLATION.

13 Meats for the Belly, and the Belly for Meats: * and God shall deſtroy both it and them. Now the Body is not for Fornication, but for the Lord, and the Lord for the Body.

14 And God has raiſ'd up the Lord, and will alſo raiſe up us by his own power.

15 Know ye not, that your Bodies are the Members of Chriſt? ſhall I then take the Members of Chriſt, and make them the Members of an harlot? God forbid.

16 What, know ye not, that he who is join'd to an harlot, is One Body? for Two, ſays he, ſhall be One Fleſh.

17 But he that is join'd unto the Lord, is One Spirit.

18 Flee Fornication. Every Sin that a man do's, is without the Body: but he that commits fornication, ſinneth againſt his own Body.

19 What, know ye not, that your Body is the Temple of the Holy Ghoſt, that is in you, which ye have of God, and *that* ye are not your own?

20 For ye are bought with a price: therefore glorify God in your Body.

Κεφ.

ANNOTATIONS.

V. 20. † Καὶ ἐν τῷ πνεύματι ὑμῶν &c. is not read, either in the two moſt Ancient MSS. viz. Alex. and Clerm. not yet in Vulg. Lat. Verſion or Ethiopick. Indeed the Argument St *Paul* is here upon, relating only to the Body, it ſeems moſt probable, that the Apoſtle's inference was no more Originally than this, viz. *Therefore glorify God in your Body*; and that what follows, *And in your Spirit &c.* has been added ſince by ſome other hand, by way of ſupplying what ſeem'd wanting in the Apoſtle's Rule.

(x) Gen. 2. 24. (a) It is evident that the Conſtruction runs thus: Ἢ οἴδατε, ὅτι τὰ σώματα ὑμῶν &c. — καὶ (ὅτι) οὐκ ἐστὲ ἑαυτῶν.

V.

PARAPHRASE.

e promiſcuous uſe of Women to be lawfull in it ſelf, yet it may be Pru-nt for me to abſtain from it, that I may approve my ſelf not to be a mere ve to my Luſts. But I come now to ſpeak to the Minor Propoſition and ſhew the Falſity thereof, by ſhewing the Falſity of that Opinion whereon is grounded, viz. that the Body is made for Fornication or the promi-uous uſe of Women, as the Belly is for the promiſcuous uſe of Meat. 'Tis true indeed that Meats are *made purpoſely* for the Belly, and the lly for Meats, and *therefore* God ſhall deſtroy *or put an end to* both it d them. *But* Now the Body is not *made purpoſely to be joyn'd to a Wo-an, much leſs* for Fornication, but *for a much Nobler End,* for the Lord, *be a Member of Him,* and *agreeably hereto* the Lord *is* for the Body, *e. Chriſt has taken a Body or partaken of our Nature, that he might be r Head.* 14 And *therefore the Body is not to ceaſe with the uſe of omen, as is the Belly with the uſe of Meat*; *but* God has rais'd up *the ody of* the Lord *from Death to a ſtate of Immortality,* and will alſo raiſe *the Bodies of* Us *from Death to a ſtate of Immortality,* by his Own *in-ite* Power *which is thus able to raiſe up our Dead Bodies, as it was at ſt to create them.* 15 Know ye not, *you who are ſo Knowing and Wiſe Chriſt,* that your Bodies, *as ye are Chriſtians,* are the Members of riſt? ſhall I then *ſo debaſe them, as to* take the Members of Chriſt, d make them the Members of an Harlot? God forbid. 16 *For* what, ow ye not, *you who are ſo Knowing and Wiſe in Chriſt,* that he who is n'd to an Harlot, *thereby* is *become as* One Body *with Her in the ſight of d*? for Two, (z) ſays he, *i. e. God ſpeaking of the Copulation of Man and oman, by that Act* ſhall be *eſteem'd as* One Fleſh *or Body.* 17 But *far-r yet,* he that is join'd to the Lord *by becoming a Chriſtian, thereby be-nes not only a Member of Chriſt's Body, but alſo* is One *with Chriſt in* irit, *viz by partaking of that One ſpirit of Chriſt, which unites his Mem-rs to him their Head.* 18 *The natural Inference from what has been d is this, that we ought in a ſpecial manner to* flee Fornication. Every *her* Sin that a Man do's, is without *any proper Debaſement of* the Body *d debaſes only the Soul*; but he that comits Fornication, ſinneth againſt Own Body *as well as againſt his Soul, by Debaſing his Body and egrading it from the Dignity and Honour it was deſign'd to; making at the Member of an Harlot which was made to be a Member of riſt.* 19 *Again* What, know ye not, *you who are ſo Knowing and iſe in Chriſt,* that your Body is the Temple of the Holy Ghoſt which in you, *and* which ye have of God, *whence follows what before hap* 3. 17.) *I have obſerv'd to you, viz. that your Body as being the mple of God is Holy, or ſet apart for his Service and Honour; inaſ-ch that whoſo defiles the Temple of God, i. e. the Body, as do's every rnicator, him ſhall God finally deſtroy without Repentance.* And *what ly, know ye not,* (a) that ye are Not your Own? 20 For ye are ught with a price, *i. e. the precious Blood of Chriſt*: Therefore *you*

are

TEXT.

ζ'. Περὶ δὲ ὧν ἐγράψατέ μοι· καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι. 2 Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. 3 Τῇ γυναικὶ ὁ ἀνὴρ τὴν † ὀφειλὴν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. 4 Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. 5 Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ † προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν. 6 Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν. 7 Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ'

TRANSLATION

Chap. VII.

Now concerning the thing ye wrote unto me: It is good for a man not to touch a Wo man.

2 Nevertheleſs, to avoid Fo nication, let every man ha his own wife, and let eve woman have her own husban

3 Let the husband ren to the wife * what is due, a likewiſe alſo the wife unto t husband.

4 The wife has not pow of her own body, but the hu band: and likewiſe alſo t husband has not power of h own body, but the wife.

5 Defraud you not one t other, except it be with co ſent for a time, that ye m give your ſelves to * Praye and come together again, t Satan tempt you not for yo Incontinency.

6 But I ſpeak this by * w of permiſſion, not * by co mandment.

7 For I would that All m were even as I my ſelf: b

ἴδιον

ANNOTATIONS.

V. 3. † τῷ ὀφειλῷ is the Reading in Alex. and Clerm. and ſome other MS as alſo in Vulg. Lat. and Ethiop. Verſion; and in Clemens Alexandr. Orig Tertullian, Cyprian, Ambroſe, Jerom, &c. So that it is not to be doub but it is the True Original Writing; and that the Reading we now have, τὴν ὀφειλομένην εὔνοιαν has been ſubſtituted in the ſtead of the Other, either by wa Explication only, or elſe becauſe it was fancied by ſome Over-ſcrupulous R ſon as a more Modeſt Expreſſion.

V. 5. † Τῇ νηστείᾳ καὶ is not read in Alex. or Clerm. or ſeveral other MSS. yet in Vulg. Lat. and Ethiop. Verſions; nor in Clem. Alexandr. Origen, C ſoſtom, Theophylact. Cyprian, Jerom, &c. It is not improbable that it been added by way of Explication; whereas the Apoſtle did not mention preſsly Faſting, as being what was well enough known in Thoſe days to acco pany the more ſolemn Times of Prayer or Devotion.

V.

PARAPHRASE.

e not at your Own Diſpoſal but are bound to glorify God in your Body *well as in your Spirit. And what I have here ſaid under this Firſt ction, is abundantly ſufficient to Convince you, of the great Unreaſon-leneſs, of your ſo much Admiring your New Teacher or Teachers, and preferring them ſo much before Me, and running thereupon into Divi-ns and Parties; eſpecially ſince it is ſo plain for you to ſee, how groſsly have been Miſled by Them as to the Caſe of the Fornicator; and how le Knowing you are really in Chriſt, notwithſtanding you are made to eve, you are ſo Knowing and Wiſe above Us in matters of Religion.*

SECTION II.

herein St Paul lays down Directions relating to Matrimony: *taking Occaſion by the way to obſerve, that Chriſtianity* alters nothing *as to Mens* Civil *Eſtates, but leaves them under the ſame Obligations, they were under, before their Converſion.*

Chap. VII. *I proceed* now *to give you Anſwers* concerning *the ſeve-* things ye wrote unto Me. *And firſt as to Matters relating to Ma-nony. I muſt tell you, that* it is Good, *i. e. moſt Convenient* for a n not to touch, *i. e. be married to* a Woman. 2 Nevertheleſs, *ſup-ing he has not the Gift of Continency, in order* to avoid Fornication, every *ſuch* Man have his Own Wife, and let every *ſuch* Woman e her own Husband. 3 *And alſo* let the Husband render to the ife what is *Her* Due *according to the End of Matrimony*, and like-e alſo the Wife unto the Husband what is *His* due. 4 *For you are know, that* the Wife has not Power of her own Body, *ſo as to re- the Husband what is his Due*, but the Husband *has Power of Her ly as to the End of Matrimony, when he finds it requiſite*; and like-e alſo the Husband has not Power of his Own Body, *ſo as to refuſe Wife what is her Due*, but the Wife *has the ſame Power of his ly in this Caſe.* 5 Defraud you not, *whoever are Man and Wife,* the other, *i. e. be not Wanting one to the other in this matter*, ex-t it be with *the* conſent *of Both Parties* for a time *or at a Solemn ſon of Devotion*, that ye may give yourſelves, *during the ſaid Sea- more Attentively* to Prayer, *i. e. the extraordinary Acts of Religion ctis'd at ſuch ſolemn Seaſons, among which is generally That of Faſt-*; and *after the Solemn Time is over*, come together again *and uſe r former Conjugal Freedom*, that Satan tempt you not for your In-tinency, *i. e. that the Devil, by reaſon of your not being able to con-, take not occaſion to tempt you to violate the Marriage-bed.* 6 But peak this *of Marriage* by way of Permiſſion, *i. e. as what God per-s or allows of to avoid Fornication*, not by way of Commandment, *not as if God commanded All to marry.* 7 For, *in reſpect to Reli- only*, I would that All men were *Unmarried*, even as I my ſelf:

I. An *Unmarried* State is to be *pre-fer'd* before a *Mar-ried*, by ſuch as have the Gift of Continency: but ſuch as *have not*, ought to *Marry*, and behave themſelves according to the Directions here given.

TEXT.

ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως. 8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις· Καλὸν αὐτοῖς ἐστιν, ἐὰν μείνωσιν ὡς κἀγώ· 9 Εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι, ἢ πυροῦσθαι. 10 Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. 11 Ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· Εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν. 13 Καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω ἄνδρα. 14 Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ † πιστῇ γυναικί· καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ † ἀνδρὶ πιστῷ. ἐπεὶ ἄρα τὰ τέκνα

TRANSLATION.

every man has his proper gift of God, one after this manner another after that.

8 I say therefore to the Unmarried and Widows; It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And to the Married *command not I, but the Lord: Let not the Wife depart from *her* husband.

11 But and if she depart, let her remain unmarried, or be reconcil'd to her husband: And let not the husband break company with his wife.

12 But to the rest speak I, not the Lord: If any Brother has a wife that believes not, and she be pleas'd to dwell with him, let * him not break company with her.

13 And the * wife who has an husband that believes not, and he be pleas'd to dwell with her, * let her not break company with him.

14 For the Unbelieving husband is sanctified by the Believing wife; and the Unbelieving wife is sanctified by the Believing husband: else

ANNOTATIONS.

V. 14. † Πιστῇ is read in the Clermont and other MSS. as also in Vulg. and Syr. Versions; and in Tertull. Ambrose, &c.

Ibid. † So it is read in Vulg. Lat. and Syr. Versions; and in Iren. Tert. Ambrose, Jerom, &c. and this seems to be the Original Reading, as right answering to the τῇ πιστῇ γυναικί.

(b) See *Matt.* 5. 32. and 19. 6, 9.

PARAPHRASE.

t Every man has his Proper Gift of God, one after this manner, an-
ner after that, *and accordingly every one is to direct himself in this*
e, as he has or has not the Gift of Continency. 8 I say therefore to
e Unmarried and Widows, *that in my Opinion* it is Good *or Expe-*
nt for them, if they abide *Unmarried*, even as I *am*. 9 But if they
not contain, let them marry; for it is Better to Marry than to Burn;
. *the Inconveniencies of Marriage are to be undergone rather than*
ch sinfull Imaginations or Practices as arise from the Flames of an
governable Lust. 10 And to the Married command not I, but the
rd: (*b*) Let not the Wife depart, *i. e. be separated by Divorce* from
r Husband. 11 But and if she depart, let her remain Unmarried,
be reconcil'd to her Husband. And *in like manner* let (*c*) not the
sband break company with his Wife.

II. Believing and Unbelieving Husband and Wife *ought not to forsake* one the other.

12 But to the Rest *you mention'd to me, viz. such as are married to*
believers, speak I *this as my Advice*, not *as a Commandment of* the
rd: If any Brother has a Wife that believes not, and she be pleas'd
dwell with him, let Him not (*c*) break Company with Her. 13 And
like manner the *Believing* Wife which has an Husband that believes
, and he be pleas'd to dwell with her, let Her not break (*c*) com-
ny with him. 14 *You need have no scruple in this matter, for the*
believing Husband or Wife can be no more refus'd what is their Con-
al Due, than if they were believers. For (*d*) *in this case God of his*
dness interprets the matter in the most Favourable Sense, that is, the
lieving Husband is not esteem'd by God as made Unholy by becoming
e with the Unbelieving Wife; but on the contrary the Unbelieving
sband is *esteem'd by God as* Sanctified *or made Holy* by *becoming*
e flesh with the Believing Wife, *I mean so far as to Conjugal Duties,*
so as that the Believing Wife is not esteem'd by God as Defiled or
lty of any Sin in performing all Conjugal Duties to her Unbelieving
sband in the same manner, as if he were a Christian; and *in like*
nner the Unbelieving Wife is Sanctified by the Believing husband:
d that what I now say, is agreeable to the Truth of the Gospel afore
ach'd unto you by me, is evident from this Consideration, that else
were

ANNOTATIONS.

c) As it has been several times afore observ'd by me, that Our English Trans-
on should be made as near as may be to Answer to the Original; so it is
eably hereto observ'd by Mr *Lock*, that the same Original word ἀφίημι being
ly'd in these two Verses both to the Man and the Woman, seems to denote
Same Power and the Same Act of Dismissing in both, and therefore ought
e in both places translated alike, and consequently, by such an Expression
may be fitly apply'd to both, as is That us'd in the Paraphrase.

d) That the Primitive Christians had some such Doubts or Scruples as is here
rr'd to by the Apostle, is of old observ'd by Tertullian in his Treatise of
nogamy.

TEXT.

ὑμῶν ἀκάθαρτά ἐστι νῦν δὲ ἅγιά ἐστιν. 15 Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ Θεός. 16 Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις.

17 Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι. 18 Περιτετμημένός τις ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέσθω. 19 Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20 Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι. 22 Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν·

TRANSLATION.

your Children unclean, but now are they holy.

15 But if the Unbelieving depart, let him depart. A Brother or a Sister is not under bondage in ſuch caſes: but God has call'd us to peace.

16 For what knoweſt thou, O Wife, whether thou ſhalt ſave *thy* husband? or what knoweſt thou, O Husband, whether thou ſhalt ſave thy wife?

17 But as God has diſtributed to every man, as the Lord has call'd every one, ſo let him walk. And ſo I ordain in all Churches.

18 Is any man call'd being Circumcis'd? let him not become Uncircumcis'd: is any man call'd in Uncircumciſion, let him not become Circumciſed.

19 Circumciſion is nothing, and Uncircumciſion is nothing, but the Keeping of the Commandments of God.

20 Let every man abide in the ſame Calling, wherein he is call'd.

21 Art thou call'd being * Bond-ſervant? care not for it; but if thou mayſt be made free, uſe it rather.

22 For he that is call'd in the Lord, being a * Bond-man, is the Lord's Freed-man: like-

ὁμοί-

ANNOTATIONS.

(*e*) That ſuch Means were found out, and us'd by ſome Jews, is evident from 1 *Maccab.* 1. 15. where it is ſaid, that ſome of the People *made themſelves Uncircumcis'd*, &c.

(*f*) So δοῦλος is properly to be underſtood and render'd here, that it may better anſwer to the *Free-man* or *Freed-man* oppos'd thereto; where note, that

PARAPHRASE.

ere your Children, *i. e. Such Children among you as are born of One lieving and One Unbelieving Parent* Unclean, *i. e. Heathens in the ht of God*, but Now *under the Goſpel* are they *eſteem'd for the ſake the Believing Parent as* Holy, *i. e. ſuch as have by Birth a Title or im to be admitted into Covenant with God, and are to be admitted as embers of the Chriſtian Church by Baptiſm the outward Rite appointed God for Viſibly and Actually admitting them into the ſaid Church.* But if the Unbelieving *Party, whether Husband or Wife*, depart *ſeparate from the Believing*, let him *or her* depart. A Brother or Siſter, *i. e. the Believing Husband or Wife* is not under Bondage in ch cales *to the Unbelieving Wife or Husband, i. e. is not ſubjected or ſlav'd ſo far to the Unbelieving Party by virtue of Matrimony, as to mply in any thing that is inconſiſtent with Chriſtianity*: but *however d above all it is to be remember'd, that by Calling us to the Goſpel* God s call'd us to Peace, *i. e. the Believing is to do the Utmoſt that is con- ent with Chriſtianity to live Peaceably with the other.* 16 For what oweſt thou, O Wife, whether thou ſhalt, *i. e. but that thou may'ſt the Happy means, by living Peaceably with thy Husband, to convert d ſo to* ſave thy Husband? or what knoweſt thou, O Husband whe- r thou ſhalt ſave thy Wife?

17 But *on this occaſion let me give you this General Rule*, as God has tributed to Every man, as the Lord has call'd Every one, ſo let him lk, *i. e. let Every one continue and go on Contentedly in the ſame te wherein he was when he was Converted to Chriſtianity, and not on himſelf as ſet Free from it by his becoming a Chriſtian*; and ſo lain I, *as a General Rule*, in All Churches *planted by me.* 18 *For mple*: Is any man call'd, *i. e. converted to Chriſtianity* being Cir- ncis'd? let him not *uſe means to* become (*e*) Uncircumcis'd? Is any n call'd in Uncircumciſion? let him not become Circumcis'd. 19 Cir- mciſion is nothing, and Uncircumciſion is nothing, *which renders more or leſs Acceptable in the ſight of God*, but the Keeping of the mmandments of God *is That Alone which renders us thus Acceptable.* *Wherefore* let every man abide in the ſame Calling, wherein he is l'd; *foraſmuch as Chriſtianity gives no one any New Privilege to nge the State, or put off the Obligations of Civil Life, which he was before.* 21 Art thou call'd being a (*f*) Bond-ſervant? care not for *s if thou wert ever the leſs a Chriſtian on that account*; but if *thou* yſt be *lawfully* made Free, uſe it, *i. e. obtain thy Freedom* rather, *more advantageous for thy Service of God.* 22 *I ſay, if thou art l'd being a Bond-man, care not for it*; for he that is call'd in the rd, *i. e. converted to Chriſtianity*, being a Bond man, is the Lord's) Freed-man, *as being by him Freed from the Bondage of Sin*: Like-

III. Chriſtianity *alters nothing* in Men's *Civil* Eſtates, but leaves them under the ſame Obligations they were under before.

wiſe

TEXT.

ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ. 23 Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. 27 Δέδεσαι γυναικὶ, μὴ ζήτει λύσιν. λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα. 28 Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι. ἐγὼ δὲ ὑμῶν φείδομαι. 29 Τοῦτο δὲ φημὶ, ἀδελφοὶ, ὁ καιρὸς συνεσταλμένος· τὸ λοιπόν ἐστιν, ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι· 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες. καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· 31 καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

TRANSLATION.

wise also he that is call'd being a Free-man, is Christ's Bond-man.

23 Ye are bought with a price: be not ye * the Bond-servants of Men.

24 Brethren, let every man wherein he is call'd, therein abide with God.

25 Now concerning Virgins I have no Commandment of the Lord: but I give my judgment, as one that has obtained mercy of the Lord to be faithfull.

26 I suppose therefore that this is good for the present distress, *I say*, that it is good for a man so to be.

27 Art thou bound unto a Wife? seek not to be loos'd. Art thou loos'd from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinn'd; and if a Virgin marry, she has not sinn'd: nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say Brethren, the time is short. It remains that both they that have wives be as tho' they had none,

30 And they that weep, as tho' they wept not; and they that rejoyce, as tho' they rejoyc'd not; and they that buy as tho' they possess'd not.

31 And they that use this World, as not abusing it: for the fashion of this World passeth away.

32 Θέλω

PARAPHRASE.

ſe alſo he that is call'd being a Free-man, is Chriſt's Bond-man, *en-ely under his Command and Dominion.* 23 *For as Slaves or Bond-en are bought in the Markets by a Price pay'd down for them, ſo* ye are ught with a price *pay'd for you by Chriſt*: *wherefore* be ye not the nd-ſervants of Men, *when you can avoid it Lawfully.* 24 *Other-ſe*, Brethren, let every man, *that can't lawfully alter the Condition,* herein he was call'd, *i. e. converted*, therein abide, (*as afore I ſaid* 20.) *and how mean ſoever ſuch his Condition be, let him know that he never the leſs acceptable* with God.

IV. Directions concerning *Virgins*, or ſuch as have never been yet married.

25 Now concerning Virgins, *i. e. Such of either Sex as have never been married, but are in a ſtate of Celibacy*, I have no *expreſs* com-ndment of the Lord *to lay before you*: but I give my judgment, as that has obtain'd mercy of the Lord to be Faithfull *or Credible, and whoſe judgment you may rely in the matter.* 26 I ſuppoſe, *i. e. it my Judgment*, therefore, that this, *i. e. a Single ſtate of life* is good *preferable* for the preſent diſtreſs *or ſtreights of the Church*; *I ſay*, t it is good for a Man, *that is ſingle*, ſo to be *ſtill.* 27 *However* thou bound unto a Wife? Seek not to be loos'd *on the account of at I ſay concerning the preferency of a ſingle life. And on the other nd*, art thou loos'd from a Wife? Seek not a Wife. 28 But and if ou marry thou haſt not ſinn'd; and if *likewiſe* a Virgin marry, ſhe not Sinn'd *thereby*: nevertheleſs ſuch *as thus marry*, ſhall have e trouble in the Fleſh, *i. e. World thereby*; *eſpecially in this Di-eſs of the Church.* But I *am willing to* ſpare you *what lies in me, nely by not repreſenting to you at large, how little Enjoyment Chri-ans are like to have from a Married life in the preſent State of the urch, and ſo I add no more, but leave you the Liberty of Marrying.* But *yet* this I *muſt* ſay *or tell you*, Brethren, the Time *for enjoy-Husbands and Wives* is but ſhort *at preſent, I* (g) *foreſeeing a ſe-e Perſecution approaching.* It remains, *that be that as it will, whe-r a Perſecution is falling upon the Church or not, it is certain*, that h they that have Wives, *ought to* be as tho' they had none, *not ing their Hearts upon them, at leaſt in a too high degree*; 30 and y that weep, as tho' they wept not; and they that rejoyce, as tho' y rejoyc'd not; and they that buy, as tho' they poſſeſs'd not: *All ſe things are to be done with Reſignation and a Chriſtian Indifferency.* And they that uſe this World, as not abuſing it *by being too Intent n it, or enjoying it Intemperately*: for the Faſhion of this World ſes away, *the Scene of things is always changing, and nothing can be relied*

ANNOTATIONS.

ἐλεύθερος or a *Free-man* is one ſo born, but ἀπελεύθερος is one, not Free-born, but de Free by his Maſter.

(g) It ſeems not improbably ſuppos'd by ſome, that St *Paul* wrote this, out a Prophetical Foreſight of the approaching Perſecution under Nero.

TEXT.

32 Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς † ἀρέσῃ τῷ Κυρίῳ. 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς † ἀρέσῃ τῇ γυναικί. 34 Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. Ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. 35 Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ † εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως. 36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὃ θέλει, ποιείτω· οὐχ ἁμαρτάνει· † γαμείτω. 37 Ὃς δὲ ἕστηκεν ἑδραῖος, ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ. 38 Ὥστε καὶ ὁ † γαμίζων τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ· ὁ δὲ μὴ † γαμίζων, κρεῖσσον ποιεῖ.

TRANSLATION.

32 *Now I would have you without carefulneſs. He that is unmarried, careth for the things *of the Lord, how he may pleaſe the Lord:

33 But he that is married careth for the things of the World, how he may pleaſe his wife.

34 There is difference also between a Wife and a Virgin. *She that is unmarried careth for the things of the Lord, that ſhe may be holy both in body and ſpirit; but ſhe that is married, careth for the things of the World, how ſhe may please *her* husband.

35 And this I ſpeak for your own profit; not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

36 But if any man think that he behaves himſelf uncomely toward his virgin, if he paſs the flower of his age, and need ſo require; let him do what he will, he ſins not; let him marry.

37 Nevertheleſs he that ſtands ſtedfaſt in his heart, having no neceſſity, but has power over his own will, and has decreed in his heart, that he will keep his *Virginity, do's well.

38 So then he, *that both a Virgin, marries, do's well; but he that marries not, does better.

39 Γυ

PARAPHRASE.

d on therein. 32 Now *what I have here obſerv'd concerning an married State, as preferable to a Married one, is ſo obſerv'd becauſe* ould have you without Careſulneſs, *i. e. free from thoſe greater Cares he World that attend a Married life.* He that is Unmarried, careth, *has more time and liberty to care* for the things of the Lord, how ay pleaſe the Lord: 33 But he that is married careth, *i. e. is more n up with care* for the things of the World, how he may pleaſe Wife. 34 There is *the like* Difference alſo between a Wife and a gin. She that is unmarried, careth, *i. e. has more opportunity to care* the things of the Lord, that ſhe may be Holy both in Body *in a e eminent Degree* and in Spirit *or Soul*; but ſhe that is married, eth, *i. e. is more taken up with care* for the things of the World, how may pleaſe her Husband. 35 And this I ſpeak for your own *par-lar* profit *or advantage*; not that I may caſt a ſnare, *i. e. lay a need- Reſtraint* upon you, but for *putting you in* that *way* which is comely *moſt ſuitable to your profeſſion of Chriſtianity*, and that *wherein* you *beſt* attend upon the Lord without Diſtraction. 36 But if any thinks, that he behaves himſelf Uncomely toward his Virgin, if paſſes the flower of his Age, *i. e. that he acts Unbecommingly, with reſpect to the Receiv'd Notions of Mankind, in keeping his Vir-ity or living Unmarried till he is paſt the Flower of his age*; and *if Caſe be further ſuch, that* Need ſo require *that he ſhould marry, finding himſelf not able to Contain*, let him do, what he will; he nes not: let him marry. 37 Nevertheleſs he that ſtands ſtedfaſt in heart, having no Neceſſity *to alter his former Intentions of living married*, but has Power over his own Will, *i. e. finds he can refrain n Marriage if he will*, and has ſo decreed in his heart, that he will p his Virginity, do's well. *And what has been ſaid* (*v.* 36 *and* 37.) *he Male Sex, is to be underſtood likewiſe of the Female Sex.* 38 So n *in ſhort upon the Whole*, He *or She*, that being a Virgin, marry's *rding to the foregoing directions*, do's Well; but He *or She* that rries not, do's Better.

39 *It*

ANNOTATIONS.

. 32. † So Alex. Clerm. and other MSS. as alſo Vulg. and Syr. Verſions, &c.

. 35. † So Alex. Clerm. and ſeveral other MSS. as alſo Clem. Alexandr. and l, Theodoret, Theophylact, &c.

. 36. † So it is read in Clerm. and ſome other MSS. and in Vulg. Lat. and Verſions, &c.

. 38. † It is read γαμίζων in Alex. Clerm. and ſeveral other MSS. as alſo in g. Lat. and Syr. and Ethiop. Verſions, &c. And the phraſe, γαμίζειν τὴν ἑαυτῆ ρθένον, may I think very naturally be underſtood to denote *the Marriage of a n or Woman that is in their Virgin-ſtate.* And the not underſtanding it ſo, been the Occaſion of changing γαμίζων into ἐκγαμίζων.

) It is obſerv'd that, on account of the Precept to increaſe and multiply, the s thought themſelves Oblig'd to marry at Twenty; and that they offended

TEXT.

39 Γυνὴ δέδεται † ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστίν, ᾧ θέλει, γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 Μακαριωτέρα δέ ἐστιν, ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ πνεῦμα Θεοῦ ἔχειν.

Κεφ. η'. Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. 2 Εἴ δέ τις δοκεῖ † ἐγνωκέναι τι, οὔπω ἔγνωκε καθὼς δεῖ γνῶναι. 3 Εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

4 Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς † εἰ μὴ εἷς. 5 Καὶ γὰρ εἴπερ εἰσὶ

TRANSLATION.

39 The wife is bound * long as her husband liveth: if her husband be dead, she at liberty to be married whom she will; only in Lord.

40 But she is happier, if so abide, after my judgme and I think also that I h the Spirit of God.

Chap. VIII.

Now as concerning thi offer'd * in Sacrifice unto Id we know that we all h knowledge. Knowledge p eth up, but Love edifies.

2 And if any man th that he knows * something knows nothing yet as he ou to know.

3 But if any man love G the same is known of him.

4 As concerning there the eating of things offer'd Sacrifice unto Idols, we k that an Idol is nothing in World, and that there i *God but One.

5 For tho' there be that

λεγ

ANNOTATIONS.

againſt the Law, if they did not ſo; and that ſuch as neglected the ſaid P cept were guilty of Homicide or Murder. And likewiſe among the Heath an Unmarried State was eſteem'd Diſhonourable. Some Light to this p may be taken from *Eccluſ* 42. 9.

V. 39. † Νόμῳ is not read in Alex. Clerm. and ſome other MSS. nor in Ethiopick Verſion; nor in Clem. Alexandr. or Baſil, or Origen; nor yet in T tullian, Cyprian, Jerom, &c. whence it follows that is was likewiſe not rea the Old Latin Verſion. It is highly probable that it has been added from *Rom*

V. 2. † So Alex. and Clerm. and ſome other MSS. and Clemens Alex

V. 4. † Ετερος is not read in Alex. or Clerm. &c. MSS. or in Vulg. and Eth Verſions; or in Irenæus, &c.

PARAPHRASE.

39 *It remains under this head only to add further, that* the Wife is bound, as long as her Husband liveth, *not to leave him*; but if her Husband be dead, she is at liberty to be married, to whom she will, only in the Lord, *i. e. only to a Christian.* 40 But she is happier, if she so abide *as she is, i. e. a Widow*, after my Judgment. And I think so, that I have the Spirit of God *to direct me in what I thus advise, and consequently that my Advice may be safely rely'd on by you, as such I will not misguide you.*

V. Directions concerning the marriage of *Widows.*

SECTION III.

Wherein St Paul states the Question concerning the Lawfulness of Eating things offer'd in Sacrifice unto Idols, *shewing when they may, and when they may not be Lawfully eaten. And in this latter Case the Apostle dissuades them from Eating, partly by his Own practice of Not using his Christian Liberty to the Hurt of Others, partly by setting before them God's judgments on the Israelites of old, and other Considerations proper to the purpose.*

Chap. VIII. Now as *to the other part of your Letter, wherein you want me your Opinion and Practice,* concerning things offer'd in Sacrifice unto Idols, we *who abstain from eating things offer'd to Idols in order to avoid offending the Weak,* know *as well as others among you who act contrary*, that *an Idol is Nothing, i. e. no God in reality*; for We all who thus abstain from eating things *offer'd to Idols*, have *this* Knowledge. *But then the great Difference between Us and the Other Party is in this, that We are duly sensible, that Christianity obliges us to have Regard in our Actions, not only to our Own Knowledge, but to the Good of Others*: Knowledge puffeth up, *i. e. of it Self is only apt to swell Men with Pride*; but Love edifies, *i. e. Love to God and consequently to our Neighbour, makes us have Regard to the Welfare of others in our Actions, and thereby makes us our selves to become truly Christians.* 2 And *therefore* if any man think that he knows Something *more than Others, viz. the Heathens and some Weak Christians, thus knowing Idols to be no real Gods,* he knows nothing yet as he ought to know, *if he do's not so order his Knowledge, as not to be inconsistent with his Love to God and so to his Neighbour.* 3 But if any man love God, *and consequently his Neighbour, and therefore uses his Knowledge agreeable to such Love*, the same is known or accepted of him, *i. e. of God, as one that has True Knowledge.*

I. Christian Charity obliges the more *Knowing* Christians, to have Regard in their Actions not only to their *Own Knowledge*, but chiefly to the *Spiritual Welfare of others.*

4 As concerning therefore the Eating of things offer'd in Sacrifice unto Idols, We know (*I say*) *as well as others*, that an Idol is Nothing, *i. e. the Fictitious Gods, whose Images are in the Heathen Temples, are no Real Beings* in the World, and that *in such a sense as by Nature* there is no God but One. 5 For tho' there be among the Heathen

II. The Heathen Gods are *No Real Beings*, but meer Fictions; and therefore things offer'd to them being in reality offer'd to Nothing or to no Deity, the *Eating thereof*, consider'd in itself, *may be consistent with our Christian Liberty.*

TEXT.

λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ † γῆς, (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί·) 6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ. 7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ τοῦ εἰδώλου ἕως ἄρτι, ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.

8 Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα. 9 Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. 10 Ἐὰν γάρ τις ἴδῃ σε τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 Καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς διὰ τὴν σὴν γνῶ-

TRANSLATION.

call'd Gods, whether in heav
or in earth, (as there be Go
many, and Lords many:)

6 Yet to us there is *O
God, the Father, of whom
All things, and we * for
and one Lord Jesus Christ,
whom are All things, and
by him.

7 Howbeit there is not
every man this Knowledge:
some with conscience of
Idol unto this hour, eat it
thing offer'd in Sacrifice
an Idol, and their Consci
being weak is defil'd.

8 But meat commends
not unto God: for neither
we eat, are we the better;
if we eat not, are we the wo

9 But take heed lest by
means this Liberty of yo
become a stumbling-block
them that are weak.

10 For if any man see
who hast Knowledge, s
meat in * an Idol-Tem
shall not the conscience of
who is weak, be embolden
eat those things which are
fer'd in Sacrifice unto Idol

11 And thro' thy Kn
ledge shall the weak Bro

ANNOTATIONS.

V. 5. † So Alex. and most Copies.

(*) It is strange to see how far Prejudice will influence Men's Understand
since there are not wanting Some, who from this Passage of Scripture
infer the Inequality of the Divine Nature of Christ to that of the Father. Wh
as any Such Inference is plainly overthrown by what the Apostle here sp
Christ expressly, viz. that it is He, *by Whom are ALL things*, namely th
that were made according to *Joh.* 1. 3. For if All things were made by H
then it necessarily follows, that He himself was Not made, and conseq
must be of the same One Uncreated Nature or Essence with the Father,
consequently *Equal* to the Father as to his Nature or Essence. That in re

PARAPHRASE.

eathen, that are call'd Gods *falsely*, *as not being so by Nature*, whether *ſaid Gods are Suppos'd to be* in Heaven or in Earth, as there be *ong them* Gods many *of this ſort*, and (*as they are otherwiſe call'd*) ords many; 6 yet to Us *Chriſtians* there is, *i. e. We know that there but one God by Nature, viz. Father, Son, and Holy Ghoſt: of which ee Perſons in the Godhead*, One *by way of Diſtinction is wont more uliarly to be ſtil'd* GOD, *viz.* the Father, of whom are All things, d We *Chriſtians in a ſpecial manner* for Him, *i. e. are call'd to the owledge of the Goſpel for his True and Greater Service and Glory*; and ewiſe *of the three Perſons in the Godhead* One *is wont for Diſtinction e to be more peculiarly ſtil'd* LORD, *viz.* Jeſus Chriſt, by whom (*i*) All things *made that are made*; and we *Chriſtians in a partilar and ſpiritual manner are likewiſe created or made unto Good Works* Him. 7 Howbeit there is not in every man This Knowledge, *viz. t an Idol is Nothing, or that the Heathen Gods are no Real Beings*; ſome with conſcience of the Idol unto this hour, *i. e. ſtill continue think the Idols to be the Images of Real Deities, and ſo* eat it as a ng offer'd in Sacrifice unto an Idol *or Image of a Real Deity*; and ir Conſcience being *thus* Weak *or not Sufficiently enlighten'd* is de-d, *i. e. they become guilty of Sin by doing what they in their erroneous ſciences think Unlawfull.*

8 But Meat, *i. e. Food of any ſort* commends us not unto God. For ther if we eat *things offer'd to Idols, as knowing that an Idol is No-ng*, are we the Better *Chriſtians in the ſight of God*; nor if we eat *, as not knowing ſo much*, are we the Worſe *or leſs Chriſtians in the ht of God.* 9 But *you who are Knowing men in this reſpect are to* e heed, leſt by any means this Liberty of yours *to eat things offer'd o Idols*, become a ſtumbling Block to them *among your Chriſtian ethren*, that are Weak *inaſmuch as they are not ſo Knowing as you this point, and ſo are not convinc'd of their Chriſtian Liberty therein.* For if any *ſuch Weak* Man ſee thee, who haſt Knowledge *of this Liberty to eat things offer'd to Idols (foraſmuch as an Idol is No-ng,)* ſit at Meat in an Idol-temple, ſhall not the Conſcience of him, o is *thus* weak *or not throughly inſtructed in this point*, be em-lden'd *by thy Example* to eat thoſe things which are offer'd in ſa-fice unto Idols, *tho' he in his Conſcience doubt of its Lawfulneſs?* And *thus* thro' thy Knowledge *that an Idol is Nothing, and conſe-ently that it is conſiſtent with thy Chriſtian Liberty to eat things of-d to an Idol*, ſhall the Weak Brother *who has not the like Knowledge*, perish,

III. However it is Requiſite *Not to eat* of ſuch things, rather than *by eating to make the Weak Brethren offend*, or Sin in doing what they Erroneouſly judge Unlawfull.

ANNOTATIONS.

Chriſt's being *of* the Father, He is *Subordinate* to the Father is readily nted and maintain'd by All, that maintain the True Catholick Doctrin of Trinity.

TEXT.

σφ, δι' ὃν Χριστὸς ἀπέθανεν; 12 Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τ συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε. 13 Διόπερ εἰ βρῶμα σκανδαλίζει τ ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τ αἰῶνα, ἵνα μὴ τ ἀδελφόν μου σκανδαλίσω.

Κεφ. θ. Οὐκ εἰμὶ † ἐλεύθερος; οὐκ εἰμὶ Ἀπόστολος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; 2 Εἰ ἄλλοις οὐκ εἰμὶ Ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς Ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ. 3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί. 4 Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν; 5 Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ Ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; 6 Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; 7 Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ οὐκ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τ ποίμνης οὐκ ἐσθίει; 8 Μὴ κατ' ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;

TRANSLATION

perish, for whom Christ d

12 But when ye sin so gainst the Brethren, and wou their weak Conscience, ye against Christ.

13 Wherefore if Meat m my Brother to offend, I eat no flesh, while the wo stands, lest I make my Brot to offend.

Chap. IX.

*Am I not Free? am I an Apostle? have I not Jesus Christ our Lord? are you my Work in the Lor

2 If I be not an Apostle others, yet doubtless I am you: for the Seal of my postleship are ye in the L

3 My Answer to them examine me, is this:

4 Have we not powe eat and to drink?

5 Have we not powe lead about a sister, a wif well as other Apostles, *the brethren of the Lord, Cephas?

6 Or I only and Barn have not we power to for working?

7 Who go's a warfare at time at his own charges? planteth a vineyard, and not of the fruit thereof? who feeds a flock, and eat of the milk of the flock?

8 Say I these things Man? or says not the Law same also?

PARAPHRASE.

riſh, for whom Chriſt died. 12 But when ye ſin ſo againſt the eak Brethren, and wound their weak Conſcience, *by leading them thro' ur Example to do what their Conſcience is not perſuaded is Lawfull*, ſin againſt Chriſt. 13 Wherefore if Meat *or the Fleſh I ſhould thus offer'd unto Idols* make my Brother to offend, I will eat no Fleſh ile the World ſtands, leſt I make my Brother to offend: *the Spiual Good of my Brother being what I am to conſider, and guide my by in the uſe of my Chriſtian Freedom*; *or in the Doing or Not ng of ſuch things as are not Neceſſary Duties.*

Chap. IX. *And that you may not think, what I ſaid laſt concerning Readineſs to Abſtain even from what is allow'd by Chriſtianity, for Spiritual Good of Others, is only Said by me and not actually Pra-'d, I ſhall here take occaſion to obſerve to you ſome Inſtances of my actice in this kind*; *which I am the rather induc'd to do, becauſe I ll thereby quite take away an Objection, which I underſtand is made my Oppoſers againſt me, as if I were not a True Apoſtle*; *to begin n.* Am I not Free, *i. e. have I not the ſame Freedom to do any ng, as any other Chriſtian has?* Am I not an Apoſtle, *and therefore e I not the ſame Right to a maintenance, as the other Apoſtles of iſt?* Have I not ſeen Jeſus Chriſt our Lord, *as well as the other oſtles, and been inſtructed by Him, and therefore may be Reaſonably poſ'd to underſtand my Chriſtian Freedom and Right as well as the r Apoſtles?* Are not you my Work in the Lord, *i. e. Were you not Converted to Chriſtianity by me?* 2 *And therefore* if I be not an oſtle to others, yet doubtleſs I am to you; for *as it were* the Seal *Proof* of my Apoſtleſhip are ye in the Lord, *i. e. is your Converſion me to Chriſtianity.* 3 *Wherefore* My Anſwer to them that examin *why I and my Companions uſe not the ſame Freedom as the other oſtles and Evangeliſts do*, is this: 4 Have we not power to eat to drink, *i. e. a Right to be provided for by thoſe we preach to?* Have we not power to lead *or carry* about *with us* a Siſter, *that is, ife to be provided for likewiſe by Thoſe we preach to*, as well as other oſtles, and the brethren of the Lord (*Jame, Jude, &c. Matt.* 13. 55;) Cephas? 6 Or I only and Barnabas, have not we power to for- Working *for our Maintenance?* 7 Who go's a Warfare, *i. e. to War as a Souldier* at any time at his Own Charges? Who plant's a eyard, and eats not of the Fruit thereof? Or, who feeds a Flock, and not of the Milk of the Flock? 8 Say I theſe things as a Man? or not the Law the ſame alſo? *i. e. what I ſaid v. 7. is agreeable not only*

IV. St *Paul* obſerves to the *Corinthians*, that by his exhorting them to abſtain from their Chriſtian Liberty for the ſake of the Weak Brethrens Good, he exhorted them to *no more* than what he *practis'd* himſelf. And that firſt in reſpect of his preaching the Goſpel to them of Free Coſt, or *without Demanding a Maintenance*, as he might demand by the Goſpel.

ANNOTATIONS.

. 1. † So it is read in Alex. and ſome other MSS. as alſo in the Ancient Verſ, viz. Vulg. Latin, and Syriack, and Ethiopick; as alſo in Tertullian and uguſtin, &c. And (as Eſtius obſerves) this Order is moſt agreeable, as to Connexion, both with what go's afore, and alſo with what follows after.

V. 10.

TEXT.

9 Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ; 10 Ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν· καὶ ὁ ἀλοῶν, † ἐπ' ἐλπίδι τοῦ μετέχειν. 11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; 12 Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ. 13 Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται; 14 Οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ Εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ Εὐαγγελίου ζῆν. 15 Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.

TRANSLATION.

9 For it is written in the Law of Moſes: Thou ſhalt not muzzle the mouth of the ox that treads out the Corn. Does God take care for oxen?

10 Or ſays he it * without doubt for Our ſakes? for our ſakes, no doubt this is written: that he that plows, ſhould plow in hope; and that he that threſhes, * *ſhould ſo* in hope of partaking.

11 If we have ſown unto you Spiritual things, is it a Great thing if we ſhall reap your Carnal things?

12 If others be partakers of this power over you, are not we rather? Nevertheleſs we have not us'd this power; but Suffer all things, leſt we ſhould hinder the Goſpel of Chriſt.

13 Do ye not know that they who miniſter about holy things, live *of the things of the* Temple? and they who wait at the Altar, are partakers with the Altar?

14 Even ſo has the Lord ordain'd, that they who preach the Goſpel, ſhould live of the Goſpel.

15 But I have us'd none of theſe things. Nor have I written theſe things, that it ſhould be ſo done unto me: for it were better for me to dye, than that any man ſhould make my glorying void.

16 I

ANNOTATIONS.

V. 10. † So it is read in Alex. and ſome other MSS. as alſo in Origen, in Vulg. Lat. and Syr. and Arab. Verſions.

(*) The Greek word πάντως ſignifies not only *altogether*, but alſo *without*

PARAPHRASE.

to Human Reaſon, but alſo to Revelation: 9 For it is written the Law of Moſes: Thou ſhalt not muzzle the mouth of the Ox treadeth out the Corn. Do's God *intend by this precept to* take for Oxen *only*? 10 Or ſays he it (*k*) without doubt for Our ſakes *and principally*? for our ſakes *principally* no doubt this is written; he that plows, ſhould plow in hope *of enjoying the Fruits of his ours at Harveſt*; and that he that threſhes, ſhould ſo in hope of taking *or eating of the Corn he has threſh'd*; *ſuch his Hope being con-'d by God's thus taking care that even the Brute Beaſts ſhould be lt with in an equitable manner, and duly rewarded for their Labour.* *Wherefore*, if we have ſown unto you Spiritual things *by preaching Goſpel unto you*, is it a Great thing if we ſhall reap, *i. e. partake of* r Carnal things, *ſo far as is requiſite for a fitting Maintenance*? If others be partakers of this power over you, *i. e. of this Right e maintain'd by you*, are not we rather *ſo, by whom you were firſt verted*? Nevertheleſs we have not us'd this Power *among you*, but ſe *rather to* Suffer *the want of* All things, leſt we ſhould hinder *the agation of* the Goſpel of Chriſt. 13 *The Argument I drew afore* .) *for the Right that the Preachers of the Goſpel have to be main-'d by Thoſe to whom they preach, do's indeed depend on a myſtical rpretation of the Precept cited out of the Law, or on applying what is e ſaid Literally of Oxen to a Spiritual ſenſe: but there are other and ner Arguments to be drawn from the Law to the ſame purpoſe. For* e not know that they, *viz. the Levites*, who miniſter about *the* holy gs *to be perform'd by the Law in the Temple, are by the ſame Law* ve of the *ſaid holy* things of the Temple? and they, *viz. the Prieſts*, wait at the Altar, are partakers with the Altar *of the things there 'd*? 14 Even ſo *under the Goſpel* has the Lord ordain'd, that they preach the Goſpel, ſhould live, *or be maintain'd by the Offerings ther Stipends ſet apart as a Reward for preaching* of the Goſpel. But I have uſed none *of this Right to a Maintenance by you, in de-ding any* of theſe things *which are neceſſary for to maintain me*; have I written theſe things, that it ſhould be ſo done unto me *as ight you ought and I can claim*: for it were better for me, *i. e. I rather* to dye *for want*, than that any man ſhould make my Glory-ing

ANNOTATIONS.

out doubt, or the like; and ſo it is us'd in other places of N. T. For in-ce: Our Saviour's words *Luk.* 4. 23. Πάντως ἐρεῖτέ μοι &c. is render'd rightly, *ill Surely ſay this Proverb to me*. And the words of the Men of *Malta* con-ing St *Paul Act.* 28. 4. Πάντως φονεύς &c. are well render'd, *No doubt this is a Murtherer*. And accordingly the word πάντως ought to have been ren-here, *no doubt* or the like, not *altogether*, this being plainly repugnant cripture, foraſmuch as it is evident from the very Text of O. T. here cited t *Paul*, that God *do's* take care of Oxen in a ſuitable degree as well as of ; and the ſame may be prov'd from other Texts.

TEXT.

16 Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ † γάρ μοί ἐστιν, ἐὰν μὴ εὐαγγελίζωμαι. 17 Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 18 Τίς οὖν μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ Εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ Εὐαγγελίῳ.

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. 20 Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, († μὴ ὢν αὐτὸς ὑπὸ νόμον) ἵνα τοὺς ὑπὸ νόμον κερδήσω· 21 τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος Θεοῦ, ἀλλ' ἔννομος Χριστοῦ) ἵνα κερδήσω † τοὺς ἀνόμους. 22 Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής,

TRANSLATION.

16 For tho' I preach the Gospel, I have nothing to glory of: for Necessity is laid upon me: *for Wo is unto me if I preach not the Gospel.

17 For if I do this thing willingly, I have a Reward: but if against my will, a dispensation *of the Gospel* is committed unto me.

18 What is my Reward then? *Verily* that when I preach the Gospel, I may make the Gospel of Christ without Charge, that I abuse not my power in the Gospel.

19 For tho' I be free from All men, yet have I made myself Servant to All, that I might gain the More.

20 And to the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, (*not being my self under the Law) that I might gain them that are under the Law:

21 To them that are without the Law, as without the Law, (being not without Law to God, but under the Law to Christ) that I might gain them that are without the Law.

22 To the weak became

ANNOTATIONS.

V. 16. † So Alex. Clerm. and many other MSS. as also Vulg. Latin Version.

V. 20. † So Alex. Clerm. and some other MSS. together with Chrysostom as also Vulg. Lat. Version and Ambrose. It is not to be doubted, but it was writ originally by the Apostle, this clause, μὴ ὢν αὐτὸς ὑπὸ νόμον, well answering to the other clause inserted in the following verse, viz. μὴ ὢν ἄνομος Θεοῦ &c. came to be left out by reason of the same two words, ὑπὸ νόμον, going just before and also ending this former clause.

V. 21. † Alex. Clerm. and some other MSS. add the Article τοὺς.

(l) Act. 16. 3. (m) Act. 20. 21—26.

PARAPHRASE.

ng (*on account of my Preaching the Gospel Freely*) Void. 16 For tho' preach the Gospel, I have nothing to Glory of *on that account barely*: r Necessity is laid upon me *by the special Command of Christ to preach* : for Wo is unto me, if I preach not the Gospel, *because thereby I all become Disobedient to the Heavenly Vision*: 17 *I say*, tho' *I reach the Gospel, I have nothing to Glory of barely on that account*: for *hen only*, if I do *somewhat in* this thing *of Preaching which I am ap-inted to*, Willingly *or beyond Command and Necessity*, I have a *special* eward; but if against my Will *and only in Obedience to the Command f Christ*, a Dispensation *or Preaching* of the Gospel is committed unto e, *and I can expect nothing Extraordinary for doing barely my Duty*. 8 What is my *Extraordinary* Reward then, *that I can glory of*? Ve-ly *this*, that when I preach the Gospel, I may *also* make the Gospel f Christ without Charge, *by not exacting the Maintenance I have a ight to, where it will prove prejudicial to the Progress of the Gospel*; d *Consequently* that I abuse not my Power in *or by* the Gospel. *And us, what I have here already alledg'd, is One pregnant Instance of my wn Practising what I above recommended to you, namely Abstaining om what I may Lawfully do, only for the Good of Others. And there e other Instances also, wherein I do the like.*

V. The Apostle observes in general other Instances, wherein he *wav'd his Christian Liberty* for the *Good of others.*

19 For tho' I be Free from All Men, *i. e. under no Obligation by any mmand of God to comply with Jews or Gentiles in several respects*, t have I made my self *as* a Servant to All, *i. e. I have comply'd both ith Jews and Gentiles in such respects, wherein I was not oblig'd to mply with or humour them, to this end* that I might gain the more, *ther at first to Christianity, or else, if already converted, to stand with e for the Truth of the Gospel.* 20 And *upon this Motive* to the Jews became as a Jew, (*for instance, complying with them so far as to) circumcise Timothy*,) that I might gain the Jews; to them that *in ir Opinion* are *yet* under the *Obligation of the* Law, *I became* as *One* der the Law, (*complying, for instance, so far as to* (*m*) *purify my f in the Temple, but in the mean while being Very sensible of my* Not ing my self under *any Obligation of* the Law; *however complying thus*,) at I might gain them that are under the Law. 21 *On the other hand* them that are without, *i. e. not under* the Law *of Moses, viz. the ntiles, I became* as *One* without the *said* Law, (*however in the mean ile* being Not without the Law to God, but under the Law to rist, *i. e. doing nothing Inconsistent with the Principal Intention and iritual Meaning of the Law now solely regarded by God, but acting so is truly Agreeable to the said Principal and Spiritual meaning of the w, wherein it is the same as the Gospel of Christ: Being, I say, thus der the Law to Christ, I acted as without the Law in other respects*,) at I might gain them that are without the Law. 22 *In like manner, d to bring the matter home to what gave Occasion to this Digression*, to

TEXT.

ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα † πάντως σώσω. 23 † Πάντα δὲ ποιῶ διὰ τὸ Εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

24 Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε ἵνα καταλάβητε. 25 Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον. 26 Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων. 27 Ἀλλὰ ὑπωπιάζω μου τὸ σῶμα, καὶ δουλαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

Κεφ. ι'. Οὐ θέλω † γὰρ ὑμᾶς

TRANSLATION.

as weak, that I might gain the weak: I * have become All things to All men, that I might save * All.

23 And I do All for the Gospels sake, that I might be partaker thereof with *you*.

24 Know ye not that they who run in the race, run All, but One receives the prize? So run, that ye may obtain.

25 And every man that strives for the Mastery, is temperate in all things: Now they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore so run, not as uncertainly: so fight I, not as one that beats the air:

27 But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I my self should be a Cast-away.

Chap. X.

For I would not that

ANNOTATIONS.

V. 23. † So Clermont MSS. and Vulg. Syr. and Ethiop. Versions; as Clemens Alexandr. and Tertullian, Ambrose, Augustin, &c. It is more probable, that it is the Original Reading, and chang'd afterwards into πάντας by some one, who conceiv'd it impossible for St *Paul* to think that he could be Himself instrumental to the Salvation of *All men*. Whereas it should have been consider'd, that the same Objection holds against St *Paul's* becoming All things to *All men*. And consequently as by *All men* in this last Clause St *Paul* meant *All sorts* of Men, whether Jews or Gentiles, Weak or Strong; so in the other clause he speaks of his Desire to save those of *All sorts* to whom he preach'd. On the like account πάντα, the Original Reading as appears from Ancient MSS. and Versions, has been since changed into τὰ αὐτὰ.

V. 1. † So Alex. Clerm. and some other MSS. as also Vulg. Lat. Version; Iren. Orig. Clemens Alexandr. Epiphan. Ambrose, &c. Whence appears plainly the Connexion of what is said in this Chapter with the former, and consequently that it is to be taken in the Sense given in the Paraphrase.

(*mm*) It is observ'd by Mr *Mede* that Εὐαγγέλιον is sometimes taken to denote a *Reward* for bringing glad Tidings, and that in the LXX. 2 *Sam.* 4. 10. he supposes it may be best understood so here, and v. 14. of this Chapter.

PARAPHRASE.

e Weak, *i. e. Such as have not a Right understanding of their Christian iberty*, became I as Weak, *namely condescending so far as to abstain om doing My self what they judg'd Unlawfull to do, that so I might not ake them to Offend*: *In a word*, I have become *Compliant in* All ings *Lawfull* to All *sorts of* Men, that I might *by such my compliance* ve *some of* All *sorts*. 23 And I do All *this* for the Gospels sake *and Greater Advancement*, that I might be partaker *of the* (*mm*) *Greater* ewards thereof with you, *whom to that end I exhort to follow my* xample *in so condescending to the Weak Brethren.*

VI. The Apostle enforces what he had afore said, by another Consideration, viz. of the *Abstemiousness* & *Self-denial* practis'd by such as sought for *the Prize in the Isthmian Games.*

24 *To convince you farther of the Reasonableness of your thus Acting, shall add the following Consideration*: Know ye not, *i. e. ye, who are quainted with the Isthmian Games, know full well*) that they who n in the *said* Race, run All, but One *only* receives the prize, *and erefore they that run, are wont to run, not after any lazy rate, but ith All their Force or as Fast as possibly they can, each endeavouring utmost to obtain the prize? Now this is sufficient to instruct you, at likewise in your Christian Race ye ought* so *to* run, that ye may tain *the Prize thereof, i. e. that it is not enough for you to run er any Lazy rate, but with All your strength, that you may be Acted or Approv'd of God; as having Run well.* 25 And *likewise in spect to Wrestling, another of your Isthmian Games, ye know, that* ery man that strives for the Mastery *therein*, is Temperate in All ngs, *submitting himself Readily to severe Rules of Exercise and Abnence.* Now they do it to obtain a Corruptible Crown *of Bays or ve*; but we *Christians have* an Incorruptible *Crown of Glory propos'd us as our Reward*; *which therefore deserves that we should readily dure greater Hardships and use the strictest Abstinence where requisite.* I therefore so run, not as Uncertainly, *i. e. as not to leave my obning the Prize to an Uncertainty, but to make Sure of it*: so Fight I, t as One that beats the Air *or fights to no purpose*: 27 But I keep der my Body, and bring it into subjection, *so as to be able to deny self the Indulging thereof even in things indifferent or lawfull in themves, when it will prove prejudicial to Others, and the Progress of the spel*, lest that by any means, when I have preach'd to Others *in order ring them to Heaven*, I my self should be a Cast-away, *i. e. Disprov'd and Rejected as Unworthy of Heaven. And if I, who am an ostle, have yet Reason to be Cautious of this, you may thence infer, t you ought to be no less Cautious, lest notwithstanding your Embrac the Gospel, you should be at last Disapprov'd, as not Walking agreeably reto.*

VII. St *Paul* observing to them, that they are not to think, that their being *Christians* or

Chap. X. For, *to keep you from presuming too much on God's Fa, and to convince you that tho' you are the People of God, yet you y and will be punish'd and Disapprov'd or Rejected at last by him, if behave your selves not as becomes you*; *to this end, I say*, I would

not

TEXT.

ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον· 2 καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ· 3 καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον· 4 καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· (ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.) 5 Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ. 6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. 7 Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν. 8 Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. 9 Μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθώς † τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. 10 Μηδὲ γογγύζετε, καθώς † τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

TRANSLATION.

ſhould be ignorant, Brethren, how that * our Fathers were All under the Cloud, and All paſs'd thro' the Sea;

2 And were All baptiz'd unto Moſes in the Cloud and in the Sea;

3 And did All eat the ſame ſpiritual meat;

4 And did All drink the ſame Spiritual drink: (for they drank of that Spiritual Rock that follow'd them; and that Rock was Chriſt.)

5 But with * the greater part of them God was not well pleas'd: for they were overthrown in the Wilderneſs.

6 Now theſe things were our Examples, to the end we ſhould not luſt after evil things, as they alſo luſted:

7 Nor be ye Idolaters, as were ſome of them; as it is written: The people ſat down to eat and to drink, and roſe up to play.

8 Nor let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand.

9 Nor let us tempt Chriſt, as ſome of them * tempted, and were deſtroy'd of Serpents.

10 Nor murmur ye, as ſome of them murmur'd, and were deſtroy'd of the Deſtroyer.

11 Now all theſe things happened unto them for Examples; and they are written for our Admonition, upon whom the Ends of the World are come.

12 Q

PARAPHRASE.

ot that ye ſhould be ignorant, Brethren, how that our Fathers, *i. e.* *e Anceſtors of our Jewiſh Nation, when they came out of Egypt,* ere All under the Cloud, and All paſs'd thro' the Sea; 2 and were ll baptiz'd unto Moſes, *i. e. initiated into the Moſaical Inſtitution by ing as it were baptiz'd* in the Cloud and in the Sea; 3 and did All eat e ſame *Manna, which is to be conceiv'd as a* Spiritual Meat, *i. e. having a Spiritual ſignification and being Typical of Chriſt*; 4 and d All drink the ſame Spiritual Drink, *i. e. of the ſame Drink which d alſo a Typical or Spiritual ſignification*: (for they drank of *the later that came out of* that Spiritual Rock, *and* that follow'd them; d that Rock *I call likewiſe Spiritual, becauſe it* was *a Typical Re-eſentation of* Chriſt. 5 But *notwithſtanding all this,* with Many of em God was not well pleas'd: for they were overthrown in the Wil-rneſs *for their Sins and Diſobedience.* 6 Now theſe things (*i. e. the uniſhments inflicted on them, notwithſtanding their being the People God, and as ſuch partaking of the Sacrament of Baptiſm, and of the er Sacrament of Meat and Drink*) were *deſign'd as* our Examples *or Patterns to us,* to the end we *being warn'd by theſe Examples, ſhould t preſume too much upon our being now the People of God, and as ſuch rtaking of the Chriſtian Sacraments of Baptiſm and the Lord's Supper, if this were enough to keep us Right in the Sight or Favour of God*; t that in order hereto we ſhould *be carefull* not *to* luſt after Evil ngs, (*for inſtance Meats or the Heathen Sacrifice-feaſts which are tter let alone,*) as they alſo luſted. 7 Nor be ye Idolaters, as were ne of them; as it is written: The people ſat down to eat and to nk *of the Sacrifices offer'd to the Golden Calf*, and roſe up to play, . *to dance and uſe ſuch other ſports as was cuſtomary at the Heathen crifices.* 9 Nor let us commit Fornication, as ſome of them com-ted, *viz at the Sacrifices of Baal-peor,* and *upon that account* fell in e day three and twenty thouſand. 9 Nor let us tempt *and provoke* riſt, as ſome of them tempted, and were deſtroy'd of Serpents. 10 Nor rmur ye, as ſome of them murmur'd, and were deſtroy'd of the De-oyer, *i. e. the Angel who was authoriz'd to deſtroy 'em.* 11 Now All ſe things hapned to them for *our* Examples, and they are written for r Admonition, upon whom the Ends of the World, *i. e. the Laſt of es or the Chriſtian Age*, is come: *And the forementiond Inſtances very proper for our Admonition in reference to the points treated of in Epiſtle; forasmuch as the ſaid Inſtances of Puniſhment and God's rath befel the Iſraelites on account either of their luſting after Meat Drink, or of Fornication, or of Idolatry, the Sins which ſome among you*

God's People by Profeſſion, and *partaking of the Sacraments* of the Goſpel *is ſufficient to ſet them Right in the Favour of God*; but that notwithſtanding this they might *Sin, and draw God's Wrath and Deſtruction upon themſelves,* as appears from the *Example of the Iſraelites of old.*

ANNOTATIONS.

7. 9, and 10. † Και is not read in either place, either in Alex. Clerm. &c. S. or in Vulgar Latin Verſion, &c.

TEXT.

12 Ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ. 13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύασθαι ὑμᾶς ὑπενεγκεῖν. 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας.

15 Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; 17 Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. 18 Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί; 19 Τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστιν; ἢ ὅτι εἰδωλόθυτον τί ἐστιν; 20 Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τοῦ δαιμονίων γίνεσθαι. 21 Οὐ δύασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· οὐ δύασθε τρα-

TRANSLATION.

12 Wherefore let him that thinks he ſtands, take heed leſt he fall.

13 There has no Temptation taken you, but ſuch as is common to Man: * and God is faithfull, who will not ſuffer you to be tempted above that ye are able; but will with the Temptation alſo make a way to eſcape, that ye may be able to bear it.

14 Wherefore, my *Belov'd, flee from Idolatry.

15 I ſpeak as to Wiſe men: judge ye what I ſay.

16 The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? the Bread which we break, is it not the Communion of the Body of Chriſt?

17 * Becauſe the Bread is One, we being Many are One body: for we are All partakers of that One bread.

18 Behold Iſrael after the fleſh: are not they who eat the Sacrifices, partakers of the Altar?

19 What ſay I then? that the Idol is any thing? or that what is offer'd in Sacrifice to the Idol is any thing?

20 But *I ſay* that the things which the Gentiles ſacrifice, they ſacrifice to Devils and not to God: and I would not that ye ſhould have Communion with Devils.

21 Ye cannot drink the Cup of the Lord, and the Cup of Devils; ye cannot be partakers

PARAPHRASE.

ou are too much inclin'd to. 12 Wherefore *admoniſh'd by theſe Ex-mples*, let him that thinks he ſtands *or is ſafe in God's Favour, by being f the Church and partaking of the Chriſtian Sacraments*, take heed leſt e fall *nevertheleſs into Sin, and ſo from God's Favour into Deſtruction.* 3 *Hitherto* there has no Temptation taken *or befallen* you, but ſuch is common to Man, *i. e. ordinary and light*: and *if any Greater Tem-tation ſhould befall you*, God is faithfull, who will not ſuffer you, *as ng as you adhere to him*, to be tempted above that ye are able; but will ith the Temptation alſo make a way *for you* to eſcape, *at leaſt ſo far* that ye may be able to bear it *patiently, and ſo to avoid the Sin ye e tempted to.* 14 Wherefore, my Beloved, flee from Idolatry, *and not drawn to any Approaches near it by any Temptation or Perſecu-on whatever.*

15 *You are ſatisfied that you want not Wiſdom or Knowledge; where-re* I ſpeak *unto you* as to Wiſe *or Knowing* Men: judge ye, *as ſuch, the Reaſonableneſs of* what I *am going to* ſay *concerning the Ill Conſe-uence or Sinfulneſs there may be in eating of things offer'd to Idols.* 16 The Cup of Bleſſing which we bleſs, *i. e. conſecrate and receive at e Sacrament of the Lord's Supper with Thankſgiving*, is it not the ommunion *or Partaking* of the Blood of Chriſt? the Bread which we eak, *and eat of at the Lord's Supper*, is it not the Communion of the dy of Chriſt? *and do we not by eating thereof profeſs our ſelves to be ll Members of Chriſt?* 17 *Namely*, Becauſe (*mmm*) the Bread is One, e being Many are One Body: for We are All partakers of that One read, *and thereby Own our ſelves All Members of that One Body hereof Chriſt is head.* 18 Behold Iſrael after the Fleſh, *i. e. the wiſh Church which Men are initiated into by the Circumciſion of the leſh; and you will find the ſame holds good in that alſo*: for are not ey who eat of the Sacrifices, partakers of the Altar *or Table of God, d ſo hold Communion with him?* 19 What ſay I then? that the ol is any thing *or Deity in reality*? or that what is offer'd in Sacrifice to the Idol is any thing, *which by being barely thus offer'd changes Nature ſo, as to affect us in our Uſe of them?* 20 *No*: But I ſay is, that the things which the Gentiles Sacrifice, they Sacrifice to De-s and not to God; and I would not that you ſhould have *Fellowſhip* Communion with Devils. 21 *Indeed* ye cannot drink the Cup of e Lord, and the Cup of Devils; ye cannot be partakers of the Lord's Table,

VIII. The *Unlawfulneſs* of eating things offer'd unto Idols ariſes from their being offer'd unto *Devils*; whereupon to partake of them as ſuch, is to *have Communion with Devils*, which is inconſiſtent with our having Communion with Chriſt.

ANNOTATIONS.

(*mmm*) It has much puzzled Commentators to account for Chriſtians being d *One Bread* here according to the Common Reading; whereas if the words render'd as I have done, and ſeems moſt natural, that Difficulty is remov'd d All eaſy.

TEXT.

πότηρίου Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. 22 Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

23 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. 24 Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος. 25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. 26 Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς. 27 Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. 28 Ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ διὰ τὴν συνείδησιν †. 29 Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. Ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 Εἰ † ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; 31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε. 32 Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ

TRANSLATION.

of the Lord's table, and of the table of Devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but All things are not expedient: All things are lawful for me, but All things edify not.

24 Let no man seek his Own, but every man another's Welfare.

25 Whatsoever is sold in the shambles that eat, asking no question for Conscience sake.

26 For the Earth is the Lords, and the fulness thereof.

27 If any of them that believe not, bid you *to a feast*, and ye be dispos'd to go, whatsoever is set before you, eat, asking no question for Conscience sake.

28 But if any man say unto you: This is offer'd in Sacrifice unto *an Idol; eat not, for his sake that shew'd it, and for Conscience sake*:

29 Conscience I say, not thy Own, but of the other: for why is my Liberty judged by another man's Conscience?

30 If I by *giving thanks be a partaker, why am I evil spoken of for that, for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do All to the Glory of God.

32 Give no offence, neither to the Jews, nor to the Gen-

EM

PARAPHRASE.

able, and the Table of Devils: *you can't acceptably to God join theſe tes together, they being inconſiſtent, inaſmuch as it is inconſiſtent to in Friendſhip with God and Devils.* 22 Do we provoke the Lord jealouſy *by ſuch our Idolatry, which is repreſented in Scripture as* ritual *Whoredom*? Are we ſtronger than he, *ſo that we have no rea- to fear our provoking him to jealouſy*?

IX. Further Rules and Directions, ſhewing when Things offer'd to Idols *might* or *might not* be eaten.

23 *If it be pleaded, that according to the Chriſtian Liberty* All things, . *Meats* are lawfull for me: *I anſwer* (*as above Chap.* 6. 12.) but All ings are not expedient: All things are *indeed* lawfull for me, but All ings edify not *or tend to the Good of Others, and therefore are to be* born. 24 *For if you will act according to the Rule of Chriſtian Love,* no man ſeek his Own *Welfare only*, but every man Another's Wel- e. 25 Whatſoever is ſold in the Shambles, that eat asking no ueſtion for Conſcience ſake, *i. e. not making any Enquiry, out of dleſs Scruple, whether it has been offer'd to any Idol or no.* 26 For Earth is the Lord's, and the Fulneſs thereof, *i. e. All that is therein, the Products and Creatures thereof, and being given by God to Men their uſe, may be eaten without Sin, when you offend not others reby, or when you eat it only as the Good Creature of God, and not owingly as what has been offer'd to the Falſe Deities of the Heathen ſo to the Devils, and ſo offend the Weak Brethren.* 27 *In like nner* if any of them that believe not, bid you to a Feaſt, and ye be poſ'd to go; whatſoever is ſet before you eat, asking no Queſtion Conſcience ſake *or out of a Scruple of Conſcience.* 28 But if any n ſay unto you, This is offer'd in Sacrifice unto an Idol, eat not, for ſake that ſhew'd *or mention'd* it, and for Conſcience ſake: 29 Con- nce I ſay, not thy Own, (*for thou knoweſt thy Liberty, and that an is nothing*,) but of the other: for why is my Liberty *ſo ill us'd by as that I be* judg'd *and condemn'd* of another Man's Conſcience, *of another Man as being perſwaded in his Conſcience I do amiſs.* If I by *or with* Giving Thanks be a partaker *of God's good Creature which it is lawfull for me to eat*; why am I *ſo Fooliſh as to order tters ſo, as to be* Evil ſpoken of for that, for which I give *God* thanks? Whether therefore ye eat, or drink, or whatſoever ye do, do All the Glory of God. 32 Give no offence, neither to the Jews, *by ng them occaſion to think that Chriſtians are permitted to worſhip Heathen*

ANNOTATIONS.

. 28. † This ſentence, Τῦ γὰρ Κυρίε ἡ γῆ &c. is not read in this place, either Alex. Clerm. or other MSS. or in Vulg. Latin, Syriack, or Ethiop. Verſions; n ſeveral Ancient Writers. Indeed it is not to be doubted from hence, and Diſturbance it gives to the Senſe, but that it has been added thro' the Heed- neſs of ſome Tranſcriber.

. 30. † Δὶ is not read in Clerm. and other MSS. nor in Vulg. and Syr. Ver- s; nor in Clemens Alex. or Chryſoſtom, &c.

TEXT. TRANSLATION.

Ελλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ. 33 καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι. Κεφ. ια'. Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 3 Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός. 4 Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ. 5 Πᾶσα δὲ γυνὴ

tiles, nor to the Church of God.

33 Even as I please All men in All things, not seeking my Own profit, but the profit of Many, that they may be saved.

Chap. XI.

Be ye Followers of Me, even as I also am of Christ.

2 Now I praise you, Brethren, that you remember me in all things, & keep the Traditions, as I deliver'd them to you.

3 But I would have you know, that the Head of every Man is Christ; and the head of the Woman is the Man; and the head of Christ is God.

4 Every man that prayeth or prophesies having his head cover'd, dishonours his Head.

5 But every Woman,

ANNOTATIONS.

(n) It is agreed by Learned Commentators, that to *prophesy* do's in Scripture denote three things, viz to *foretell things to come*, to *explain the meaning of Scripture*, and lastly to *praise God by Hymns or Psalms or Songs divinely inspired*. But yet it is not agreed by the said Commentators in what sense *Praying* or *Prophesying* is here to be understood of *Women*: Some understanding hereby no more than Women's *joyning in Publick prayer and Singing*; forasmuch as Women are expresly forbid by St *Paul* to *speak* in the Church in Chap. 14. of the same Epistle, and likewise in his first Epistle to *Timothy* Ch. 2. Others conceiving that it must necessarily denote somewhat More than that, forasmuch as being acknowledg'd that Women ought ordinarily to be Cover'd, their *joyning* in the Publick prayers and Singing could not be Ground enough to imagin, that they might be then Uncover'd: whence by *Praying* or *Prophesying* these Commentators understand Women's Publickly Praying or Prophesying in the Church, when mov'd thereto by the *Extraordinary* Impulse of the Spirit, and contend that St *Paul's* Prohibition of Women to *speak in the Church* is only to be understood, that they were not *Ordinarily* to speak. But this last Exposition is also liable to Various Objections. For (to pass over observing that Women might pretend to have an Extraordinary Impulse when they had not, as is now-adays to be seen in some of those Women call'd Quakers) it is evident, that St *Paul* gives that expres and plain Command to *Women to keep silence in the Churches*, Immediately after he had been treating in Chap. 14. of Prophesying by the *Extraordinary* impulse of the Spirit;

therefore

PARAPHRASE.

Heathen Idols; nor to the Gentiles, *by giving them occasion to think that you allow of their Idolatry, by partaking of their Sacrifices*; nor to the *Weak Members of the* Church of God, *by drawing them by your Example to eat of things offer'd to Idols, of the Lawfulness whereof they are not duly satisfy'd.* 33 Even as I please All Men in all things lawfull, not seeking my Own *Temporal* Profit *or Conveniency*, but the *Spiritual* Profit of Many *others*, that they may be sav'd. Chap. XI. *In word, herein* be ye followers of Me, even as I am of Christ, *who neglected himself for the Salvation of others.*

SECTION IV.

Wherein St Paul justifies the Rule receiv'd and observ'd in the Christian Church, viz. that Women should not Pray or Prophesy Uncover'd.

I. Women ought not to be *Uncover'd*, as being not agreeable to *their Subjection to the Man.*

2 Now I praise you, Brethren, that you remember me in All things *taught you*, and keep the Traditions *or Rules I deliver'd you*, as I deliver'd them unto you. 3 But *for your better understanding what concerns Women praying or propheſying* I would have you know, that the Head of every man, *or he to whom Every man is subordinate* is Christ; and the Head of the Woman, *and to whom therefore the Woman is subordinate* is the Man; and the Head of Christ is God, *viz. the Father, to whom Christ is subordinate, not only in respect of his Humanity, but also of his Divinity, there being a Natural and Necessary Subordination of Christ as God the Son to God the Father.* 4 *Whence it follows that* every man praying or (*n*) propheſying, *i. e. by the immediate and extraordinary Motion of the Holy Spirit speaking in the Church or other Assembly for the Edification or Exhortation or Comfort of the Congregation; every Man I say performing either of the two forementioned Actions*, and having his head cover'd, dishonours his Head, *viz. Christ, by appearing in a Garb not becoming the Authority, which God thro' Christ has given him over all the things of this World, the Covering of the Head being a Mark of Subjection.* 5 But *on the contrary* every Woman that prays

ANNOTATIONS.

Therefore that his Command must in Reason be understood to extend even to the Extraordinary Impulse of the Spirit. Hence that which seems to be the truest Distinction to solve what St *Paul* here says of Women's *Praying* and *Propheſying*, and what he says in chap. 14. (as also in his first Epistle to *Tim.*) of Women's being *not to speak in the Church*, is this, viz. That Women were on No account, even tho' they had an Extraordinary Impulse, to be permitted *to speak in the Church*, or place set apart for Publick Divine Service, at least during the Time of Publick Divine Service; and if at any *Other* time in the Church or in any *Other* place besides the Church, any Woman had an *Extraordinary* Impulse to speak, either by way of *Praying* or *Propheſying*, yet she was not to do it *Uncover'd*.

(*nn*) That

TEXT.

προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὸ κεφαλὸ ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ. 6 Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω. 7 Ανὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὸ κεφαλὸ, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστιν. 8 Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός. 9 Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὸ γυναῖκα, ἀλλὰ γυνὴ διὰ τ' ἄνδρα. (10 Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους.) 11 Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ. 12 Ωσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ. 13 Εν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; 14 Η οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι·

TRANSLATION.

prays or prophesies with her head uncover'd, dishonours her Head: for that is even all one as if she were shaven.

6 For if the Woman be not cover'd, let her also be shorn: but if it be a Shame for a Woman to be shorn or shaven, let her be cover'd.

7 For a Man indeed ought not to cover his head, forasmuch as he is the Image and Glory of God; but the Woman is the Glory of the Man.

8 For the Man is not of the Woman, but the Woman of the Man.

9 Neither was the Man created for the Woman, but the Woman for the Man.

(10 For this cause ought the Woman to have * a Covering on her head, because of the Angels:)

11 Nevertheless, neither is the Man without the Woman, nor the Woman without the Man, in the Lord.

12 For as the Woman is of the Man, even so is the Man also by the Woman: but all things of God.

13 Judge in your selves: is it comely that a Woman pray unto God uncover'd?

14 Do's not even Nature it self teach you, that if a Man have long hair, it is a Shame unto him?

15 But

ANNOTATIONS.

(nn) That this Expression, *because of the Angels*, is to be understood as in the Paraphrase, seems Reasonable from the Apostle's proceeding v. 11. on the same Argument he had mention'd v. 9. So that v. 10. seems to be added by way of Parenthesis.

PARAPHRASE.

ys or (*n*) propheſies, *i. e. by the immediate and extraordinary Motion Gift of the Spirit ſpeaketh at any time* (*not in the Church, for there was not lawfull for a Woman to ſpeak, but*) *in any other Aſſembly* with r head Uncover'd, diſhonours her Head *the Man, by appearing in a rb that diſowns her Subjection to him*: for that, *viz. to appear Bare-ded in publick*, is even all one as if ſhe were ſhaven, *which is the rb and Dreſs of the other Sex, not of the Woman.* 6 For if the Wo-n be not cover'd *or vail'd, as is uſual for her Sex*, let her alſo *quit Covering given her by Nature and* be ſhorn: but if it be a Shame for Woman to be ſhorn or ſhaven, *for the ſame Reaſon* let her be cover'd. For a Man indeed ought not to cover his head *or be vail'd*, foraſmuch *this is a Mark of Subjection, whereas* he, *i. e. the Man* is the Image *Repreſentative of God in his Dominion over the Reſt of the World*, and *may be ſtil'd the* Glory, *i. e. moſt glorious Creature* of God *here on rth*; but the Woman is *no more than* the Glory of the Man, *i. e. that ature wherein Man can glory in, as being made for to be an Help et for him, and ſo Subordinate to Man in reſpect of her Firſt and Ori-al Deſign and Make.* 8 For the Man is not *Originally* of the Wo-n, but the Woman of the Man: 9 neither was the Man created for Woman, but the Woman for the Man. (10 *And this ſpeaking of Order and End, for which the Man and the Woman was made at Beginning, brings to my mind another Reaſon why the Woman ought e cover'd, namely* for this cauſe ought the Woman to have a Cover-on her Head, *as a Mark of the Power the Man has over her*, be-ſe of *her being firſt Seduced by* (*nn*) the *Prince of the Evil* Angels, *the Man by means of her*; *on which account ſhe was by the expreſs ſtitution of God ſubjected to the Man, according to Gen.* 3. 16. *Thy ire ſhall be Subject to thy Husband, and he ſhall Rule over thee*: *in reference to the Conſideration I was afore upon, it is to be obſerv'd altho' the Man is not of the Woman &c. as v.* 8, 9.) 11 Never-eſs, neither is the Man without the Woman, nor the Woman with-the Man, in the *Wiſdom of the* Lord *ſo ordering it, as that one ld come out of the other.* 12 For as the Woman is *originally out* he Man, even ſo is the Man alſo *propagated* by the Woman: but *the One and the Other and* All things *elſe originally* of God.

13 Judge in your ſelves, *laying aſide the former Conſiderations*: Is it ely that a Woman pray *in publick* unto God Uncover'd? 14 Do's even Nature it ſelf, *which has diſtinguiſh'd the Sexes, and would that Diſtinction preſerv'd*, teach you, that if a Man have long hair, *and*

II. *Nature*, by giving Women Longer Hair than Men, teaches that Women ought to be Cover'd.

ANNOTATIONS.

nthesis, as containing ſomewhat that had occaſionally occurr'd to his thoughts hat had been ſaid v. 8, 9. and which being taken notice of, he returns v. 11. roſecute what he was ſaying v. 9. Further this interpretation is confirm'd he Parallel place 1 *Tim.* 3. 11—13. See Dr *Whitby* on the place.

(*o*) From

TEXT. TRANSLATION.

15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν, ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ; 16 Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

15 But if a Woman have long hair, it is a Glory to her: for her hair is given her for a Covering.

16 But if any Man seem to be contentious, we have no such Custom, nor the Churches of God.

17 Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. 18 Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν· καὶ μέρος τι πιστεύω. 19 Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτό, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν. 21 Ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. 22 Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.

17 Now in this that I declare *unto you*, I praise *you* not that you come together, not for the better, but for the worse.

18 For first of all, when ye come together in the Church, I hear that there be Divisions among you; and I partly believe it.

19 For there must be also Heresies among you, that they who are approv'd, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lord's Supper.

21 For in eating every one takes before *other* his Own Supper, and one is hungry, and another is drunk.

22 What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

23 [illegible]

ANNOTATIONS.

(o) From what is here said and v. 34. abundantly appears the Unlawfulness of putting *the House of God or Place set apart for Divine Worship* to any Common use; since in the judgment of St *Paul* it is not lawfull to Eat or Drink there so much as to satisfy our Hunger or Thirst.

V.

PARAPHRASE.

d wear it ſo as Women, it is a Shame unto him? 15 But if a Wo-
n have long hair, *and wear it ſo as uſual by the Direction of Nature*,
is a Glory, *i. e. Grace* to her; for her Hair is given her for a Co-
ring.

III. The *Practice of the Church*, were there no other, is a Sufficient Reaſon for Women not to pray or propheſy *Uncover'd*.

16 But if, *after all that has been here ſaid*, any man ſeem to *contend r the contrary practice, only out of a Love to* be Contentious, *it will ſufficient to add, that* We, *i. e. the Churches planted by me*, have no h Cuſtom, nor the Churches of God *that are planted by other True oſtles or Miniſters of the Goſpel.*

SECTION V.

herein St Paul reproves the Corinthians for partaking of the Lord's Supper Unworthily, *and gives ſome Directions concerning what is to be done in order to receive it* Worthily.

I. *Diſorders* of ſome Uſe in the Church, viz. as ſerve to *diſtinguiſh the Orderly* from *the Diſorderly.*

17 Now in this *other thing*, that I *am going to* declare unto you, I iſe you not, *viz.* that you come together *in your ſettled Aſſemblies as is* not for the Better, but for the Worſe. 18 For firſt of all, en ye come together in the Church, I hear that there be Diviſions ong you, *i. e. that you eat not the Lord's Supper All together, but in eral Parties*, and I partly believe it. 19 For, (*according to what Lord has ſaid Matt.* 18. 7.) there muſt be alſo Hereſies, *i. e. Sects, viſions or Factions in the Church, and ſo* among you, that they who nd Firm *upon Trial, and ſo* are approv'd, may *on one hand, and conſequently they who ſtand not Firm, and ſo are not approv'd, may on the er hand*, be made manifeſt among you.

II. St *Paul* reproves them for the *Unworthy* or *Diſorderly Receiving of the Lord's Supper*, whereof ſome were guilty.

20 When ye come together therefore, *tho' it be indeed* intō One place, *you there Eat, yet* this *your Eating after the manner you do, and ow blame* is not to Eat the Lord's Supper *as ye ought.* 21 For in ing *ye eat not All together, and of the ſame Supper in common, as Lord's Supper ought to be eaten, but on the contrary* Every one *as comes ſooner, ſo without tarrying for his Fellow-Communicants*, takes ore *and without* other *what he has brought, as deſign'd by him only* his Own, *either Common* Supper *or Celebrating of the Lord's Supper*; l *by this means* One is hungry *as having nothing to bring*, and another o *has plenty* is drunk. 22 What, have ye (*o*) not houſes to eat and drink in *what you deſign as your Common Supper, or to ſatisfy your mmon Hunger and Thirſt*? or deſpiſe ye the Church of God, *by thus ing your Common Meal in it, and ſo not ſhewing due Reverence to it*; l *withal take a pleaſure to* ſhame *or put out of Countenance* them that e not *wherewithal to feaſt there as you do*? What ſhall I ſay unto u? ſhall I praiſe you *as remembring me* in this? *Indeed whereas I d afore* (*v.* 1.) *I praiſe you that you remember me in All things, that ſt be underſtood with this Reſtriction, viz. that* I praiſe you not *in*

TEXT.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τ̃ Κυ-
ρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ
Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ
παρεδίδοτο, ἔλαβεν ἄρτον. 24 Καὶ
εὐχαριστήσας ἔκλασε, καὶ εἶπε· †
Τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ
ὑμῶν κλώμενον· Τοῦτο ποιεῖτε εἰς
τὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως
καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι,
λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ
διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
τοῦτο ποιεῖτε, ὁσάκις ἂν πίνητε, εἰς
τ̀ ἐμὴν ἀνάμνησιν. 26 Ὁσάκις γὰρ
ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ
ποτήριον τοῦτο πίνητε· τὸν θάνατον τ̃
Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν
ἔλθῃ. 27 Ὥστε ὃς ἂν ἐσθίῃ τ̀ ἄρτον
τοῦτον, ἢ πίνῃ τὸ ποτήριον τ̃ Κυρίου
ἀναξίως, ἔνοχος ἔσται τ̃ σώματος καὶ τ̃
αἵματος τ̃ Κυρίου. 28 Δοκιμαζέτω
δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τ̃
ἄρτου ἐσθιέτω, καὶ ἐκ τ̃ ποτηρίου πι-
νέτω. 29 Ὁ γὰρ ἐσθίων καὶ πίνων ἀνα-
ξίως, κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει,
μὴ διακρίνων τὸ σῶμα τ̃ Κυρίου.
30 Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθε-
νεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί·

TRANSLATION.

23 For I have receiv'd of
the Lord, that which also
deliver'd unto you: That
Lord Jesus, the *night in which
he was betray'd, took bread;
24 And when he had given
thanks, he brake it and said,
*This is my Body, which
broken for you: this do in
membrance of Me.
25 After the same manner
also *he took* the Cup, when
had supp'd, saying: This C
is the New Testament in
Blood: this do ye, as often
ye drink it, in remembrance
of Me.
26 For as often as ye
this Bread, and drink this C
ye do shew the Lord's Death
till he come.
27 Wherefore, whoso
shall eat this Bread, and
this Cup of the Lord unw
thily, shall be guilty of
Body and Blood of the Lo
28 But let a man exam
himself, and *accordingly
him eat of that Bread,
drink of that Cup.
29 For he that eats
drinks unworthily, eats
drinks *judgment to himself
not *making a Distinction
the Lord's Body.
30 For this cause many
weak and sickly among
and many sleep.
31

ANNOTATIONS.

V. 24. † These words, λάβετε, φάγετε, are not read in either of the two
Ancient MSS. viz. Alexandrian and Clermontian. And it is evident from St.
brose, that they were not read in the Old Latin Version. And indeed it is
likely that they have been here added from the Form of Institution, *Matt.*

PARAPHRASE.

ference to this particular, forasmuch as in reference to Eating the Lord's pper, ye have not kept what I Deliver'd unto you.

23 For I have receiv'd of the Lord, that which also I deliver'd unyou, *concerning the Institution of the Lord's Supper, viz.* that the rd Jesus, the night in which he was betray'd, took Bread: 24 And en he had given Thanks, he brake it and said: Take, eat; this is Body, which is broken for you: this do in remembrance of Me. After the same manner also he took the Cup, when he had supp'd, ing: *The Wine in* this Cup is *a Representation of* the New Testant *or Covenant being ratified* in my Blood: this do ye, as often as ye nk it, in remembrance of Me. 26 *These words of our Lord apply'd h to the Sacramental Bread and Wine, viz. This do in Remembrance me, are in a special manner Observable*; for *hence ye learn, that* as n as ye eat this Bread, and drink this Cup, ye do *it, not to satisfy r Hunger and Thirst, but to* shew *or declare your Commemoration of* Lord's Death, till he come.

III. He reminds them of the *Manner* of our Lord's *Instituting the Lord's Supper.*

27 Wherefore, whosoever shall eat this Bread and drink this Cup he Lord Unworthily, *i.e. in a manner not suitable to the foremen'd End for which this Sacrament was instituted,* shall be guilty *of Mis-use* of the Body and Blood of the Lord, *and so shall become liable he Punishment due to such a Mis-use*, (*of which by and by v.* 30.) But *in order to avoid such a Mis-use*, let a man examin himself, *as is Belief and Practice in other respects, so more particularly as to Knowledge of the End and Manner of Christ's Institution of the d's Supper afore recited*, and accordingly *to the said End and Man- of Christ's Institution* let him eat of that Bread, and drink of that ; *whereby he will avoid those Irregularities I now find fault with ou, and partake of it Worthily or in a Suitable manner.* 29 For he eats and drinks Unworthily, *i.e. after an Unworthy or Unsuitable ner*, eats and drinks *in such a manner as will bring* Judgment to himself, not (*p*) making a Distinction of *his Eating of* the Lord's *from his way of Common eating, namely by Eating it after a more mn and Religious manner.* 30 For this cause *it is that* Many are k and Sickly among you, and Many sleep, *i.e. are gone to their Graves.*

IV. From thence infers, that it ought to be Eat *Reverently*; and that Such as do otherwise, thereby become Guilty of Sin, and bring God's *Judgments* upon them.

ANNOTATIONS.

according to All Copies, the Sentence answering thereto, Cup in the Form of Institution, (*Matt.* 26. 27.) viz. Πίετε ἐξ αὐτοῦ πάντες, is here ut by St *Paul*; and accordingly this Expression, ἐστι· Τοῦτό μου ἐστι τὸ σῶμα &c. exactly answer to that other Expression of St *Paul*: λέγων, Τοῦτο τὸ ποτήριον &c.) Hence it may be reasonably infer'd, that St *Paul* did blame the *Corin-s* eating of the Lord's Supper, as a part of their Ordinary Meat; and not ng a due Difference between them. And that διακρίνων ἑαυτὸν is to be unood as in the Paraphrase will appear I think evident from considering, that not to be doubted, but St *Paul* uses the word διακρίνων in v. 31. with allu- to διακρίνων in v. 29.

TEXT.

31 Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. 32 Κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. 33 Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε. 34 Εἴ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρῖμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

Κεφ. ιβ'. Περὶ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι. 3 Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, ἀνάθεμα Ἰησοῦ· καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

TRANSLATION.

31 For if we *would behave* our ſelves with ſuch a Diſtinction, we ſhould not be judged

32 But when we are judged we are chaſten'd of the Lord, that we ſhould not be condemn'd with the World.

33 Wherefore, my Brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home, that ye come not together to judgment. And the reſt will I ſet in order when I come.

Chap. XII.

Now concerning *the Spiritual*, Brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto theſe dumb Idols, even as ye were led.

3 Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God calls Jeſus accurſed; and *that* no man can ſay, that Jeſus is the Lord, but by the Holy Spirit.

4 An

PARAPHRASE.

Graves. 31 For if we would (*p*) behave our ſelves with Such a Diſtinction, *viz. in making a due Diſtinction between eating the Lord's Supper and a Common Meal,* We ſhould not be judg'd, *i. e. bring a Judgment or Puniſhment upon Us.* 32 But when we are *thus* judg'd, *i. e. do by our default in the ſaid matter bring a Judgment upon Us,* We are *thereby* chaſtned of the Lord, *like as Children are by their Parents, Scholars by their Maſters for their Good, namely* that we ſhould not *finally* (*q*) condemn'd *hereafter* with the *Unbelieving and Wicked World.*

V. Some Directions for *worthily* Receiving the Lord's Supper.

33 Wherefore, my Brethren, when ye come together to eat, *i. e. celebrate the Lord's Supper,* tarry one for another, *that ye may eat it together, as Partakers All in Common of the Lord's Table, without Diviſion or Diſtinction.* 34 And if any man (*o*) hunger, let him eat

PARAPHRASE.

ome *to ſatisfy his hunger*, that ye come not together to judgment, *i. e.* hat *the forementionʼd Diſorders in theſe your Meetings to celebrate the* ord's *Supper draw not on you the forementionʼd judgments.* And the ſt, *which remains to be rectified at leaſt in reference to this matter*, will ſet in order when I come.

SECTION VI.

Wherein St Paul gives them large Directions, in reference both to their Deſiring, *and their* Exerciſing Spiritual Gifts, *eſpecially that they guide themſelves herein as ſhall be moſt for the* Common Good *of the Church.*

Chap. XII. Now *I proceed to anſwer that other part of your Letter*, z. concerning the Spiritual *whether Perſons or Gifts. And as to the rmer, i. e. ſuch as be aſſiſted and acted by the True Spirit of God*, I ould not have you ignorant *in a matter of ſuch Conſequence.* 2 Ye ow that ye were Gentiles, carried away unto *the Worſhip of* theſe nſeleſs, *as in other reſpects ſo particularly* Dumb Idols, *and which erefore could not enable you to ſpeak any, much leſs ſtrange or unknown ngues, as ye are now enabled by the Spirit of God*; *and yet ye were Blind as to be carried away to the Worſhip of theſe Idols*, even as ye re led *by thoſe who then ſeducʼd you, without ever ſitting down ſeriouſly to conſider the Folly ye were guilty of*; *but ſuffering your ſelves be led by Others as Blind as your ſelves.* 3 Wherefore, *this being u know your former State before your Converſion, you might have from ence inferrʼd your ſelves, but ſince ye have not*, I give you to underand, *on the one hand* that No man ſpeaking by the Spirit of God calls ſus Accurſed, *i. e. oppoſes the Goſpel or Chriſtian Religion as not Com from God*; and *on the other hand* that No man can ſay *or truly own*, at Jeſus is the Lord, *the Meſſias or Redeemer promiſʼd under O. T. d now ſent by and from God into the World*, but by the Holy Spirit. *nd from this laſt Conſideration it follows, that none of you who are lievers, can have any juſt pretence to Slight, or think your ſelves Superior to, any other of your Brethren*; *as not having the Spirit of God well as you*; *thoʼ not in the ſame manner.*

I. All True Chriſtians are *Spiritual* in ſome ſenſe, & therefore no Such is to be Slighted, as *not being Spiritual*, or *not having the Spirit* of God.

4 Now

ANNOTATIONS.

(q) It is hence evident, that by κέλμα v. 29. St *Paul* did not underſtand *Damna* in the Senſe, wherein it is now commonly underſtood among us, viz. for *rnal Damnation*; but only ſome *Judgment* or Puniſhment inflicted by God order to prevent Eternal Damnation. And it is obſervable that St *Paul* here s either κέλμα or the verb κέλω, where he ſpeaks of Such *Judgments* or Chaements; but where he ſpeaks (v. 32.) of *Final* and *Eternal Damnation*, he s the verb κατακρίνω.

(r) So

TEXT.

4 Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ πνεῦμα· 5 καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· 6 καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. 7 Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον. 8 ΩΙ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα· 9 ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι· 10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν. 11 Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς πολλὰ ὄντα, ἕν ἐστι σῶμα· οὕτω καὶ ὁ Χριστός· 13 καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν. 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά. 15 Ἐὰν εἴπῃ ὁ πούς·

TRANSLATION.

4 Now there are Diversities of Gifts, but the same Spirit:

5 And there are *Diversities of Administrations, but the same Lord:

6 And there are Diversities of Operations, but it is the same God, that worketh All in All.

7 *Now the Manifestation of the Spirit is given to every Man to profit withall.

8 For to one is given by the Spirit, the Word of Wisdom; to another the Word of Knowledge, by the same Spirit;

9 To another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit;

10 To another the working of Miracles; to another Prophecy; to another discerning of Spirits; to another divers kinds of Tongues; to another the interpretation of Tongues.

11 But All these worketh that One and the self same Spirit, distributing to every man severally as he will.

12 For as the Body is one, and has many Members; and all the Members of that one Body, being Many, are one Body: so also is Christ.

13 For by one Spirit are we all baptiz'd into one Body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.

14 For the Body is not one Member, but many.

15 If the Foot shall say

PARAPHRASE.

4 Now there are *indeed* Diverſities of Gifts *among Chriſtians*, but *t there is no Diverſity of Spirits, the ſaid Gifts come All from One* *d* the Same Spirit *of God.* 5 And there are Diverſities of Admini- rations *or Offices in the Church*, but *All the Offices have* the Same ord. 6 And there are Diverſities of Operations, *i. e. In-workings, hereby Chriſtians are enabled to do Extraordinary things*, but it is the me God that worketh All *theſe Inward Extraordinary Abilities* in ll *that have them.* 7 Now the Manifeſtation of the Spirit *in the exer- ſe of theſe ſeveral Gifts and Offices* is given to every one, *not for his n private Advantage or Honour*, but to profit *others* withall. 8 For, *deſcend to particulars*, to one is given by the Spirit the Word of Wiſ- m, *i. e. the Revelation or Making known the Goſpel*; to another the ord of Knowledge, *i. e. the Knowledge of the True Senſe of O. T. for plaining and confirming the Goſpel*, by the ſame Spirit; 9 to another ith, *an Undoubting Perſuaſion of performing what he is going about*, the ſame Spirit; to another the Gifts of healing *all manner of Diſ- ſes*, by the ſame Spirit; 10 to another the Working of Miracles; another Prophecy, *i. e. the Power to foretell things Future, or the derſtanding and Explaining the myſterious Senſe of Scripture by the mediate Illumination and Motion of the Spirit, or ſpeaking and ſing- by the Dictate of the Spirit*; to another Diſcerning of *the* Spirits *others, and particularly by what Spirit they perform'd any Extraor- ary Operation*; to another divers Kind of Tongues; to another the erpretation of Tongues. 11 But All theſe *Gifts or Abilities* worketh t One and the ſame Spirit, diſtributing *them* to every man ſeveral- *or in particular*, as he will *or thinks fit for the Good of the Whole urch.*

II. Neither ought Chriſtians to deſpiſe one the other, on account of any *Extraordinary* or *Miraculous Gifts of the Spirit*; foraſmuch as every Such Gift is given by the ſame Lord, and deſign'd for the *Common Good of the Church.*

12 For as the *natural* Body is One, and *yet* has many Members; and the Members of that one Body, being Many, *yet* are one Body; *and refore the Functions of the ſaid ſeveral Members conduce to the Good he Whole Body*; ſo alſo is *it in reſpect of the Myſtical Body of* Chriſt, *the Church, and its ſeveral Members.* 13 For by one Spirit We All baptiz'd into One Body, *i. e. by receiving One and the Same rit at our Baptiſm We are all united into One Spiritual Society, the urch*, whether we be Jews or Gentiles, whether we be Bond or Free, *ere being no Pre-eminence to the Former above the Latter in this pect*;) and have been All made to drink into one Spirit, *i. e. by par- ing of the Blood of Chriſt in the Lord's Supper, We likewiſe are All de to have One Life, One Spirit, as the Blood diffus'd thro' the Body mmunicates the ſame Life and Spirit to all the Members.* 14 *We I ſay*; for *as* the *natural, ſo the myſtical* Body is not One Member, *conſiſts of* Many *Members, All vitally united in one Common Syn- by and Uſefulneſs.* 15 If, *in the natural Body*, the Foot ſhall ſay;

III. What is ſaid afore concerning the Church or *Myſtical Body* of Chriſt, is illuſtrated by the different Members and their different Offices in *the Natural Body*, and their tending All to the *Common Good* of the Whole Body.

Becauſe

TEXT.

Οπ ὐκ εἰμὶ χεὶρ, ὐκ εἰμὶ ἐκ τῦ σώματος· ὐ παρὰ τῦτο ὐκ ἔστιν ἐκ τῦ σώματος; 16 Καὶ ἐὰν εἴπῃ τὸ οὖς· Οπ οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τῦ σώματος· ὐ παρὰ τῦτο ὐκ ἔστιν ἐκ τῦ σώματος; 17 Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, πῦ ἡ ὄσφρησις; 18 Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. 19 Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, πῦ τὸ σῶμα; 20 Νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. 21 Οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί· χρείαν σου ὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· χρείαν ὑμῶν ὐκ ἔχω. 22 Αλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι· 23 Καὶ ἃ δοκῦμεν ἀτιμοτέρα εἶναι τῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. 24 Τὰ δὲ εὐσχήμονα ἡμῶν ὐ χρείαν ἔχει· ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστερουμένῳ περισσοτέραν δοὺς τιμήν· 25 ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

TRANSLATION.

Because I am not the Hand, I am not of the Body; is it therefore not of the Body?

16 And if the Ear shall say, Because I am not the Eye, I am not of the Body; is it therefore not of the Body?

17 If the whole Body were an Eye, where were the Hearing? if the whole were Hearing, where were the Smelling?

18 But now has God set the Members every one of them in the Body, as it has pleased him.

19 And if they were All one Member, where were the Body?

20 But now are they many Members, yet but one Body.

21 And the Eye cannot say unto the Hand, I have no need of thee: nor again, the Head to the Feet, I have no need of you.

22 * But those Members of the Body, which seem to be more feeble, are much more necessary.

23 And those Members of the Body, which we think to be less honourable, upon them we bestow more abundant honour, & *our less comely parts have more abundant comeliness.

24 For our comely parts have no need: but God has tempered the Body together, having given more abundant Honour to that part which lacked:

25 That there should be no Schism in the Body; but that the Members should have the same care one for another.

26

TEXT.	TRANSLATION.
ς Καὶ εἴτε πάσχει ἓν μέλῳ,	26 And whether one Member
μπάσχει πάντα τὰ μέλη· εἴτε	ſuffer, all the Members ſuf-
ξάζεται ἓν μέλῳ, συγχαίρει	fer with it; or one Member be
άντα τὰ μέλη. 27 Υμεῖς δέ	honour'd, all the Members re-
σῶμα Χριστοῦ, καὶ μέλη ἐκ μέ-	joyce with it.
ους. 28 Καὶ οὓς μὲν ἔθετο ὁ Θεὸς	27 Now ye are the Body of
τῇ ἐκκλησίᾳ πρῶτον Αποστόλους,	Chriſt, and Members in par-
	ticular.
	28 And God has ſet ſome
	in the Church, firſt Apoſtles,
	δεύτερον

PARAPHRASE.

ecauſe I am not the Hand, I am not of the Body; is it therefore not the Body? 16 And if the Ear ſhall ſay; Becauſe I am not the Eye, am not of the Body; is it therefore not of the Body? 17 If the hole Body were an Eye, where were the Hearing? if the Whole re Hearing, where were the Smelling? 18 But now has God ſet e Members every one of them in the Body, *to ſuch uſes and in ſuch ces*, as it has pleaſed him. 19 And if they were All one Member, here were the Body? 20 But now are they many Members, yet but e Body. 21 And the Eye cannot ſay unto the Hand, I have no d of thee; nor again the Head to the Feet, I have no need of you. But thoſe Members, which ſeem to be more feeble, are much more ceſſary; 23 And thoſe Members of the Body, which we think to leſs honourable, upon theſe we beſtow more abundant honour *by ing care to keep them always cover'd*; and our leſs comely parts have our *ſo covering them* more abundant, *i. e. a more ſtudied and advenous* Comelineſs. 24 For our Comely parts have no need *of any row'd Helps or Ornaments*: but God has temper'd the Body together, ing given more abundant Honour to that Part which lack'd, *i. e. d has ſo contriv'd the Symmetry of the Body, that he has added hor to thoſe parts that might ſeem naturally to want it*; 25 that re ſhould be no Schiſm in the Body; but that the Members ſhould e the ſame Care one for another. 26 And *God has ſo order'd the dy that*, whether one Member ſuffer, all the Members ſuffer with it; one Member be honour'd *or adorn'd*, all the Members *do as it were* oyce with it, *as partaking of the ſaid Honour*.

IV. What is aforeſaid of the *Natural Body*, is more particularly *apply'd* to the *Myſtical Body* of Chriſt, the Church.

7 Now (*agreeably to what is ſaid of the Natural Body, v.* 12, 14, 20.) ye *in like manner* are, *taken All together*, the Body of Chriſt, *are* Members *of the ſaid Body, when conſider'd Each* in particular. And (*agreeably to what is ſaid of the Natural Body v.* 18.) God has ſome in the Church *to be* firſt Apoſtles; *others* ſecondarily *to be* Prophets,

TEXT.

δεύτερον Προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ πάντες Ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις; 30 μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι; 31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

Κεφ. ιγ'. Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν, ἢ κύμβαλον ἀλαλάζον. 2 Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν· καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς,

TRANSLATION.

secondarily Prophets, thirdly Teachers, after that Miracles, then Gifts of Healings, Helps, Governments, Diversities of Tongues.

29 Are all Apostles? are all Prophets? are all Teachers? are all Workers of Miracles?

30 Have all the Gifts of Healing? do all speak with Tongues? do all interpret?

31 Now covet earnestly the best Gifts. And yet shew unto you a more excellent way.

Chap. XIII.

Tho' I speak with the tongues of Men and of Angels, and have not Charity, I am become as sounding brass, or a tinkling Cymbal.

2 And tho' I have *the Gift of* Prophecy, and understand all Mysteries, and all Knowledge; and tho' I have all Faith, so that I could remove mountains, and have no Charity I am nothing.

3 And tho' I bestow all my goods to feed the poor, and tho' I give my Body to be burnt, and have not Charity it profiteth me nothing.

4 Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not it self, is not puff'd up,

5 Do's not behave it self unseemly, seeks not her Own,

ANNOTATIONS.

(r) So it is generally understood; but Dr *Lightfoot* understands thereby Skill as had the Gift of discerning Spirits; because κυβέρνησις in O. T. denotes Skill *judging of things*. But this being a very Requisite Qualification for the Gover-

PARAPHRASE.

ophets; *others* thirdly Teachers; after that *Workers of* Miracles, then *ſe who have the* Gifts of Healing, Helps, *i. e. Deacons or Such as take re of the Poor, and aſſiſt the Superior Miniſters of the Goſpel,* Governnts (*r*) *or Rulers of the Church, ſuch as are able to ſpeak* Diverſities Tongues. 29 (*Agreeably to what is ſaid v.* 17. *of the Natural Body*) e All Apoſtles? are All Prophets? are All Teachers? are All Workers Miracles? 30 have All the Gifts of Healing? do All ſpeak with *ers and ſtrange* Tongues? do All Interpret? *What is obſerv'd v.* 15, , 21, *&c. to* 27. *of the Natural Body, it will be Eaſy for you your ves to apply to the Church (without my expreſs mentioning thereof,) nely, it is Eaſy for you to perceive that thereby is intimated, that if y one have not That Function or Dignity in the Church which he deſ, he muſt not therefore think that he is not a Member of the Church. ere is as much need of diſtinct Gifts and Functions in the Church, as re is of different Senſes and Members in the Natural Body; and meaneſt and leaſt honourable would be miſs'd, if it were wanting, d the Whole Body of the Church would ſuffer by it. So that there ht to be no Schiſm, Emulation or Conteſt among you, on account of Excellency of the Gift One has above that of Another; nor ought One to be the leſs honour'd or valued for the Gift he has, tho' it be of the Firſt Rank.* 31 Now *it appears from this long Diſcourſe, t ye ought to* covet Earneſtly the Beſt Gifts, *i. e. Such as are moſt efull for the Church.* And yet ſhew I unto you (*in the following apter or Paragraph*) a more Excellent Way, *i. e. a Way to become more Excellent in the Church, than by having one or more of the ſt Excellent Gifts or Functions therein.*

V. St *Paul* ſets before them the *Excellency of Charity* above all other Gifts or Graces of the Spirit.

Chap. XIII. Tho' I ſpeak with *All* the Tongues of Men and *alſo* th *thoſe* of Angels, and have not Charity *or Love for others, ſo as to them for their Benefit,* I am become as *or no better than* ſounding ſs or a tinkling Cymbal, *which fills the Ears of others without any vantage to it ſelf by the ſound it makes.* 2 And tho' I have the Gift Prophecy, and underſtand all Myſteries *contain'd in the Scriptures, which be ſo and which be not,* and all Knowledge *comprehended in ſaid Myſteries*; and tho' I have All, *i. e. the greateſt Degree of* th, ſo that I could remove Mountains, and have no Charity, I am thing, *i. e. of no Real Value.* 3 And tho' I beſtow all my Goods feed the Poor, and give my Body to be burnt *for the Teſtimony of Faith*, and have not Charity *to ſeek herein the Benefit of others, do it rather out of Vain-glory, to be admir'd and prais'd by Men,* it ofits me nothing. 4 Charity ſuffereth long, and is kind; Charity vieth not; Charity vaunteth not it ſelf, is not puff'd up; 5 do's t behave it ſelf unſeemly, ſeeks not her Own *Advantage in All ſhe*

TEXT.

ὐ παροξύνεται, ὐ λογίζεται τὸ κακόν, 6 ὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· 7 Πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

Κεφ. ιδ'. Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικὰ· μᾶλλον δὲ ἵνα προφητεύητε. 2 Ὁ γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις λα-

TRANSLATION.

is not* highly provok'd, thinks no evil,

6 Rejoyceth not in iniquity, but rejoyceth* with the Truth;

7 * Covers all things, believes all things, hopeth all things, endures all things.

8 Charity never fails: but whether there be Prophecies they shall be * done away; whether there be Tongues they shall cease; whether there be Knowledge, it shall be done away.

9 For we know in part, and prophesy in part.

10 But when that which perfect is come, then that which is in part shall be done away.

11 When I was a Child, I spake as a Child, I understood as a Child, I thought as a Child: but when I became a Man, I put away Childish things.

12 For now we see through a glass darkly, but then face to face: Now I know in part, but then shall I know, even as also I am known.

13 And now abides, Faith, Hope, Charity, these three; but the greatest of these is Charity.

Chap. XIV.

Follow after Charity, and *covet earnestly spiritual Gifts, but rather that ye may prophesy.

2 For he that speaks in an *unknown* tongue, speaks

ANNOTATIONS.

ours of the Church, as was also the Discerning of Spirits, hence it seems further to confirm the Common Acceptation of the Word in this place for Governors or Rulers of the Church.

PARAPHRASE.

's, *or is not ſelf-intereſted*, is not highly provok'd *or to a degree unitable to the Occaſion*, thinks no Evil, *i. e. is not apt to put Ill Conſtructions upon things.* 6 Rejoyces not in Iniquity *or when any other 's Amiſs*, but rejoyces with the Truth, *i. e. with others when they do ell.* 7 Covers All things, *i. e. All the Failings of others*, believes ll things, hopeth All things, *i. e. is willing to believe and hope Well f All Men*, endureth *or patiently bears with* All things. 8 Charity ever fails, *i. e. will never ceaſe as a thing out of uſe*: but whether there Prophecies, they ſhall be done away *or laid aſide as a Thing of no nger uſe*; whether there be Tongues, they ſhall ceaſe *as of no longer e alſo*; *and likewiſe and for the ſame reaſon* whether there be Knowdge, it ſhall be done away. 9 For *in this preſent State* we know *but* part, and we propheſy *but* in part. 10 But when that *State of nowledge*, which is perfect, is come; then that *more Imperfect way*, hich is *inſtrumental now to our Knowing* in part, ſhall be done away. 1 *Thus* when I was a Child, *i. e. in the imperfect State of Childhood*, ſpake as a Child, I underſtood as a Child, I thought *or reaſon'd* as a hild, *i. e. after an Imperfect manner*: but when I became a Man, *i. e. to e State and Perfection of Manhood*, I put away childiſh things. *And e like Difference will there be between our preſent and future State.* For now we See *only as* thro' a Glaſs darkly *or no more than the Dim epreſentation of things*; but then *we ſhall ſee things not by Reflection in a glaſs, but directly, and as they are in themſelves, as a Man ſees nother when they are* face to face: Now I know *but* in part *or ſuperially*, but then ſhall I know *things, not by the obſcure and imperfect ay of Deductions and Reaſoning, but by an intuitive and comprehene Knowledge of them*, even as alſo I am known, *and ly open myſelf the View of Superiour Heavenly Beings.* 15 And now, *till that ne come*, abideth *in All true Chriſtians* Faith, Hope, Charity, theſe ree, *All great and excellent Virtues, and Superior to the Gifts you ſuch a Value upon* (*whence it follows by the way, that he that has the ſt excellent Gift, ought not to deſpiſe the meaneſt True Believer*: but e Greateſt *even* of theſe *three* is Charity.

VI. *Propheſying* is to be preferr'd before *ſpeaking in an unknown Tongue.*

Chap. XIV. *Wherefore in the firſt place and above all* follow after harity, and *then in the ſecond place and to Charitable ends ye may lawlly and commendably* covet earneſtly (*ſ*) Spiritual Gifts, but *among them are to deſire* rather that ye may propheſy, *than that ye may ſpeak in Unknown tongue, the former being more beneficial to the Good of the urch than the other.* 2 For he that ſpeaks in an Unknown Tongue, ſpeaks

ANNOTATIONS.

(*ſ*) It being not to be doubted but St *Paul* uſes here ζηλῶτε, in alluſion to his ing the ſame word in the laſt Verſe of Chap. 12. it follows that it ought there- e to be Render'd in both places alike. And the ſame is to be ſaid as to v. 39. Chap. 14.

V. 11.

TEXT.

λῇ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλῇ μυστήρια. 3 Ὁ δὲ προφητεύων, ἀνθρώποις λαλῇ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. 4 Ὁ λαλῶν γλώσσῃ, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ. 5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων, ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

6 Νυνὶ δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω, ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; 7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον; 8 Καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον; 9 Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. 10 Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον.

TRANSLATION.

unto Men, but unto God: for no man understands *him*, but in the spirit he speaks mysteries.

3 Now he that prophesies speaks unto Men, to edification, and exhortation, and comfort.

4 He that speaks in an unknown tongue, edifies himself; but he that prophesies, edifies the Church.

5 I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesies, than he that speaks with tongues, except he interpret, that the Church may receive edifying.

6 Now, Brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you, either by Revelation, or by Knowledge, or by Prophesying, or by Doctrin?

7 Even things without life giving sound, whether pipe or harp, except they give a distinction in the sound, how shall it be known what is piped or harp'd?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, many kinds of * Languages in the World, and none of them is without signification.

TEXT.

Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν
τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρ-
βαρος· καὶ ὁ λαλῶν, † ἐμοὶ βάρ-
βαρος.

TRANSLATION.

11 Therefore if I know not the meaning of the *Language, I ſhall be unto him that ſpeaks a Barbarian; and he that ſpeaks, ſhall be a Barbarian unto me.

12 Οὕτω

PARAPHRASE.

aks not *properly or to any purpoſe* unto Men, but unto God *only*: for man underſtands him, but in *or by* the Spirit *thus enabling him to ak only in an unknown tongue* he ſpeaks Myſteries, *i. e. what is not derſtood by thoſe that hear him.* 3 Now he that propheſies, *i. e. either etells in a known Tongue ſome Future event, or explains ſome myſte-us or hidden ſenſe of Scripture, or dictates ſome Spiritual Hymn by immediate aſſiſtance of the Holy Spirit, ſuch an one* ſpeaks unto n *ſo, as what he ſpeaks tends* to *Their* Edification, and Exhortation, Comfort. 4 He that ſpeaks in an unknown Tongue, edifies him-*ſelf alone*; but he that propheſies, edifies the Church. 5 I would that All ſpake with Tongues, but rather that ye propheſied: for greater he that propheſies, than he that ſpeaks with Tongues, except he in-pret *what he delivers in a Tongue unknown to his Hearers*, that the urch may receive Edifying *thereby*.

VII. The Apoſtle ſets forth the *Uſefulneſs* of the Gift of Tongues, without that of Interpreting.

6 Now *for example*, Brethren, if I come unto you ſpeaking with ngues, what ſhall I profit you, except, *what* I ſhall ſpeak *thus in a gue unknown* to you, either by *way of* Revelation, or by *way of* owledge, or by *way of* Propheſy, or by *way of* Doctrin, *I do alſo rpret unto you.* 7 Even things without life giving ſound, whether e or Harp, except they give a Diſtinction in the ſounds, *ſome notes g known to denote Mirth, other Mourning or the like*, how ſhall it known what is pip'd or harp'd? 8 For if the Trumpet give an un-ain ſound, *i. e. ſound ſome point of War not underſtood*, who *among ſouldiers* ſhall *know thereby to* prepare himſelf to the Battle? 9 So wiſe you, except ye utter by the Tongue *or Language ye make uſe of* rds Eaſy to be underſtood *or of a Known and Clear ſignification to Hearers*, how ſhall it be known *by them* what is ſpoken *by you*: ye ſhall ſpeak *only* into the Air *or to the Wind.* 10 There are, it be, ſo many *different* Kinds of Languages in the World, *as there Nations*, and none of them is without ſignification, *but this ſignifi-on they have only to them that underſtand the Meaning of them.* Therefore if I know not the Meaning of the Language, I ſhall be o him that ſpeaks a Barbarian, *i. e. One that underſtands not what ays*; and he that ſpeaks, will be a Barbarian unto me.

. 11. † Ἐμοὶ is not read in Clerm. and ſome other MSS. &c.

TEXT.

12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. 13 Διόπερ ὁ λαλῶν γλώσσῃ, προσευχέσθω ἵνα διερμηνεύῃ. 14 Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. 15 Τί οὖν ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ. 16 Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, πῶς ἐρεῖ τὸ Ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδε. 17 Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. 18 Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον † γλώσσῃ λαλῶ· 19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους † τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. 20 Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. 21 Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέραις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος.

TRANSLATION.

12 Even so ye, forasmuch as ye are Zealous of Spiritual *gifts*, seek that ye may excel to the edifying of the Church.

13 Wherefore let him that speaks in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prays, but my understanding is unfruitfull.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the Spirit, how shall he that occupies the room of the unlearned, say Amen at the giving of thanks, seeing he understands not as thou sayst?

17 Thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than you all.

19 Yet in the Church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not Children in understanding: howbeit, in malice be ye Children, but in understanding be men.

21 In the Law it is written, With men of other tongues and other lips, will I speak unto this people; and yet for all that will they not hear me, says the Lord.

22

PARAPHRASE.

VIII. St *Paul* further ſhews the *Uſefulneſs of Propheſying* above that of Tongues.

12 *Nor as I ſaid above v. 5. that I for my own part would that ye* ſpake with Tongues, *but rather that ye propheſied*: Even ſo ye, for-
much as ye are Zealous of ſpiritual gifts, ſeek that ye may excell *in*
ſe that tend moſt to the Edifying of the Church. 13 Wherefore let
n that ſpeaks in an unknown Tongue, pray that he may interpret *alſo*
hat he ſays. 14 For if I pray in an unknown Tongue, *it is true my*
irit accompanies my Words which I underſtand, and ſo my Spirit prays,
t my Underſtanding *my ſelf what I ſpeak or my Meaning* is unfruit-
l *or of no benefit to others, who underſtand not my words.* 15 What
t then *that is to be done in this caſe? why,* I will pray with the ſpi-
and I will pray with the underſtanding alſo, *i. e. when I am mov'd*
reto by the Spirit, I will pray in an Unknown Tongue, but ſo that
Meaning may be underſtood by others, namely I will not do it but
en there is ſome body by to interpret. And *in like manner*, I will ſing
h the Spirit, and I will ſing with the Underſtanding alſo, *i. e. I will*
in an Unknown Tongue, but when the meaning of what I ſing can
underſtood by others. And thus ſhould ye do in all like Caſes. 16 Elſe
en thou ſhalt bleſs God with the Spirit, *i. e. by the Impulſe of the*
rit in an Unknown Tongue, how ſhall he that occupies the room of
Unlearned, *i. e. how ſhall thy Hearer who is unlearned in this re-*
?, ſay Amen at thy giving of Thanks, ſeeing he underſtands not
at thou ſay'ſt. 17 (*t*) Thou verily giveſt thanks well, but the
ner is not edified *at all by it.* 18 I thank my God, I ſpeak with
ngues more than you all: 19 yet in the Church I had rather ſpeak
words with my Underſtanding, *i. e. Five words that are under-*
d, that I might teach others alſo, than ten thouſand words in an
known Tongue. 20 Brethren, be not Children in Underſtanding,
are apt to be taken with the Novelty and Strangueſs of things, as ye
with the Gift of Tongues: howbeit in Malice, *i. e. All Ill Temper*
Mind be ye Children, but in Underſtanding be ye Men. *And con-*
ently, be not ſo Zealous for the uſe of unknown Tongues in the Church,
are not ſo Proper there. 21 *For* in the Law it is written; With
of other tongues and other lips will I ſpeak unto this people; and
for all that they will not hear me, ſays the Lord. 22 Wherefore
you

ANNOTATIONS.

.18. † So Alex. Clerm. and other MSS. as alſo Vulg. Lat. Verſion, &c.
.19. † So Alex. Clerm. and other MSS.
) This ſeems to be a place where γε is to be underſtood, not as a Cauſal, rather as an Affirmative particle.

TEXT.

22 Ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν. 23 Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη, ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων· 25 καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

26 Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. 27 Εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω. 28 Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. 29 Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

TRANSLATION.

22 Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying ſerves not for them that believe not, but for them who believe.

23 If therefore the Whole Church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are Unlearn'd or Unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believes not, or *one* unlearn'd, he is convinc'd of all, he is judg'd of all.

25 And thus are the Secrets of his heart made manifeſt; and ſo falling down on his face he will worſhip God, & report that God is in you of a truth.

26 What is it then, Brethren? when ye come together, every one of you hath a pſalm, has a doctrin, has a tongue, has a revelation, has an interpretation. Let all things be done to edifying.

27 And if any man ſpeak in an *unknown* tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret.

28 But if there be no Interpreter, let him keep ſilence in the Church; and let him ſpeak to himſelf and to God.

29 Let the Prophets ſpeak two or three, & let the others judge.

30 If *any thing* be revealed to another that ſits by, let the firſt hold his peace.

31 Δύνα

PARAPHRASE.

ou ſee that Tongues, (*i. e. the miraculous Power of ſpeaking in ſtrang Tongues,*) are for a ſign *of the Truth of the Goſpel,* not to them that believe, but to them that believe not: but Propheſying ſerves, not for them that believe not, but for them who believe; *and therefore is fitter or Chriſtian Aſſemblies.* 23 If therefore the Whole Church be come together into one place, and All ſpeak with Tongues, *i. e. in Unknown Tongues,* and there come in thoſe that are Unlearned, *i. e. underſtand not the ſaid Tongues*, or Unbelievers, will they not ſay that ye are mad? 24 But if All propheſy, (*one after another v.* 31.) and there come in one that believes not, or one unlearned *or ignorant, the Diſcourſes he hears from you reaching his Conſcience and the ſecrets of his Heart*, he is convinc'd of All *that thus propheſy*, he is judg'd of All, *i. e. made to judge or diſcern aright his Own ſtate and Condition*; 25 and thus are the Secrets of his Heart, *i. e. his Inward Conviction of Conſcience by the Diſcourſes he has heard*, made manifeſt *unto the whole Aſſembly*, and ſo, *i. e. as one means to manifeſt ſuch his inward Conviction*, falling down on his Face, he will worſhip God *with all Reverence preſently in the Aſſembly*, and report (*after he is gone out*) *to Others*, that God is in *or among* you of a Truth.

IX. St *Paul* gives them Directions concerning the *Orderly exerciſing* of their Spiritual Gifts, and to the *Benefit of the Church.*

26 What is it then, Brethren, *that is to be done? why, ſuppoſing* when ye come together, every one of you *Spiritual or Gifted Perſons ready to exerciſe his peculiar Gift, and one* has *an impulſe by the Spirit to Sing* a *newly inſpir'd* Pſalm, *another* has *an impulſe to communicate a point of* Doctrine, *another* has *an impulſe to ſpeak in* a *ſtrang* Tongue, *another* has *an impulſe to make known* a *newly inſpir'd* Revelation, *another* has an *impulſe to exerciſe his Gift of* Interpretation: *ſuppoſing All theſe Gifts are by the impulſe of the Spirit to be exercis'd at One Meeting, nevertheleſs it is neceſſarily incombent on you to* let *care be taken that* All *theſe* things be done *in ſuch a manner as tends* to Edifying. 27 And *more particularly to this end*, if any man *is mov'd to* ſpeak in an Unknown Tongue; let it, *i. e. his Gift* be *exercis'd but* by Two, or at the moſt by Three *at one Meeting*, and that by courſe *or ſeverally one after the other*; and let *no more than* One interpret, *how many ſoever there be that can interpret.* 28 But if there be no Interpreter, let him, *that has the impulſe to ſpeak in an unknown tongue*, keep ſilence in the Church; and let him ſpeak *mentally or within himſelf* to himſelf and to God. 29 *In like manner at one Meeting* let the Prophets ſpeak *but* two, or *at moſt* Three, and let the others, *that have the ſame Gift of Propheſy*, judge, *i. e. examin and diſcuſs what is deliver'd by the former that have ſpoken.* 30 If any thing be reveal'd to another that ſits by, let the firſt, *i. e. he that was propheſying afore*, hold his peace. 31 *And let no one pretend that he can't withſtand the impulſe of the Spirit, and conſequently let not him that is ſpeaking, pretend he can't leave off; nor he that is moved to ſpeak, pretend that he can't ſtay till the other can leave*

TEXT.

31 Δυνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται. 32 Καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται. 33 Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν. οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν. αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

36 Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν; 37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν αἱ ἐντολαί. 38 Εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. 39 Ὥστε, ἀδελφοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 40 Πάντα † δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

Κεφ. ιε'. Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ Εὐαγγέλιον ὃ εὐηγγελισάμην

TRANSLATION.

31 For ye may all prophesy one by one, that all may learn and all may be comforted.

32 And the Spirits of the Prophets are subject to the Prophets.

33 For God is not *the author of* Confusion, but of Peace, as in all Churches of the Saints.

34 Let your Women keep silence in the Churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also says the Law.

35 And if they will learn any thing, let them ask their * own husbands at home: for it is a shame for Women to speak in the Church.

36 What? came the Word of God out from you? or came it unto you only?

37 If any man think himself to be a Prophet, or Spiritual, let him acknowledge the things I write unto you, that the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, Brethren, covet earnestly to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

Chap. XV.

Moreover, Brethren, I declare unto you the Gospel

ANNOTATIONS.

V. 40. † Δὲ is not read in Alex. Clerm. and several other MSS. as also Vulg. Latin, Syriack, Arabick, and Ethiop. Versions, &c.

PARAPHRASE.

decently or not abruptly: for ye may All, *i.e. it is in the power of you All* prophesy *orderly* one by one, (*not confusedly, or several together,*) that All *present* may learn *the better by what is spoken*, and all may be Comforted *or Exhorted to their Duty, Better than if several spake, either confusedly together in one place, or in several parts of the Place where you meet the same time*; 32 And *you are not acted by the Holy Spirit, as the Heathen Priests are by the Devil; for indeed the Spirits by which these are acted, are not subject to them*; *but on the contrary* the Spirits of the Christian Prophets are subject to the *said* Prophets, *i. e. the Holy Spirit is not so act on them, as not to leave them Masters of their Own Actions, to speak or hold their Peace, as they see Occasion.* 33 For God is not the Author of Confusion *or Disorder, which would necessarily arise from more than One speaking at a time, or from One interrupting Another*, but of Peace, *i.e. Order and Quietness*; as *may be seen by the like Orderly exercises of these Gifts* in all the *other* Churches of the Saints *or Christians.*

X. Women are *not to speak* in the Church.

34 Let your Women keep silence in the Churches: for it is not permitted unto them to speak *there*, but they are commanded to be *silent a mark of being* under Obedience *or Subjection*, as also says the Law, *of the Old Testament* (*Gen.* 3. 16.) 35 And if they will learn any thing, *or have a mind to have any thing that passes in the Church explain'd to them*, let them ask their own Husbands at home *about it*: for it is a shame for Women to speak in the Church, *i.e. to perform any part of Divine Service as Chief Speaker; and therefore they must not Read Prayers, Pray singly, or Prophesy or Preach, but only join in Prayer and Singing.*

XI. The Apostle closes this Head of Discourse, with a Reprimand to the Corinthians, for *taking too much upon them*, and with a general Exhortation to *Order and Decency.*

36 What? came the Word of God, *i. e. the Gospel* out from you first? or came it unto you only? *that ye thus take upon you to practise contrary to all other Churches, as if ye pretended to give Laws to the Whole Church, or to a Right to do what you please among yourselves.* 37 If any Man *among you* think himself to be a Prophet or *in any other* Spiritual *Person*, let him acknowledge that the things I write unto you, are the Commandment of the Lord. 38 But if any man be ignorant *that they are so*, let him be ignorant, *i. e. I shall have no more to say to him, but shall leave him to his Ignorance.* 39 Wherefore, brethren, *to conclude this Subject*, covet earnestly to prophesy, and forbid not to speak with Tongues. 40 But let All *these* things be done decently and in Order, *according to the Directions afore given.*

SECTION VII.

Wherein St Paul largely proves the Certainty of the Resurrection, *and makes known to the Corinthians some* Remarkable Particulars *relating thereto, and not before known.*

I. St *Paul* proves the Certainty of *Christ's Resurrection.*

Chap. XV. Moreover, Brethren *in reference to that great Article of Christian Religion, the Resurrection from the Dead, which it seems some among you deny, what* I declare unto you *now concerning the same,*

is

TEXT.

ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε· 2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε· ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. 3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς· 4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ † ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς· 5 καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα. 6 Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν. 7 Ἔπειτα ὤφθη Ἰακώβῳ· εἶτα τοῖς Ἀποστόλοις πᾶσιν. 8 Ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί. 9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν Ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι Ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ. 10 Χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. 11 Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέ-

TRANSLATION.

which I preach'd unto you, which also you have receiv'd and wherein ye ſtand;

2 By which ye are ſav'd, if ye keep in memory what I preach'd unto you, unleſs ye have believ'd in vain.

3 For I deliver'd unto you firſt of all, that which I also receiv'd, how that Chriſt died for our ſins, according to the Scriptures;

4 And that he was buried, and that he roſe again the third day according to the Scriptures;

5 And that he was ſeen of Cephas, then of the twelve.

6 After that he was ſeen of above five hundred brethren at once; of whom the greater part remain to this preſent, but ſome are faln aſleep.

7 After that he was ſeen of James; then of all the Apoſtles.

8 And laſt of all he was ſeen of Me alſo, as of one born out of due time.

9 For I am the leaſt of the Apoſtles, that am not meet to be call'd an Apoſtle, becauſe I perſecuted the Church of God.

10 But by the Grace of God I am what I am: and his Grace which *was beſtow'd* upon me was not in vain; but I labour'd more abundantly than they all: yet not I, but the Grace of God which was with Me.

11 Therefore, whether it were I or they, ſo we preach, and ſo ye believ'd.

12 Now if Chriſt be preached that he roſe from the Dead,

PARAPHRASE.

no other than the Gospel which I preach'd unto you *formerly*, which so you have receiv'd, and wherein, *i. e. in the profession whereof* ye *ve hitherto stood and do for the generality of you still* stand, 2 by hich also ye are *to be* Sav'd; if ye keep in memory what I preach'd to you *so, as to act accordingly*, unless *it is to be acknowledg'd after , that not only there is no Resurrection, but also in general that the hole System of Christianity is False, and consequently that* ye have Be-v'd in vain. 3 For (*u*) I deliver'd unto you first of all, *and princi-lly insisted on* that which I also receiv'd *concerning this point, viz.* w that Christ died for our Sins according to the Scriptures; 4 and t he was buried, and that he rose again the third day according to Scriptures; 5 and that he was seen of Cephas *or Peter*, then of *other Apostles, who, from the Number of them that were at first In-uted, usually are denoted by the name of* the Twelve. 6 After that was seen of above five hundred Brethren, *i. e. Christians* at once; of om the greater part remain *alive* to this present, but some are fain ep, *i. e. dead.* 7 After that he was seen of James; then of all the ostles. 8 And last of all he was seen of Me, as of (*w*) one born of due time. 9 For I am the Least of the Apostles, that am meet to be call'd an Apostle, because I persecuted the Church God. 10 But by the Grace of God I am what I am; and his ce, which was bestow'd upon Me, was not in vain; but I la-r'd more abundantly *in the ministry of the Gospel* than they All, *All the other Apostles*: yet *it is* not I, but the Grace of God which with me, *to whom is to be ascrib'd the Praise and Success of Such Labours.* 11 Therefore, whether it were I or they *that preach'd*, we *All* preach, and so ye believ'd, *viz. that Christ died and rose in the third day.*

12 Now if *concerning* Christ *it* be *thus* preach'd, *viz.* that he Rose from

II. From *Christ's* Resurrection St *Paul* proves the Certainty of *Our* Resurrection.

ANNOTATIONS.

4. † So Alex. Clerm. MSS. &c.

) By the word μαθήματα here us'd, St *Paul* seems to denote that his Do-n concerning the Resurrection was one of the Παραδόσεις he mentions Chap. 2.

) It is well enough observ'd, that ἔκτρωμα denotes an Abortive Birth that es before it's Time, so such a Birth is usually Sudden and Unawares, and so Weak and Feeble, scarce deserving to be call'd or counted a Man. The er part agrees to the manner of St *Paul's* being made a Christian and Apostle; and in regard of the latter it is that St *Paul* here calls himself rtive.

V. 20.

TEXT. TRANSLATION.

γυσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. 14 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν. 15 Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστόν· ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται. 17 Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν· 18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπόλοντο. 19 Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν. 20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων †.

21 Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. 22 Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται. 23 Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 24 εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί· ὅταν καταργήσῃ πᾶσαν

how say some among you, that there is no Resurrection of the Dead?

13 But if there be no Resurrection of the Dead, then Christ not risen:

14 And if Christ be not risen, then is our Preaching vain, and your Faith is also vain.

15 Yea, and we are found false Witnesses of God; because we have * witness'd of God that he rais'd up Christ: whom he rais'd not up, if so be that the Dead rise not.

16 For if the Dead rise not, then is not Christ rais'd:

17 And if Christ be not rais'd, your Faith is vain; ye are yet in your sins.

18 Then they also which are faln asleep in Christ, are perished.

19 If in this Life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the Dead, * the First-fruits of them that slept.

21 For since by Man came Death, by Man *came* also the Resurrection of the Dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the First-fruits, afterwards they that are Christ's at his Coming.

24 Then *comes* the End, when he shall deliver up the Kingdom to God even the Father; when he shall have

PARAPHRASE.

om the Dead; how ſay ſome among you, that there is no Reſurrection the Dead. 13 *This is what I hear ſome ſtick not to aſſert*: But if there No Reſurrection of the Dead, then is Chriſt not riſen. 14 And if riſt be not riſen, then is our Preaching vain *or Idle Talk*, and your ith is alſo vain *or to no purpoſe*. 15 Yea, and we are found *to be* lſe Witneſſes of God; becauſe we have witneſſed of God, that he s'd up Chriſt, whom he rais'd not up, if ſo be that the Dead riſe not. For *it is an Evident and undeniable Propoſition, that* if the Dead riſe t, then is not Chriſt rais'd. 17 And if Chriſt be not rais'd, your ith *in him* is vain; ye are yet in *or under the guilt of* your Sins, *his ſurrection being the ſpecial Proof or Evidence of our Juſtification.* Then they alſo, who are faln aſleep in Chriſt, *i. e. died either in or this Faith in Chriſt*, are periſh'd, *ſo as never to riſe up out of this ſleep, to be recompenc'd for their Sufferings.* 19 *In ſhort*, If in this Life ly We *Chriſtians* have hope *of Advantage* in *or thro'* Chriſt, We are ll men moſt miſerable, *not only for his Sake denying our ſelves Many ngs gratefull to Fleſh and Blood here, but even frequently expoſing ſelves to the greateſt Sufferings.* 20 But now is Chriſt *certainly and thout all reaſonable doubt Actually* riſen from the Dead, *being as it re* the (*x*) Firſt-fruits of them that ſlept, *namely inaſmuch as He not y was the Firſt that roſe from the Dead or Grave, never to return to it in, but by Him is alſo procur'd the Reſurrection of All mankind, and Own Reſurrection is a Pledge of the other.*

III. The Apoſtle takes notice to them of Several Particulars *relating* to the Reſurrection.

21 For *according to the Wiſdom of God* ſince by Man came Death, by n came alſo the Reſurrection of the Dead. 22 For as in *or by the of* Adam *in eating the forbidden Fruit* All dy, even ſo in *or by means whut* Chriſt *has done and Suffer'd*, ſhall All be made alive: 23 *not at one and the ſame time*, but Every man in his own *or proper* order: riſt *as being* the Firſt fruits *is already riſen firſt*: afterwards *next r Chriſt himſelf ſhall* they *riſe* that are Chriſt's, *i. e. the truly thfull and Pious Chriſtians, namely* at his, *i. e. Chriſt's Second* Coming. Then, *not till ſome time after Chriſt's Second Coming*, comes the d *or Final Judgment, when All, that were not afore rais'd at Chriſt's nd Coming, even the Wicked ſhall alſo be rais'd to receive Judgment*; en, *after the ſaid Univerſal Judgment*, He, *i. e. Chriſt* ſhall deliver the Kingdom (*he now governs as Mediator and Man as well as God*) God even the Father; *foraſmuch as that will be the Time*, when he ſhall

ANNOTATIONS.

20. † Εγήγερται is not read in Alex. Clerm. and ſome other MSS. nor in Vulg. n Verſion, or Irenæus; nor in Orig. Chryſoſt. &c. It is hardly to be doubted t has been added.

x) St *Paul* alludes here to the Nature and Deſign of the Firſt-fruits under Law, *Levit.* 19. 24. *Deut.* 26. 2. All the Harveſt was conſecrated and ſanctiby the Firſt-fruits being offer'd.

TEXT.

ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. 25 Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος. 27 Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. 28 Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ †αὐτῶν; 30 Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 31 Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν †ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 32 Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φά-

TRANSLATION.

down all rule and all authority and power.

25 For he must reign, [till] he has put All enemies under his feet.

26 The last Enemy, that shall be destroy'd, is Death.

27 For he has put All things under his feet. But when he says, All things are put under *him*, it is manifest that he is excepted, who did put All things under him.

28 And when All things shall be subdu'd unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be All in All.

29 Else what shall they do who are baptiz'd for the Dead, if the Dead rise not at all? Why are they then baptiz'd * for them?

30 And why stand we in jeopardy every hour?

31 I protest by your Glorying, which I have in Christ Jesus our Lord, I dy daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantage is it me, if the Dead rise not?

ANNOTATIONS.

V. 29. † So Alex. Clerm. and several other MSS. as also Vulg. Latin Version and Origen, &c. V. 31. † So Alex. Clerm. and several other MSS. and Vulg. Lat. and Syr. and Arab. Versions, &c.

(*y*) That the Sense of this place given in the Paraphrase is the most Easy Agreeable to the Literal Signification of the Words, must be confest by And that the same was probably design'd by St *Paul*, will appear by consid not only that this Sense is follow'd by *Tertullian* and *Ambrose*, but also that seems to be no great Difference, between being thus Baptiz'd in the stead a Deceas'd Person, and making the Baptismal Sponsion in the stead of an fant, but that One may be allow'd of as well as the Other.

V.

ll have put down All Rule and All Authority and Power *that oppos'd* n. 25 For he muſt *according to what is foretold in the Scriptures* ſal. 110. 1.) reign, 'till he has put All Enemies under his feet. 26 The t Enemy, that ſhall be deſtroy'd, is Death, *which accordingly ſhall be at s time univerſally deſtroy'd by the Univerſal Reſurrection, as of the Juſt re, ſo of the Wicked alſo now.* 27 For *we are told in Scripture that* He, *God the Father* has put All things under his Feet. But when he, *i.e. the lmiſt* ſays (*Pſ.* 110. 1.) *to this effect, viz.* All things are put under n; it is manifeſt that He, *i. e. God the Father* is excepted *from ſuch a jection*, who did put All things under him. 28 And when All ngs ſhall be ſubdued unto him, *i. e. Chriſt*, then, *i. e. after that* ſhall iſt the Son alſo himſelf be ſubject unto him, *i. e. God the Father*, t put all things under him *the Son, i. e. ſhall no longer act as the more nediate King of the Church and Univerſe, but reſign ſuch his Kingly er vouchſaf'd to him as Mediator and Head of the Church*, that *thence-ward* God may be All in All, *i. e. may alone govern and order All, nediately or without the interpoſition of Chriſt as Mediator, there g no further occaſion for Chriſt to act as Mediator.*

IV. The Apoſtle returns to *prove further* the Reſurrection.

9 *Having incidentally taken notice* (*from v.* 20. *to v.* 29.) *of ſeveral ticulars relating to the Reſurrection, and proper for you to know, I now rn to the principal Subject matter I was ſpeaking of v.* 20. *viz. the tainty of the Reſurrection. And as a further Argument of the ſame k*, Elſe what ſhall they do, *i. e. to what purpoſe do they ſo*, who are iz'd for the Dead, *i. e. for thoſe Chriſtians who have hapned* (*y*) *to efore they could be baptiz'd*, if the Dead riſe not at all? Why are then baptiz'd for them, *ſince it is manifeſt that they can thereby ntage them nothing? Whereas on the contrary this Practice of ſome g Friend being baptiz'd for or in the perſon of One, that has hapned y before he could himſelf be baptiz'd, is an Argument that this ſup-d ſome Advantage will thereby accrue to the Dead Perſon in reference e Future ſtate after the Reſurrection, and conſequently that there is ſurrection.*

V. Other Conſiderations tending to *prove* the Reſurrection.

0 And why ſtand We in jeopardy every hour, *i. e. why do we Chri-s expoſe our very Lives to continual Danger for the ſake of the Goſpel, ere be no Reſurrection to a Future ſtate wherein we ſhall be rewarded e Body for the ſame?* 31 *As for my ſelf in particular*, I proteſt by, *I need no other than appeal to* your Glorying *or Boaſting in your Leaders who oppoſe and vilify me*, which I have in Chriſt Jeſus, *which uſage befalls me only for the ſake of Chriſt Jeſus, that by ſuch reatment* I *may be ſaid to* dy daily, *it being more grievous to me Death.* 32 *Beſides*, if after the manner of Men, *i. e. according e uſual manner among the Heathen to puniſh Malefactors*, I have *expos'd to and* fought with beaſts at Epheſus, *and ſo hazarded my* what advantageth it me, if the Dead riſe not? *It will then be*

TEXT. TRANSLATION.

γωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν. 33 Μὴ πλανᾶσθε· φθείρουσιν ἤθη † χρησθ' ὁμιλίαι κακαί. 34 Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.

35 Ἀλλ' ἐρεῖ τις· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; 36 Ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ. 37 Καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἢ τινος τῶν λοιπῶν. 38 Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. 39 Οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν. 40 Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. 41 Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν

us eat and drink; for to-morrow we dy.

33 Be not deceiv'd: Evil Communications corrupt good manners.

34 Awake to Righteousness and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the Dead rais'd up? and with what Body do they come?

36 Thou fool, that which thou soweſt, is not quickened except it dy.

37 And that which thou soweſt, thou soweſt not that Body which shall be, but bare grain, it may chance, of Wheat or of some other grain.

38 But God gives it a Body as it has pleas'd him; and to every seed his own Body.

39 All fleſh is not the same fleſh: but there is one kind of fleſh of Men, another fleſh of beasts, another of fiſhes, and another of birds.

40 There are also Celestial bodies, and bodies Terrestrial: but the glory of the Celestial is one, and the glory of the Terrestrial is another.

41 There is one glory of the Sun, and another glory of the Moon, and another glory of the Stars; for one star differs from another star in glory.

42 So also is the Resurrection of the Dead. It is

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Wiſer to act according to that Common and Laconick Saying: Let us eat nd drink: for to morrow we dy. 33 *But* be not deceiv'd *with ſuch ayings, but rather remember that other Saying of the Greek Comedian enander*: Evil Communications corrupt Good Manners. 34 Awake *erefore from ſuch Dreams* to Righteouſneſs, and ſin not *in allowing ur ſelves the ſinfull Enjoyments of this Life: of which Advice there the more need,* for *that* ſome *among you* have not the Knowledge of od, *as ye ought.* I ſpeak this to your ſhame.

VI. The Apoſtle proceeds to explain the *Manner* of the Reſurrection, & *illuſtrates the Feaſibleneſs* of it by the Dying of Seed Sown, before it ſprings up again.

35 But ſome man will ſay, How are the Dead rais'd up? and with hat Body do they come? *intimating that theſe are Queſtions not to be 'd, and conſequently that there can be No Reſurrection.* 36 Thou ol, *who thus imagineſt; ſince Daily Experience teaches thee, that* at *Seed* which thou ſoweſt, is not quicken'd, *i. e. do's not ſpring up ain,* except it dies *firſt. And conſequently 'tis abſurd to think it im- ſible for Dead men to be rais'd to Life again.* 37 And *as for the er part of the Queſtion, viz. with what Body do the Dead come again the Reſurrection? in anſwer hereunto it is likewiſe to be obſerv'd to e, that as to* that which thou ſoweſt, thou ſoweſt not the Body ich ſhall be, but *the* bare grain, it may chance, of Wheat or of ſome her grain: 38 But God gives it, *i. e. the Seed ſown, when it grows again* a Body as it has pleas'd him; and to every Seed his own Body, *. of a peculiar Size, Shape, &c.* 39 *In like manner as to Animals,* Fleſh *or every Body* is not the Same *ſort of* Fleſh *or Body*: but there one kind of Fleſh *or Body* of Men, another fleſh of Beaſts, another Fiſhes, and another of Birds. 40 *Further yet* there are alſo Celeſtial dies, and Bodies Terreſtrial: but the Glory, *i. e. Beauty and Excel- cy* of the Celeſtial is *of* one *ſort*, and the Glory of the Terreſtrial is another. 41 *Nay among the Celeſtial Bodies themſelves*, there is one ory of the Sun, and another Glory of the Moon, and another Glory the Stars: for *even* one ſtar differs (*z*) from another ſtar in Glory. So alſo is the Reſurrection of the Dead, (*i. e.* (*a*) *of the Righteous which*

ANNOTATIONS.

V. 33. † It is read, not κοπους, but κεκους, in Alex. MSS. and almoſt all other pies. And indeed it is very likely, that St *Paul* had not Regard ſo much to Meter, as to the Senſe of the ſaid Sentence.

(*z*) Tho' the main Deſign of the Apoſtle here is to ſet forth the Great Difnce there will be, as to their Glory and Excellency, between our Animal lies here, and our Spiritual Bodies hereafter; it is not improbable, but by at the Apoſtle here obſerves concerning *One ſtar differing from Another ſtar Glory*, he deſign'd to denote alſo, that among the Spiritual Bodies of Saints the Reſurrection, there ſhould be likewiſe a Difference in Glory or Exncy.

(*a*) That by *the Reſurrection of the Dead* can't be here included the Reſurtion of the Wicked, is evident, inaſmuch as the Bodies of the Wicked will *be rais'd in Glory*, or *in Power*, &c.

V. 47.

TEXT.

φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· 43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· 44 σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. ἔστι σῶμα ψυχικόν, καὶ ἔστι σῶμα πνευματικόν. 45 Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. 46 Ἀλλ' οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. 47 Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, † ἐξ οὐρανοῦ. 48 Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. 49 Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου. 50 Τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ

TRANSLATION.

in Corruption, it is rais'd in Incorruption:

43 It is ſown in diſhonour, it is rais'd in glory: it is ſown in weakneſs, it is rais'd in power.

44 It is ſown an *Animal body, it is rais'd a Spiritual body. There is an *Animal body, and there is a Spiritual body.

45 And ſo it is written, The firſt man Adam was made a living Soul; the laſt Adam was made a quickning Spirit.

46 Howbeit, that was not firſt, which is ſpiritual, but that which is animal, and afterward that which is ſpiritual.

47 The firſt man is of the Earth, earthy: the ſecond man is *from Heaven.

48 As is the earthy, ſuch are they alſo that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly.

49 And as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.

50 Now this I ſay, Brethren, that fleſh and blood cannot inherit the kingdom of God;

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which ſhall be rais'd to Eternal Happineſs; for of Them only is it requiſite to ſpeak here:) the Bodies wherein they ſhall be rais'd, be of a much more Glorious Nature than thoſe we have here at preſent. Namely the Body which is here ſown, it is ſown in Corruption, *i.e. a Corruptible State; when it is rais'd again,* it is rais'd in Incorruption, *i.e. an Incorruptible ſtate:* 43 It is *here* ſown in Diſhonour, it is *hereafter* rais'd in Glory: it is ſown in Weakneſs, it is rais'd in Power. 44 It is ſown an Animal Body, *i.e. a Body endow'd with an Animal Life; which unleſs ſupported with a conſtant ſupply of Food and Drink will fail and periſh; and at laſt, do what we can, will diſſolve and*

PARAPHRASE.

rish; it is rais'd a Spiritual Body, *i. e. a Body having an essential and tural inseparable Life in it, which shall continue and subsist perpe-ally, without the help of Food and Air, without Decay or any tendency Dissolution.* There is an Animal, and there is a Spiritual Body. And so it is written: The First man Adam was made a living Soul, *. was a mere Man of an Animal Nature endow'd with an Animal fe; whereas Christ from whom we All derive our Spiritual Life, as do from Adam our Animal, and who therefore may be fitly stil'd* the lst Adam, was made a quickning Spirit, *i. e. was God as well as Man, ssentially of a Spiritual Nature as to his Divinity, and on account of ch his Divine Nature, as well as of what he did and suffer'd for Us our Flesh, he became the Author of a Spiritual and Eternal Life unto* 46 Howbeit *of the said two Adams,* that was not first, which is ritual; but that which is Animal, and afterward that which is Spi-nal: *And so it is in respect of Our selves, we are first to live here the imal Life in our Animal Bodies; and afterwards the Spiritual and corruptible Life in our Spiritual Bodies.* 47 The First Man, *i. e. the rent of Man as to his Animal Constitution* is of the Earth, earthy, *i. e. de up of no other than Dust or Earthy Particles; and consequently ld confer on his Children no more than an Animal Nature;* the Second n, *i. e. the Parent of Man as to his Spiritual Constitution* is *no other n the Son of God, who as Such came* from Heaven, *and who conse-ntly being of a Spiritual and Immortal Nature, can confer on his ldren a like Spiritual and Immortal Nature.* 48 *Hence it comes to , that* as is the Earthy *Man or Parent of Man,* such are they also t are Earthy, *i. e. have no higher Principle or Nature than they de-from him;* and as is the Heavenly *Man or Parent of Man to a Spi-al Life,* such are they also that are Heavenly, *i. e. are regenerated have the Seed of the Holy Spirit for a Principle of an Higher and avenly Life, which they derive from the said Heavenly Man.* 49 And ve have *here in this Mortal State* born the Image of the Earthy m, so We, *i. e. the true Christians* shall also *at the Resurrection and he Future State* bear the Image of the Heavenly *Adam, i. e. live as Spirits in Heaven do, without need of Food, without Decay, Sick-, Death, &c.* 50 Now *in short then* this *is what* I say, O Brethren, *tisfy those that ask with what Bodies the Dead shall come* (ver. 35.) *at the Resurrection We shall not have such Bodies as we Now have;* hat Flesh and Blood cannot inherit the Kingdom of God, *is not adapted*

ANNOTATIONS.

47. † ὁ Κύριος is not read in the Clermont MSS. nor in Vulg. Lat. and op. Versions; nor in Hippolytus, Athanasius, Tertullian, Cyprian, &c. We from Tertullian, that it was first inserted instead of ἄνθρωπος by the Here-*Marcion*; and afterwards was taken into other Copies, because it carried in ound sense, together with ἄνθρωπος.

(*b*) *Isai.*

TEXT. TRANSLATION

ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

51 Ἰδοὺ, μυστήριον ὑμῖν λέγω· Πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα· 52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα. 53 Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

54 Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος. 55 Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος; 56 Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος. 57 Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 58 Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

Κεφ. ιϛ'. Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. 2 Κατὰ μίαν σαββάτων

do's Corruption inherit Incorruption.

51 Behold, I *tell you a mystery: We shall not All sleep, but we shall All be changed;

52 In a moment, in a twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the Dead shall be rais'd incorruptible, and we shall be chang'd.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 * And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written; Death is swallow'd up in Victory.

55 O Death, where is thy Sting? O Grave, where is thy Victory?

56 The sting of Death is Sin; and the strength of Sin is the Law.

57 But thanks be to God, who gives us the Victory through our Lord Jesus Christ.

58 Therefore, my beloved Brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Chap. XVI.

Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do ye.

2 Upon the first day of

PARAPHRASE.

pted to taſt or enjoy the Spiritual Pleaſures of Heaven; neither do's rruption inherit Incorruption, *i. e. our preſent Corruptible Bodies are fitted to that State of Incorruptibility.*

51 Behold, I tell you *further in relation to the Reſurrection* a My- ry, *i. e. ſomewhat that has never been afore diſcover'd or reveal'd to* : We ſhall not All ſleep *or dy before the Reſurrection*, but *ſome ſhall then Alive*; *and* We ſhall All, *viz. the then Living as well as Dead* chang'd, 52 in a moment, in the twinkling of an Eye, at the *ſound- of the* Laſt Trumpet: for the Trumpet ſhall ſound, and the Dead ll be rais'd *with* Incorruptible *Bodies*; and We, *i. e. the Chriſtians o then ſhall be Alive*, ſhall be chang'd *likewiſe*, *ſo as to have Incor- tible Bodies.* 53 For this Corruptible *Frame and Conſtitution of rs* muſt put on Incorruption, and this Mortal muſt put on Immor- ty.

VII. The Apoſtle makes known unto them, what was afore Unknown, viz. that Some ſhall be *ſtill living* at the Reſurrection.

54 And when this Corruptible ſhall have put on Incorruption, and Mortal ſhall have put on Immortality, then ſhall be brought to the Saying (*b*) that is written; Death is ſwallow'd up in Victory, *Death is ſo perfectly conquer'd, that there ſhall be No Death Any re.* 55 *So that Chriſtians may break out into this Triumphant Song reſpect of that Bleſſed Time*: O Death, (*c*) where is *now* thy Sting, *the Power whereby thou depriveſt Men of Life?* O Grave, where is Victory, *i. e. what is now become of that Dominion, whereby thou ainedſt Men within thee?* 56 The Sting of Death, *i. e. that which s Death power over Men*, is Sin; and the Strength of Sin, *i. e. that reby Sin has ſuch a Power*, is the Law, *whereby Death is made Puniſhment of Sin.* 57 But Thanks be to God, who gives us the tory *over Sin and Death*, thro' our Lord Jeſus Chriſt. 58 There- , my beloved Brethren, be ye ſtedfaſt, unmovable *in the true Chri- Faith*, always abounding in the Work of the Lord, *i. e. in your dience to the Precepts of Chriſt, and in performing All Duties you to Him*; foraſmuch as ye know that your Labour is not in vain he Lord, *i. e. will not be loſt, but whatſoever you ſhall do or ſuffer Chriſt's ſake, will be abundantly rewarded by your being Rais'd up njoy an Eternal Life of Bliſs and Glory.*

VIII. The Apoſtle takes notice of a *Prophecy*, that will be fulfill'd by the Reſurrection, & concludes by way of *Triumph over Death and the Grave*, and of *Thanks to God thro' Chriſt.*

The CONCLUSION.

Chap. XVI. Now *having ſaid enough to ſet you Right, as to thoſe ticulars which are to be rectified among you, it is time for me to w to a Concluſion, wherein it remains to add a Word* concerning the lection for the Saints, *i. e. Converts at Jeruſalem*; *namely* as I have n order to the Churches of Galatia, even ſo do ye. 2 Upon the ſt day of the Week, *as being the ſtated Day when ye come All to-*

I. The Apoſtle gives ſome Directions concerning the *Collections* for the Saints at Jeruſalem.

(*b*) *Iſai* 25. 8. (*c*) *Hoſ.* 13. 14.

TEXT.

ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ,τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται. 3 Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ. 4 Ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ διέρχομαι.) 6 Πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι. 7 Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ. 8 Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς. 9 Θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ. 11 Μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως

TRANSLATION.

Week, let every one of you put into the Treasury what he has laid aside, as God has prospered him, that there be no Gatherings when I come.

3 And when I come, whomsoever you shall approve, them will I send with Letters to convey your Liberality unto Jerusalem.

4 * But if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia, (for I do pass through Macedonia:)

6 And it may be that I will abide, yea and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a great door and effectual is open'd unto me, and there are many adversaries.

10 Now if Timothy come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but * bring him on his journey in peace, that he may come unto me; for I look for him with the Brethren.

12 As for the brother Apollos, I greatly desir'd him to come unto you with the Brethren: but his Will was not

PARAPHRASE.

ther to perform Divine Service, let every one of you put into the *mmon* (*a*) Treasury *of the Church*, what he has laid aside *by him e Week before*, *according* as God has prosper'd him *in his Calling*, at there be no *need of any* Gatherings when I come. 3 And when come, whomsoever you shall approve, them will I send (*e*) with etters to carry your Liberality unto Jerusalem. 4 But if it be meet, *e. if your Liberality be so great as to deserve* that I go also, they shall with me, *and then there will be no need of my Writing any Letters them.*

II. He acquaints them with his Intention to *come* to them, and *stay* with them for some time.

5 Now I will come unto you, when I shall pass thro', *i. e. have been* Macedonia, (for I do *intend to* pass thro' Macedonia *in my way to u:*) 6 And it may be that I will abide *or make some Stay*, yea and nter with you; that ye may bring me on my journey, whitherſoever go. 7 For I will, *i. e. do intend* not *only to just* see you now by the y, but I trust to tarry a while with you, if the Lord permit. 8 But will stay at Ephesus until Pentecost, *i. e. Whitsuntide.* 9 For a eat door and Effectual is open'd unto me, *i. e. I have a very fair and miſing Opportunity given me of propagating the Gospel*, and *that altho'* ere are not wanting many Adversaries *or Opposers.*

III. He directs them to receive and treat *Timothy* with all Kindness and Respect.

10 Now if Timothy come *to you*, see that he may be with you with- t fear *or in Easyness*: for he worketh the Work of the Lord, as I o do. 11 Let no man therefore despise him (*f*.) *on account of his uth*, but bring him on his journey in Peace, *i. e. in a kind and friendly nner*, that he may come unto me; for I look for him with the Bre- en. 12 As for the Brother Apollos, I greatly desir'd him to come to you with the Brethren: but his Will was not at all to come at

ANNOTATIONS.

(*d*) Against the Common Reading of this Place there lies this plain and ob- us Objection, viz. that if every one was only to lay aside *at home*, what he ign'd to contribute, then there would nevertheless be need of a Collection, en the Apostle came; whereas the Design or Meaning of the Apostle in what here says is evidently this, that there *should be no Gatherings when he came.* herefore it is requisite to understand this place as in the Paraphrase, and not y the word θησαυρίζων do's favour it, but it will be very easy, if we suppose, ας ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων, to be equivalent to, ἵνηστε ὑμῶν παρ' ἑαυτῷ ἵς θησαυρίζητω. And (if I mistake not) there are not wanting other Instances such a promiscuous Use of the like Expressions.

(*e*) There being no Occasion for the *Corinthians* to *approve by Letters* of Any St *Paul*, when he was *come* to them; it seems more natural to refer δι' ἐπιστολῶν the following, not foregoing Words.

(*f*) See 1 *Tim.* 4. 12.

TEXT. TRANSLATION.

οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. 14 Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, (οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·) 16 ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ, καὶ Φορτουνάτου, καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. 20 Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· 22 Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἤτω ἀνάθεμα, μαρὰν ἀθά. 23 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 24 Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

Πρὸς Κορινθίους ἐπιστολὴ ἐγράφη ἀπὸ Ἐφέσου διὰ Στεφανᾶ, καὶ Φορτουνάτου, καὶ Ἀχαϊκοῦ.

all to come at this time; but he will come, when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with Charity.

15 I beseech you, Brethren, (ye know the house of Stephanas, that it is the First-fruits of Achaia, and that they have addicted themselves to the Ministry of the Saints;)

16 That ye submit yourselves unto such, & to every one that helpeth with *us*, and laboureth.

17 I am glad of the Coming of Stephanas, and Fortunatus and Achaicus: for that which was lacking on your part, they have supply'd:

18 For they have refresh'd my Spirit and yours: therefore acknowledge ye them that are such.

19 The Churches of Asia salute you. Aquila & Priscilla salute you much in the Lord, with the Church that is in their house.

20 All the Brethren salute you. Salute ye one another with an holy kiss.

21 The Salutation of me Paul with my own hand:

22 If any man love not the Lord Jesus Christ, let him be anathema, maran-atha.

23 The Grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

The First Epistle to the Corinthians was written from Ephesus by Stephanas, and Fortunatus, and Achaicus.

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this time: but he will come, when he ſhall have convenient time.
13 Watch ye, *i. e. be upon your Guard by reaſon of the Enemies of riſtianity and Seducers,* ſtand faſt in the Faith, quit you like men, ſtrong *or couragious.* 14 Let All your things be done with Charity *Love one to another, an happy End being put to the preſent Diviſions d Factions among you.*

IV. He exhorts them to *Stedfaſtneſs* in the Faith & mutual *Love.*

15 I beſeech you, Brethren, (*inaſmuch as* ye know the houſe of phanas, that it is the Firſt-fruits *of the Goſpel in, i. e. that they are Firſt Converts* of Achaia, and that they have addicted *or given* themves to the Miniſtry of the Saints;) 16 that ye ſubmit your ſelves o ſuch, and to every one that helpeth with us, and laboureth *in Miniſtry of the Goſpel.* 17 I am glad of the Coming of Stephanas, Fortunatus, and Achaicus: for that which was lacking on your t, they have ſupply'd: 18 for they have refreſh'd *or quieted* my rit *by the account they have given me of you,* and *alſo* yours *by their ing upon them to come and bring me this Account.* Therefore acknowge ye, *i. e. ſhew a due Regard to* them that are ſuch.

V. He directs them to ſhew due Reſpect to *Stephanas,* and ſuch others.

19 The Churches of Aſia ſalute you. Aquila and Priſcilla ſalute much in the Lord, *i. e. with much Chriſtian Affection,* with the urch that is (*g*) in their houſe, *i. e. their whole Chriſtian Family.* All the Brethren *here* ſalute you. Salute ye one another with an y Kiſs.

VI. The Salutation of the *Churches of Aſia* &c.

21 *What follows is* the ſalutation of me Paul written (*not as the t of this Epiſtle by Another, but*) with my own hand. 22 If any love not the Lord Jeſus Chriſt, *but is an Enemy to his Goſpel,* let be Anathema, *i. e. Accurs'd or Devoted to Deſtruction*; Maran-atha, *the Lord comes to execute Vengeance on him.* 23 The Grace of Lord Jeſus Chriſt be with you. 24 My Love be with you All *are* in Chriſt Jeſus, *i. e. true Chriſtians.* Amen.

VII. The Final Salutation of St *Paul* himſelf.

The Firſt Epiſtle to the Corinthians was written from Epheſus, and ſent to Corinth by Stephanas, and Fortunatus, and Achaicus.

ANNOTATIONS.

So Athanaſius, Chryſoſtom, Theodoret, Oecumenius; as alſo the Syriack ſion. And indeed this is agreeable to what is ſaid Chap. 16. v. 8, and 19. e Occaſion of ſuppoſing this Firſt Epiſtle to have been written from *Philippi* ht poſſibly be no other, than becauſe it is confeſſedly True, that the Second ſtle was written thence, as is mention'd in the Subſcription or Poſtſcript he ſaid Epiſtle.

(*g*) The Learned Mr *Mede* has well obſerv'd in his Treatiſe concerning urches, that this expreſſion, κατ' οἶκον αὐτῶν ἐκκλησίαν, may denote, κατὰ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν; that is, may be underſtood ſpoken, not of r Families, as it is commonly expounded, but of the Congregation of Chriſns that were wont to aſſemble in their Houſe for the performance of Divine vice. And the Reaſons he offers for preferring this latter Expoſition are not hout Weight.

SYNOPSIS.

SYNOPSIS.

I. The Introduction. *Chap.* I. 1 — 9.

II. The *Main Design* of this Epistle, viz. to Support St *Paul's* Authority, and to lessen That of his Opposers, and so to put an End to the Faction among them, by reuniting them All to St *Paul* in Affection and Obedience: which the Apostle endeavours to do by these several Considerations, viz.

1. Christians have All but *One common Lord*, and therefore ought not to *divide* into Parties on account of any particular Teachers. *Chap.* I. 10 — 17.
2. Christ made choice (and why) of Men to be Preachers of the Gospel, for their *Eloquence* or *Skill in Human Learning*; and therefore One Preacher ought *not to be Preferr'd* before Another on this Account. *Ch.* I. 17 — Ch. II.
3. The Gospel is in reality the *Greatest Wisdom* and *Learning*, as not discoverable by the *Natural Faculties of Men*, but by the *Spirit of God*. *Ch.* II. 6. *to the end.*
4. The Reason why St *Paul* did not teach the Corinthians the *more Sublime* Doctrines of Christianity, was because they were *not fit to receive them*. *Ch.* III. 1 — 4.
5. The Preachers of the Gospel are All but *Ministers* of God, and *Fellow-labourers* in God's Husbandry or Building, and therefore One *not to be preferred in* more than Another. *Ch.* III. 5 — 9.
6. The *Preference* is due to St *Paul*, if to Any, as being the *Master-builder*, or *First Planter* of the Gospel among them. *Ch.* III. 10.
7. The False Apostles teach them *Unsound* Doctrins, which tho' they did not now discover, yet would be discover'd at the Last day. *Ch.* III. 10 — 15.
8. Preachers are for their *Service*, and therefore not to *be gloried in*, but they ought to glory only, that *they are Christ's, and Christ is God's*. *Ch.* III. *to the end.*
9. Ministers are *Stewards* only, and the great Qualification requisite in Stewards is *Faithfulness*, of which not Men, but God alone could be a Competent Judge. *Ch.* IV. 1 — 5.
10. St *Paul* uses a *Figurative* way of Speaking to them in this matter, out of *Kindness* to them. *Ch.* IV. 6 — 7.
11. He observes the Difference between *his Behaviour* to them, and the *False* Teachers; and that his *Sufferings* are an Evidence of his *True* Apostleship. *Ch.* IV. 8 — 13.
12. He observes that he ought to *be preferr'd* before his Opposers by them, as being their Spiritual *Father*, and having a *Fatherly Affection* for them. *Ch.* IV. 14 — 17.
13. The *Miraculous Power* he was endued with, was an Evidence of his Apostleship; and the *Want* of it in his Opposers an Evidence of their being *False* Apostles. *Ch.* IV. 18. *to the end.*
14. Their Proceedings in respect of the *Fornicator* or *Incestuous* Person were disagreeable to Christianity, and consequently their Admir'd new Leaders who had so advis'd them, were highly Blamable. *Ch.* V. 1. — *Ch.* VI. *to the end.*

III. *Answers* to certain *Questions*, or the *Solution* of certain *Doubts*, viz.

1. Concerning *Matrimony*. *Ch.* VII.
2. Concerning *Eating* of things *offer'd* in Sacrifice unto *Idols*. *Ch.* VIII. 1. — *Ch.* XI. 1.
3. Concerning *Women's* Praying or Prophesying *Uncover'd*. *Ch.* XI. 2 — 16.
4. Concerning the *Manner* of partaking of the *Lord's Supper*. *Ch.* XI. 17. *to the end.*
5. Concerning *Spiritual* Persons, Gifts and Graces. *Ch.* XII. — *Ch.* XIV. *to the end.*
6. Concerning the *Resurrection*. *Ch.* XV.

IV. The *Conclusion*, wherein St *Paul*

1. Gives Directions concerning the *Collection* for the poor Christians in Judea. *Ch.* XVI. 1 — 4.
2. Acquaints them with his Intention to *come to*, and *stay with them* for some time. *Ch.* XVI. 5 — 9.
3. Directs them to receive and treat *Timothy* with all Respect and Kindness. *Ch.* XVI. 10 — 12.
4. Exhorts them to *Stedfastness* in the Faith, and mutual *Love*. *Ch.* XVI. 13.
5. Directs them to shew Respect to *Stephanas*, &c. *Ch.* XVI. 15 — 18.
6. Salutations. 19. *to the end.*

THE

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THE PREFACE.

I. The *Time* when, and *Place* where, this Epiſtle was written.

IT is agreed by the Learn'd, that this Epiſtle was written in no long time after the former, within the ſpace of a year; and alſo that it was written from *Philippi*, according to the Subſcription (or Poſtſcript) adjoin'd to the end of this Epiſtle.

II. The *Deſign* of this Epiſtle.

The Main *Deſign* of this Epiſtle is the Same as That of the Former. ly it is to be obſerv'd, that whereas St *Paul* writ the Former to *try* at Power he had ſtill with the Church of *Corinth*, ſo having by *Titus* eiv'd an Account, of their Repentance upon his Former Epiſtle, of ir Submiſſion to his Orders, and Good Diſpoſition towards him, He es *Courage*, ſpeaks of Himſelf *more freely*, juſtifies Himſelf *more* lly, and deals *more roundly* and *ſharply* with his Oppoſers, than he d done in his Former Epiſtle.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS

TEXT.

Κεφ. α'.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ὅλῃ τῇ Ἀχαΐᾳ· 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως· 4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ. 5 ὅτι καθὼς περισσεύει τὰ

TRANSLATION.

Chap. I.

PAUL an Apostle of J
sus Christ by the w
of God, and Timot
* the Brother, to t
Church of God which is at C
rinth, with all the Saints w
are in all Achaia,

2 Grace be to you and Pe
from God our Father, and
Lord Jesus Christ.

3 Blessed be * the God
Father of our Lord Jesus Chr
the Father of Mercies, and
God of all Comfort;

4 Who comforts us in
our tribulation, that we m
be able to comfort them w
are in any trouble, by the C
fort wherewith we our sel
are comforted of God.

5 For as the Sufferings

παθήμα

ANNOTATIONS.

(a) See *Gal.* 1. 1, 12, 15, 16. (b) See note (b) on 1 *Cor.* 1.
(c) Concerning this City see my Geography of N. T. Part. 2. Chap. 3. §.
(d) Concerning the Import of the word *Achaia* in N. T. see my Geog. N. T. Part. 2. Chap. 5. Sect. 2. §. 4.

V.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

PARAPHRASE.

THE INTRODUCTION.

Ch. I. PAUL an Apoſtle of Jeſus Chriſt by (*a*) the Will of God, and Timothy the (*b*) Brother *of more than ordinary Note in the Miniſtry of the Goſpel*, to the Church of God which is at (*c*) Corinth, with All the Saints, *i. e. Chriſtians* who are in (*d*) All *the province of* Achaia, *whereof Corinth is the Metropolis or Chief Town*, 2 Grace be to you and Peace from God our Father, and the Lord Jeſus Chriſt.

SECTION I.

I. St *Paul* obſerves, of what Uſe both his *Affliction* and his *Conſolation* may be to the Corinthians.

Paul largely juſtifies *himſelf from the Several* Imputations *of the Faction or Party that oppos'd him in the Church of Corinth; principally by ſhewing his* Sincerity *and* Integrity *in the diſcharge of his Miniſtry, and that he acted not out of* Worldly Intereſt; *but that All he had ſaid or done to them, proceeded from* True Love *to them, and a* Tender Concern for their Spiritual Welfare.

3 Bleſſed be the God and Father of our Lord Jeſus Chriſt, the Father *or Fountain* of *all* Mercies, and the God of *whom proceeds* all *true ſolid* Comfort; 4 who comforts us, *i. e. me Paul* in all our Tribulation, that we may be able to comfort them who are in any Trouble *for the ſake of the Goſpel*, by the comfort wherewith we our ſelves are comforted of God. 5 For as the Sufferings *on account* of Chriſt abound

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παθημάτων τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. 6 Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· 7 καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

8 Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν, ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. 9 Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς· 10 ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύσεται· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται· 11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν

Christ abound in us, for our Conſolation alſo abounds by Chriſt.

6 And whether we be afflicted, *it is* for your Conſolation and Salvation, which is * effected in the enduring of the ſame Sufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your Conſolation and Salvation.

7 And our hope of you is ſtedfaſt; knowing that as you are partakers of the Sufferings, ſo *ſhall ye be* alſo of the Conſolation.

8 For we would not, Brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed above meaſure, above ſtrength, inſomuch that we deſpaired even of life.

9 But we had the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God who raiſeth the Dead:

10 Who deliver'd us from ſo great a Death, * in whom we truſt, that he will yet deliver *us*.

11 You alſo helping together by prayer for us, that the gift *beſtow'd* upon us by the means of many perſons thanks may be given by many on our behalf.

12 For our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace

TEXT. TRANSLATION.

γράφειν Θεοῦ ἀνεγράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἄλλα γράφομεν

God, we have had our conversation in the World, and more abundantly towards you. 13 For we write no other

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n Us, ſo Our Conſolation alſo abounds by Chriſt. 6 And *both theſe re for your Benefit*: *namely* whether we be Afflicted, it is for your Conſolation and Salvation, which is effected in *or by* the Enduring of he ſame Sufferings, which we alſo ſuffer, *and which by our Example e are encourag'd to endure*; or whether we be Comforted, it is *likewiſe* r your Conſolation and Salvation, *who are thereby encourag'd to ex- ect the ſame from the ſame Compaſſionate God and Father.* 7 And *pon this ground* Our hope of, *i. e. concerning* you is ſtedfaſt, knowing hat as you are partakers of the Sufferings *of the Goſpel*, ſo ſhall ye be lſo of the Conſolation.

II. He acquaints them with the *Greatneſs* of the Danger he was in; and aſcribes his *Deliverance* in part to their *Prayers*.

8 For we would not, Brethren, have you ignorant of our Trouble, hich came to us in (*e*) Aſia, that we were preſs'd *thereby* above mea- ure, above *our* ſtrength, inſomuch that we deſpair'd even of Life. But we had the Sentence of Death in our ſelves, that we ſhould not ruſt in our ſelves, but in God who raiſes *even* the Dead; 10 who eliver'd us from ſo great a *danger of* Death; in whom we truſt, that e will yet deliver Us; 11 You alſo helping together *with other hurches* by *your* prayer for Us, that for the Gift, *i. e. gracious Deli- erance* beſtow'd upon us by the means, *viz. prayers* of Many Perſons, hanks may be given by Many on our behalf.

III. Which he can't doubt the continuance of, ſince they could not but be ſenſible of his *Sincerity* and *Integrity*.

12 For *we cannot doubt of the Concern and Prayers of you and others r Us, ſince* our Glorying is this, the Teſtimony of our Conſcience, hat in Simplicity *or Plainneſs of Heart* and Godly Sincerity, *i. e. Sin- erity before God*, not with fleſhly Wiſdom, *i. e. Human Eloquence nd Worldly Deſigns or Ends*, but by the Grace of God *influencing me deſpiſe ſuch fleſhly Wiſdom, and enabling me to perform Miracles for e Propagation of the Goſpel*, we have had our Converſation in the veral Parts of the World *where we have been preaching*, and more undantly towards you. 13 For we write no other thing, *i. e. have*

ANNOTATIONS.

V. 10. † Καὶ ῥύεται is not read either in Alex. or Clerm. MSS. or in the Syriack erſion, or in St Ambroſe, whence it appears that it was not read in the Old atin Verſion. Nor do any of the Greek Commentators, as Grotius obſerves, ke notice of it. So that it is not to be doubted but it has been added.

(*e*) Concerning the Acceptation of the word *Aſia* in N. T. ſee my Geogr. of . T. Part. 2. Chap. 5. Sect. 1. § 1.

TEXT.

μεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε· 14 καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ † Χριστοῦ.

15 Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε· 16 καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 Τοῦτο οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὒ οὔ;

18 Πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ. 19 Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. (20 Ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναί, καὶ ἐν αὐτῷ τὸ Ἀμήν,) τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. 21 Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστόν, καὶ χρίσας ἡμᾶς, Θεός·

TRANSLATION.

things unto you, than what you read or * even acknowledge; and I truſt you ſhall acknowledge even to the end.

14 As alſo you have acknowledg'd us in part, that we are your rejoycing, even as you alſo are ours in the day of the Lord Jeſus * Chriſt.

15 And in this confidence I * purpos'd to come unto you before, that you might have a ſecond * Gratification.

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore * thus purpoſed, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay?

18 But *as* God is true, our Word toward you was not yea and nay.

19 For the Son of God Jeſus Chriſt, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay; but in him was yea.

(20 For all the promiſes of God in him are Yea, and in him Amen,) unto the glory of God by us.

21 Now he that eſtabliſheth us with you in Chriſt, and hath anointed us, is God:

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o other Deſign or Meaning in what we write unto you, than what *s open and is legible in what* you read, or *than what ye* even acknowdge *to be ſo*; and I truſt *I ſhall always ſo behave my ſelf as that* you all acknowledge *the ſame Sincerity and Simplicity in me* even to e End: 14 As alſo you have acknowledg'd Us in part, *i. e. ſome you have acknowledg'd* that We are your Glorying, even as ye alſo *e at preſent and will be much more* Ours, *viz. Our Glorying*, in the y of the Lord Jeſus Chriſt, *when being my Converts and adhering to e Doctrin deliver'd to you by me ye ſhall be ſav'd.*

15 And in this Confidence *of your Love and Eſteem of me*, I purpos'd to come unto you before *this*, that you might have a Second ratification, *i. e. the like Satisfaction in my being with you, as the firſt, ſo this Second time without any Uneaſineſs to you or my ſelf, on e account of any Severity neceſſary to be us'd in reſpect of any Miſdeeanours.* 16 And *in order hereto I purpos'd* to paſs by you, *i. e. to ke you in my way* to (*f*) Macedonia, and to come again out of Madonia unto you, and of you to be brought on my way toward (*g*) Judea. 17 When I therefore thus purpos'd, did I uſe Lightneſs *or am to be condemn'd of Fickleneſs, in changing my Mind, becauſe it fell t otherwiſe*? or the things that I purpoſe, do I purpoſe according to e Fleſh, *i. e. my Worldly Intereſt*, that with me there ſhould be yea, yea, d nay, nay, *i. e. that I ſhould have no Regard to my Word, but ſay d unſay, as it ſuits with my Worldly Intereſt*?

IV. His Not coming to them as he purpos'd, did not proceed from *Fickleneſs* or *Inſincerity* in him.

18 But as God is True, Our Word toward you, *i. e. whatever we ve ſaid to you*, was not yea and nay, *i. e. deceitfull and changeable us at our pleaſure.* 19 For, *as to the Doctrin of the Goſpel which is of eateſt concern*, the Son of God Jeſus Chriſt, who was preach'd among ou by Us, even by Me and Silvanus and Timothy, was not yea and nay, *metimes One thing and ſometimes Another*, but in him was Yea, *i. e. the octrin of Chriſt or the Goſpel has been ſhewn to be all along Uniformly ne and the Same in the Counſel and Revelation of God.* (20 For All e Promiſes of God in him, *i. e. Chriſt*, are Yea, and in him Amen, *i. e. all conſent and ſtand firm in him*,) unto the Glory of God by Us, *e. our preaching.* 21 Now *that you may not think that I raſhly or eſumptuouſly thus appeal to God v.* 18. *for the Truth of my Simplicity d Sincerity, I have this other weighty Conſideration to add in order to nvince you thereof, namely that* He that eſtabliſhes *or confirms* us with *amongſt* you in *and for the preaching of the Goſpel of* Chriſt, and has ointed us, *i. e. ſet me Paul apart to be an Apoſtle by an Extraordinary Call,*

V. He appeals to God for a Witneſs of his *Truth* and *Sincerity*, and obſerves that the Miraculous Gifts of the Spirit, and the Effects of his Miniſtry among them, were Evident *Proofs of his Sincerity* in preaching the Truth of the Goſpel.

ANNOTATIONS.

V. 14. † So Clerm. and other MSS. as alſo Vulg. Syr. and Ethiop. Verſions, &c.

(*f*) Concerning *Macedonia* ſee my Geogr. of N. T. Part 2. Ch. 5. Sect. 2. §. 4.

(*g*) Concerning *Judea* ſee my Geogr. of N. T. Part 1. Chap. 1. §. 4.

(*b*) Of

TEXT.

22 ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

23 Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. 24 Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε. Κεφ. Β'. Ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. 2 Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

3 Καὶ ἔγραψα ὑμῖν τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάντων ὑμῶν ἐστιν. 4 Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λε-

TRANSLATION.

22 Who has also sealed us and given the earnest of the Spirit in our hearts.

23 Moreover I call God to * Witness upon my Soul, that to spare you I came not as yet unto Corinth:

24 Not for that we have dominion over your Faith, but are helpers of your Joy: for by Faith ye stand.

Chap. II.

But I determin'd this with my self, that I would not come again unto you in * Sorrow.

2 For if I make you sorry, who is he then that makes me glad, but the same that is made sorry by me?

3 And I wrote this same unto you, * that when I came I might not have sorrow from them, of whom I ought to have joyce; having confidence in you all, that my Joy is the joy of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears, not that you should be grieved, but that ye might know the love, which I have more abundantly unto you.

5 But if any have caused grief, he has not griev'd me

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Call, is God; 22 Who has also seal'd *the Truth of what is preach'd by* Us, *by the miraculous Gifts of the Holy Ghost vouchsaf'd not only to my self, but to you upon your receiving my Doctrin*, and given the Earnest of his Spirit, *i. e. given not only me, but also you upon receiving my Doctrin, his Spirit as the Earnest of Eternal Life*, in our Hearts. *Which things being so, as can't but be acknowledg'd by you, they are sufficient*

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ufficient Evidence that I being thus approv'd by God, cannot be possibly uch a Deceitfull, Shuffling, Self-interested Person, as my Adversaries ould represent me, and can't Reasonably be suspected of dealing Doubly ith you in any thing relating to my Ministry.

VI. He acquaints them with the *True Reason* of his Not coming, as he purpos'd.

23 Moreover *or besides what I have already said to convince you, that y Not Coming to you as I purpos'd, has not been occasion'd by my Fickle- ss, I now proceed to tell you the True Cause of it, and for your fullest atisfaction and to keep you from giving any heed to the Surmises and Misrepresentations of my Adversaries in this matter, I shall attest the ruth of what I am going to say in the most solemn manner*: *Wherefore* call God for a Witness, *and that* upon my Soul, *i. e. may I dy if it not so*, that *it was* to spare you *by not using severity towards such ffenders as had not yet amended, that* I came not as yet unto Corinth: 4 *It was* Not for that we *pretend to* have Dominion over your Faith, *as to Require you to Believe what we have taught you without Com- g to you, when it is expected we should come and maintain and make Good*; but *the Reason of our not coming was, because we* are *willing be* Helpers of your Joy, *and so not to occasion any Grief among you being forced to use Severity, and to come with a Rod, as we must if e had come afore.* For *it is only* by *the True Doctrin of* Faith *or Chri- anity, which ye have receiv'd of us, that* ye stand *in the Favour of od*; *and therefore had we come sooner, there had been absolute need of ing Severity among you to maintain the said True Faith, and so of using Grief and Heaviness among you.* Chap. II. But I determin'd is with my self, *as judging it more expedient*, that I would not come ain unto you *at a time, when I must come* in *such a manner as would use* Sorrow *among you.* 2 For if I make you Sorry, who is he then at makes me Glad, *while I am with you*, but the same that is made rry by me?

VII. He observes to them, that he wrote his *Former Epistle* to them, out of the *Greatest Love and Affection* to them.

3 And *I did not come afore, but rather* wrote this same *Order and rection* unto you *concerning the Punishment to be inflicted on the in- stuous Person*, that when I came, I might not have Sorrow from them, whom I ought to rejoyce; having *this* Confidence in you All, that y Joy is the Joy of you All, *i. e. that you make my Joy and Satis- ction so much your own, as that you would remove all Cause of Sor- w from me before I came.* 4 For *what I then wrote unto you*, out much affliction and anguish of heart I wrote unto you, *and that too ith many Tears*; *I wrote it* not that you should be griev'd *thereby*, t that ye might *thereby* know the Love which I have more Abun- ntly unto you, *in taking such Care to remove whatever was Offensive ong you, notwithstanding the Great Opposition made against me.*

VIII. As a proof thereof, he now directs them to *forgive* the Incestuous person upon his Repentance, and to *comfort* and *confirm their Love* to him.

5 But if Any *one among you, i. e. the Fornicator or Incestuous Per-* have caus'd Grief, he has not griev'd me, but in part *only*; *namely respect only of those that defended what he had done*; *and this I take particular*

TEXT.

λύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. 6 Ικανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων. 7 Ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι, καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. 8 Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. 9 Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 Ω δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγώ, εἴ τι κεχάρισμαι, κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, 11 ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

12 Ελθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, 13 οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. 14 Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

15 Οτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ, ἐν τοῖς σῳζομένοις καὶ ἐν τοῖς ἀπολ-

TRANSLATION.

but in part; that I may not overcharge you All.

6 Sufficient to such an one is this punishment, which was inflicted of * the majority.

7 So that on the contrary ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallow'd up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm your love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for I, if I forgave any thing, to whom I forgave it, for your sakes I *have gave it*, in the person of Christ;

11 Lest Satan should get an advantage: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 But thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

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TEXT.	TRANSLATION.
υμένοις· 16 οἷς μὲν, ὀσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ ζωῆς	16 To the one we are the savour of death unto death; and to the other, the savour of life.

εἰς

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rticular notice of, that I may not *be thought to* overcharge you All *general, as equally Guilty in the matter.* 6 *And as to him himself* fficient to such an one is this Punishment, which was inflicted of the Majority *of you.* 7 So that on the Contrary *to what I understand u think ought to be done More to him,* ye ought rather to forgive him, nd comfort him, lest perhaps such an one should be swallow'd up ith too much Sorrow. 8 Wherefore I beseech you, that ye would onfirm your Love towards him; *which I doubt not of.* 9 For to this nd also did I write, that I might know the Proof of you, whether ye *Ready to be* Obedient in all things. 10 To whom ye forgive any ing, I forgive also: for I, if I forgave any thing, to whom I for- ve it, for your sakes I forgave it, in the person, *i. e. Authority and Name* of Christ. 11 Lest Satan should get an Advantage *by our using o much Severity in this case*; for we are not ignorant of his Devices. 12 Furthermore, when I came to (*b*) Troas to preach Christ's Go- el, and a Door was *there* open'd unto me of the Lord, *i. e. I had a ir Opportunity of preaching the Gospel there put into my hands by the ord*; 13 *notwithstanding this* I had no rest in my Spirit, because I und not Titus my Brother *in the Ministry, whom I expected to have und there with News of you*: but taking my leave of them *of Troas,* went *forthwith* from thence into Macedonia. 14 But Thanks be to od, who always causeth us to Triumph in *or thro'* Christ, *by means the Success he vouchsafes me in preaching the Gospel, and also in ob- ining the Better of my Adversaries among you*; and *who* makes mani- st the Savour of his Knowledge, *i. e. spreads the Knowledge of the spel* by us in every place.

15 For we are unto God a sweet Savour of Christ, *i. e. our Ministry an acceptable Service or as a sweet smelling Sacrifice to God thro' Christ, respect both of* them that are sav'd, and in *respect of* them that perish. To the one we are the Savour of Death unto Death, *i. e. Our Preach- g is Unacceptable and Offensive, by rejecting whereof they are already piritually dead, and will draw on themselves Eternal Death or Misery reafter*: and to the other *we are* the Savour of Life unto Life, *i. e. ur Preaching is Acceptable, and by receiving and embracing our Do- rin they receive Spiritual Life here, and shall receive Eternal Life hereafter.*

IX. He acquaints them with his great *Concern and Uneasiness*, till he heard by Titus of their Good Disposition towards him: whereupon he breaks out into a Thanksgiving to God for the same.

X. He observes, that whatever Effect his Preaching had *upon Others*, yet it was Acceptable to *God*, on the account of his *Sincerity and Integrity* in the same.

ANNOTATIONS.

(*b*) Of *Troas* see my Geogr. of N. T. Part. 2. Chap. 4. Sect. 1. §. 10.

TEXT.

εἰς ζωήν· καὶ πρὸς ταῦτα τίς ἱκανός; 17 Οὐ γάρ ἐσμεν, ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατέναντι τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν.

Κεφ. γ'. Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; † ἢ μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν; 2 Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων. 3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος· οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας σαρκίναις. 4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· 5 οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ· 6 ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης,

Οὐ γράμματος, ἀλλὰ πνεύματος· τὸ μὲν γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. 7 Εἰ δὲ ἡ διακονία

TRANSLATION.

unto life: and who is sufficient for these things?

17 For we are not as many who corrupt the word of God but as of Sincerity, but as of God, in the sight of God speak we in Christ.

Chap. III.

Do we begin again to commend our selves? or need we as some *others*, epistles of Commendation to you, or * epistles of Commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declar'd to be the epistle of Christ, minister'd by us, written not with ink, but with the Spirit of the living God; not in tables of Stone, but in the fleshly tables of the heart.

4 And such trust have we thro' Christ toward God:

5 Not that we are sufficient of our selves, to think any thing as of our selves; but our Sufficiency is of God:

6 Who also has made us able Ministers of the New Testament; not of the Letter, but of the Spirit: for the Letter killeth but the Spirit gives life.

7 But if the ministration

ANNOTATIONS.

V. 1. † So Clerm. MSS. and some others; as also Vulg. Syr. and Arab. Vers.

(*hh*) St *Paul* seems here, and in the like passages of this Epistle, to have an eye to his Opposers among them.

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ereafter. And who *of himself* is sufficient for these *great and weighty* hings? *and yet, as I said, our Service in the Gospel is well pleasing unto God.* 17 For we are not as (*hh*) Many *are*, who corrupt the Word of God, *like Hucksters thereof preaching it only for Worldly Gain, and so ot scrupling to mix and adulterate it with false Doctrins that will make suit better to the Vicious Inclinations of others*; but as *Men* of Sincerity, but as *Persons inspir'd and commission'd* of God, *and as* in the ight *or presence* of God speak we in Christ, *i. e. do we preach the Gospel.*

Chap. III. *But what* do we (*by what we said Chap.* 2. *v.* 17.) begin gain *in this Epistle, as in some places of our former*, to commend our lves? or need we, as some others *who oppose us*, Epistles of Commenation to you, or Epistles of Commendation from you? 2 Ye are our *ommendatory* Epistle, written *as it were* in our hearts, (*we there hav- g always a Tender Concern for you, and*) known and read of All en: 3 forasmuch as ye are manifestly declar'd to be the *Commenda-ry* Epistle of Christ *on our behalf*, minister'd by us, *i. e. whereof we ere* (*i. e. I am*) *as it were the Amanuensis, your Conversion being the ffect of our Ministry*, written not with Ink, but with the Spirit of e living God, *whereof ye became partakers upon your Conversion by y Preaching*; not in Tables of Stone, *as was the Law*, but in the eshly Tables of the Heart. 4 And *whereas we say thus much, yet istake us not as Commending or Boasting of Our selves absolutely, for* ch Trust have we, *not in our selves, but* thro' Christ toward God: Not that we are sufficient of our selves to think, *i. e. to reckon upon, by our own Natural Reasonings to discover* any thing, *or to bring len to the Faith*, as of our selves: but our Sufficiency *in these matters* from God: 6 Who also has made us Able Ministers of the New estament.

XI. He observes, that the *Effect* his Preaching had among them, was Proof and Commendation enough of his *Sincerity & Integrity.*

Now to be thus made Ministers of the N. T. is the same in effect as be made Ministers of the Law understood in its True Sense, namely inisters not of the Letter *or literal and outer Sense of the Law*, but the Spirit *or Spiritual meaning of the Law*: for the Letter kills, *i. e. Law understood only in its Literal Sense, or as a Civil Instrument the better Administration of the Jewish Government, do's tend only Condemn to Death Malefactors or Transgressors thereof; it vouchsafes Grace, either of Remission for Sins past, or of Spiritual Strength to able Men for the future to withstand Sin*; but the Spirit gives life, *. the Gospel which is no other than a plain Revelation of the Spiritual nse of the Law, is accompanied not only with Promise of Pardon for ns past upon Repentance, but also with the Assistance of God's Spirit, abling such as receive it for the future to withstand Sin, and to live rtuously and Piously, and so is the means of attaining Spiritual fe here, and Eternal Life hereafter.* 7 But if *the Law, which is no er than* the Ministration of Death *for the reason aforesaid, and was*

XII. He observes the Excellency of the *Gospel* above the *Law*; and thence intimates to them another Proof or Argument of his *Sincerity and Integrity*, forasmuch as by the Hope of the Eternal Blessings of the Gospel, He is set above all Mean Considerations.

TEXT.

τῷ θανάτῳ ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύασθαι ἀτενίσαι τοὺς υἱοὺς Ισραὴλ εἰς τὸ πρόσωπον † Μωυσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην· 8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; 9 Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. 10 Καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον, ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης. 11 Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης· πολλῷ μᾶλλον τὸ μένον, ἐν δόξῃ. 12 Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρώμεθα.

13 Καὶ οὐ καθάπερ Μωυσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ισραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. 14 Ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται.

TRANSLATION.

death written and engraven in stones, was glorious, so that the Children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be done away;

8 How shall not the ministration of the Spirit be rather glorious?

9 For if the ministration of Condemnation be glory, much more do's the ministration of Righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excells.

11 For if that which is done away, was glorious; much more that which remains, is glorious.

12 Seeing then that we have such hope, we use great Plainness of Speech:

13 And not as Moses put a vail over his Face, * *denoting* that the Children of Israel did not stedfastly look to the End of that which is abolish'd.

14 But their Minds were blinded: for until this day remains the same vail untaken away, in the reading of the Old Testament; which vail is done away in Christ.

15 Al

ANNOTATIONS.

V. 7. † So it is writ in most Copies, and not *Μωσέως*; and so v. 13. *Μωσῆς* not *Μωσῆς*.

V. 14. † Alex. Clerm. and several other MSS. read expressly *ἡμέρας*.

(*i*) See *Exod.* 34. 29, 30.

(*k*) It seems very Remarkable, that the Apostle here says, that the Vail was not upon the *Mind* or *Understanding* of the Israelites or Jews, but upon the *Heart*

PARAPHRASE.

ritten and engraven *only* in Stones, was glorious, ſo that the Children f Iſrael could not (*i*) ſtedfaſtly behold the face of Moſes *who deliver'd to them from God*, for the Glory of his Countenance, which Glory as to be done away; 8 how ſhall not *the Goſpel, which is* the Miniſtration of the Spirit *for the reaſon aforemention'd*, be rather glorious? For if the Miniſtration of Condemnation, *i. e. the Law* be Glory, *i. e. bus glorious*, much more do's the Miniſtration of Righteouſneſs, *i. e. he Goſpel whereby we become Righteous before God, according to the Nature of things*, exceed in Glory. 10 For even That *miniſtration of ondemnation, viz. the Law* which was made Glorious *at the firſt delivery of it, may be ſaid to have* had no Glory in this reſpect, *namely* y reaſon of *or in compariſon with* the Glory *of the Goſpel* that excells, *nd ſo eclipſeth it.* 11 For if that *Law* which is *temporary and to be* one away, was *deliver'd in ſo* glorious *a manner*; much more that *oſpel* which remains *without being ever to be done away as long as Time ſelf laſteth*, is *to be eſteem'd* (*according to the different Natures of the nd things thus compar'd*) Glorious. 12 Seeing then that we *are the Miniſters of the Goſpel, a Miniſtration of the Spirit* (*v.* 8) *and ſo of ighteouſneſs* (*v.* 9.) *and conſequently of perpetual Duration* (*v.* 11.) *and herefore upon all theſe accounts of Tranſcendent Glory: Seeing, I ſay, hat we are the Miniſters of the Goſpel, and conſequently* have ſuch Hope, *iz. of Eternal Bliſs and Glory, as ſets us above all mean Conſiderations nd Compliances*, we uſe great Plainneſs, *i. e. both Freedom and Clearneſs* of ſpeech *in things relating to our Miniſtry, ſuch Plainneſs of ſpeech eing a good Proof of our Sincerity and Integrity, which can't be maintain'd without the other.*

13 And *having thus Occaſion to take notice of our Plainneſs, i. e. Clearneſs* (*as well as Freedom*) *of Speech, I am thereby led to obſerve, that e do* Not *put a Vail over our Faces, i. e. deliver not the Truths of God nd Religion in an Obſcure manner*, as Moſes put a Vail over his Face, *hide the ſhining of it, thereby denoting* that the Children of Iſrael d not ſtedfaſtly look to *Chriſt who is* the End of that which is aboliſh'd, *iz. the Law.* 14 But *the Reaſon hereof is, becauſe* their Minds were *nd ſtill are* blinded: for untill this day remains the ſame Vail untaken way (*k*) *from their Hearts and Underſtandings*, in the Reading of the ld Teſtament, which Vail is done away in Chriſt, *i. e. Chriſt now is come, ſo exactly anſwers all the Types and Predictions of O. T. hat to any Unprejudiced Perſon he plainly appears to be the Perſon deſign'd,*

XIII. The Apoſtle obſerves, that the Knowledge of God is *more Clearly ſet forth* in the Goſpel, than in the Law; and intimates, that this is Another Argument of his *Sincerity and Integrity* on the one hand; and withall on the other hand it is an Argument, that they who receive not the Truth of the Goſpel, are Guilty of *greater Blindneſs*, than the Iſraelites, who underſtood not the End of the Law.

ANNOTATIONS.

earts; denoting thereby, that the Cauſe of their not ſeeing to the End of the aw, or receiving the Goſpel, was not thro' *Ignorance*, or want of Information at leaſt Helps and Means to inform themſelves aright, but thro' *Obſtinacy* nd *Wilfulneſs*. Hence ~~ἀεὶ τὸ μὴ ἀνακ~~ &c. (*v.* 15.) denotes, not that they *uld* nor, but that they *would* not or *ſhould* not look to the end of the Law.

V. 17.

TEXT.

15 Αλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωυσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται. 16 Ηνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. 17 Ο δὲ Κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα, † Κυρίου ἐλευθερία. 18 Ημεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος. Κεφ. δ'. Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦμεν· 2 ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ

TRANSLATION.

15 But unto this day, when Moſes is read, the vail is upon their heart.

16 Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the Lord is That Spirit; and where * That Spirit is, *there* is the Liberty of the Lord.

18 And we All with * face unvail'd beholding as in a glaſs the Glory of the Lord, are chang'd into the ſame Image from Glory to Glory, even as by the Lord the Spirit.

Chap. IV.

Therefore ſeeing we have this miniſtry, as we have received mercy, we faint not:

2 But have renounc'd the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully; but by manifeſtation

φανερώσει

PARAPHRASE.

ſign'd, and all the Obſcurity of thoſe Paſſages, which before were not underſtood, is taken away and ceaſes. 15 But *notwithſtanding* unto this day, when Moſes is read, the Vail is upon their (*k*) Heart, *i. e. they will not thro' Prejudice and Obſtinacy ſee the Spiritual and Evangelical Truths contain'd in them.* 16 Nevertheleſs, *as when Moſes turn'd* (*or went in*) *unto the Lord, the Vail was then taken away* (*Exod.* 34. 34.) *from off his Face, ſo* when it, *i. e. their Heart* (*v.* 15.) *laying aſide all Prejudice and Obſtinacy,* ſhall turn to the Lord, *i. e. Chriſt,* the Vail ſhall be taken away *from off it, i. e. they ſhall perceive the Law alone along to lead and bring them to Chriſt, both by its Types and Predictions.* 17 Now *this will be ſo, becauſe* the Lord is That (*l*) Spirit (*mentioned v.* 6.) *of the Law, i. e. Chriſt is the Spiritual Meaning or End of the Law*; and where that Spirit is, there is the Liberty *which is vouchſafed unto Us* of the Lord, *viz. Chriſt, i. e. wherever the Spiritual Meaning of the Law is rightly underſtood, and conſequently the Goſpel is embrac'd, ſuch thereby underſtand, not only that they are now Freed from the Yoke*

PARAPHRASE.

f the Ritual Law, but alſo that there be ſo Great Rewards laid up for hoſe that obey the Goſpel, and in a ſpecial manner for ſuch as Faithfully each the Goſpel to Others, that hereby as other Common Chriſtians, ſo pecially the True Miniſters of the Goſpel, are ſet above all Worldly onſiderations, and fear not to teach the Plain Truth of the Goſpel, or uſe (as is ſaid v. 12.) great Plainneſs of Speech in Defence of the oſpel. 18 And, *whereas under the Law Moſes only went in unto the ord, and beheld his Glory with his face Unvail'd, now under the Goſpel* Ve All *that embrace it truly,* with face unvail'd beholding as in a glaſs, *e. clearly tho' not perfectly* the Glory of the Lord, are chang'd into e ſame Image *with the Lord, even* from Glory to Glory, even as *or amely* by the Lord the Spirit, *i. e. We are chang'd into the Image of hriſt Here, by imitating his Holineſs, and we ſhall therefore be chang'd ereafter into his Image, by having our Vile Bodies chang'd into Glo- ous Bodies like unto His, and by being made Coheirs with Him of ternal Happineſs; and ſo we ſhall be chang'd from Glory to Glory, amely from the Glory of Holineſs here, to a greater and perfect Degree, t only of Holineſs, but alſo of Happineſs hereafter; and Both theſe hanges are wrought in Us by the Lord Chriſt, who is (as is intimated fore v. 6. and again ſaid more plainly v. 17.) the Perſon denoted and tended to be ſet forth by the Law, when underſtood not according to the etter, but the Spirit, i. e. Spiritual Meaning of it.* Chap. IV. There- re ſeeing we have this *ſo glorious a* Miniſtry, as we have receiv'd ercy *from God in calling Us thereto,* we faint *or flag* not, *i. e. are not raid to ſpeak plainly, freely, and openly what concerns the Truth of e Goſpel:* 2 *foraſmuch as We are not wrought upon by thoſe baſe nſiderations which work upon Others,* but have renounc'd the hidden ings of Diſhoneſty, *i. e. all ſuch Diſhoneſt Deſigns as will not bear e Light,* not walking in Craftineſs, nor handling the Word of God ceitfully, *i. e. mixing it with falſe Doctrins to pleaſe men;* but by *a free*

ANNOTATIONS.

V 17. † See the following note (*l*).

(*l*) Theſe two Verſes, viz. 17,18. of this Chap. 3. have much perplex'd Com- ntators; and One great, if not the Chief, Reaſon ſeems to be from their t obſerving the Difference of the Common Reading from that of the two oſt Ancient MSS. viz. Alex. and Clerm. as alſo of the Copy made uſe of by e Syriack Interpreter; for in All theſe ὁ is not read. And therefore ſince e preſent Punctation is of no great Authority, and ſeems to have been oc- ſion'd by ὁ coming in between Κυρίου and ἐλευθερία· it follows that ὁ being ther to be omitted upon the foremention'd Authority, the Comma may very ell be plac'd after τὸ πνεῦμα, and ſo make Κυρίου refer to ἐλευθερία· by which eans That which was wont to perplex Commentators will be taken away, and ll will be made eaſy and agreeable to the Scope of the Apoſtle; τὸ πνεῦμα here the latter part of v. 17. being not to be refer'd to Κυρίου, and ſo underſtood the Holy Spirit, but to τὸ πνεῦμα in the Clauſe immediately foregoing in the me verſe, as alſo in v. 6.

(*m*) St *Paul*

TEXT.

φανερώσει τ ἀληθείας συνιστῶντες ἑαυτὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τῦ Θεῦ. 3 Εἰ δὲ ϗ ἔστι κεκαλυμμένον τὸ Εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον· 4 ἐν οἷς ὁ Θεὸς τῦ αἰῶνος τύτυ ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τ φωτισμὸν τ Εὐαγγελίυ τ δόξης τ Χριστ, ὅς ἐστιν εἰκὼν τῦ Θεῦ. 5 Οὐ γὰρ ἑαυτὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησῦν Κύριον· ἑαυτὺς δὲ, δύλυς ὑμῶν διὰ Ἰησῦν. 6 Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότυς φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τ γνώσεως τ δόξης τ Θεῦ ἐν προσώπῳ Ἰησῦ Χριστ.

7 Ἔχομεν δὲ τ θησαυρὸν τῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τ δυνάμεως ᾖ τ Θεῦ, ϗ μὴ ἐξ ἡμῶν· 8 ἐν παντὶ θλιβόμενοι, ἀλλ' ϗ στενοχωρύμενοι· ἀπορύμενοι, ἀλλ' ϗκ ἐξαπορύμενοι· 9 διωκόμενοι, ἀλλ' ϗκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' ϗκ ἀπολλύμενοι· 10 πάντοτε τ νέκρωσιν τῦ Κυρίυ Ἰησῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τῦ Ἰησῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

TRANSLATION.

of the truth, commending ourselves to every man's Conscience in the sight of God.

3 But if our Gospel be hid, it is hid to them that are lost:

4 In whom the God of this World has blinded the Minds of them that believe not, lest that the light of the Glorious Gospel of Christ, who is the Image of God, do's not shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and our selves your servants for Jesus sake.

6 For God, who commanded the light to shine out of darkness, has shin'd in our hearts, to give the Light of the Knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of Us.

8 We are troubled on every side, yet not *brought to extremities; we are perplexed but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroy'd;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 A

PARAPHRASE.

ee and plain Manifeſtation of the Truth commending our ſelves, *as the Sincerity of our Dealing and Doctrin*, to every Man's Conſcience, *acting All I do* in the ſight of God. 3 But if *after all this* Our Go-el be *vail'd or* hid, *i. e. not underſtood*, it is hid *only* to them that are ſt; 4 in Whom the God *of the Men* of this World, *i. e. the Devil* has inded *their Minds*, *namely* the Minds of them that believe not, ſo at the Light of the Glorious Goſpel of Chriſt, who is the Image of God *s in other reſpects ſo in this, that the Brightneſs or Clear Knowledge his Father's Glory ſhines forth or is made known by him*,) do's not ine unto them, *i. e. they underſtand not and ſo receive not the Goſpel, o' it be ſo plainly and clearly preach'd unto them*; *and conſequently ch are guilty of Groſſer Blindneſs, than the Iſraelites were in not ſee-g to the End or Spiritual Meaning of the Law.* 5 For we preach not r ſelves, but Chriſt Jeſus the Lord, and our ſelves your Servants r Jeſus ſake. 6 For God, who *at firſt* commanded the Light to ine out of Darkneſs, has ſhin'd in Our hearts, *i. e. in the heart of Me aul, who was before my Converſion in Darkneſs, ſo as not to diſcern e End of the Law*, to give, *i. e. that We might communicate to others* e Light of the Knowledge of the Glory of God *ſhining as it were* in) the *Open or Unvail'd* face of Jeſus Chriſt, *more clearly than in that Moſes, who vail'd his Face to hide the Light or Shining thereof, i. e. e Knowledge of the Glory of God is reveal'd moſt clearly by the Goſpel, hereas it was only obſcurely reveal'd by the Law.*

7 But We have this Treaſure in Earthen Veſſels, *i. e. We to whom s Treaſure of the Knowledge of the Glory of God, viz. the Goſpel of riſt, is committed to be propagated in the World, are but Frail Men,* t the Excellency of the Power *that accompanies it* may *appear the ter to* be of God, and not of Us. 8 We are troubled on every ſide, *t by Virtue of the ſaid Power* not brought to Extremities; We are rplex'd, but not in Deſpair; 9 Perſecuted, but not forſaken; caſt wn, but not deſtroy'd. 10 Always bearing about in the Body the ring, *i. e. a Repreſentation of the Sufferings* of the Lord Jeſus, that e Life alſo of Jeſus *riſen from the Dead* might be made manifeſt *by e Efficacy that accompanies our Preaching* in our *frail* Body. 11 For We,

XIV. St *Paul* here gives another Proof of his *Sincerity* in preaching the Goſpel, viz. *the Sufferings and Dangers of Death* he daily incurs thereby; which he is encourag'd to undergo, by the Hope and Aſſurance of the Reward of *Eternal Glory* he ſhall receive for the ſame.

ANNOTATIONS.

m) St *Paul* ſeems to intimate, that by the Vail covering *Moſes's* Face were noted two things, viz. that the Knowledge of God was not ſo clearly made own by the Law, as it was to be by the Goſpel; and that the Iſraelites or s would not make uſe of ſuch Helps as they might, to attain to a True Un-ſtanding of the End of the Law. From what is ſaid here in reference to the w and Goſpel, and in ſome other parts of this Epiſtle, it is with great reaſon poſ'd, that at leaſt ſome principal Perſon among the Falſe Apoſtles or achers, that diſturb'd the Church of *Corinth*, was a Convert Jew, who was lous for the Law.

TEXT.

11 Αεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. 12 Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. 13 Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν. 14 Εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. 15 Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα, διὰ τῶν πλειόνων τὴν εὐχαριστίαν, περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. 16 Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. 17 Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν· 18 μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα. τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

Κεφ. ε'. Οἴδαμεν γὰρ, ὅτι, ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν,

TRANSLATION.

11 For we, while we live, are always deliver'd unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then Death* is wrought in us, but Life in you.

13 * Now we having the same Spirit of Faith, according as it is written, I believ'd, and therefore have I spoken: we also believe, and therefore speak:

14 Knowing that he who rais'd up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace might, thro' the thanksgiving of * the More, redound to the glory of God.

16 For which cause we faint not, but tho' our outward man perish, yet the inward man is renew'd day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, are temporal; but the things which are not seen, are eternal.

Chap. V.

For we know, that if our earthly house of this tabernacle were dissolv'd, we have a building of God, an house not made

οἰκί

TEXT.	TRANSLATION.
χίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς	with hands, eternal in the hea-
ρανοῖς. 2 Καὶ γὰρ ἐν τούτῳ στενά-	vens.
ομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐ-	2 For in this we groan earn-
	eſtly, deſiring to be cloath'd up-
	ερανοῦ

PARAPHRASE.

We, while we live, are always deliver'd, *i. e. ſhall be always expos'd* nto Death for Jeſus ſake, that the Life alſo of Jeſus *riſen from the Dead* ight be made manifeſt *by our Preaching and Suffering* in our Mortal eſh. 12 So then Death, *i. e. Sufferings and the Danger of Death* is rought *or procur'd* in Us *by the preaching of the Goſpel*, but Life *is hereby wrought or procur'd* in You, *i. e. you are thereby converted and put into a ſtate of Spiritual Life here, which if perſiſted in, will end Life Eternal hereafter.* 13 But *altho' Suffering and Death thus accompany our Preaching, yet* We having the ſame Spirit of Faith *as David had, when he ſaid*, according as it is written *Pſal.* 116. 10. I believ'd, nd therefore have I ſpoken; We alſo believe, and therefore ſpeak: 4 Knowing that he, who rais'd up the Lord Jeſus *from Death*, ſhall aiſe up Us alſo *tho' actually put to Death for the Goſpel* by Jeſus, and all preſent Us with you *unto the Enjoyment of his Heavenly Kingdom.* 5 For All things *which We ſuffer*, are *ſuffer'd by Us* for your ſakes; hat the Abundant Grace *of God* might, thro' the Thankſgiving of the lore, redound to the Glory of God, *i. e. I am the more willing to Suffer, hat thereby I may make the more Converts, that ſo the More partaking the Mercy and Grace of God, of which there is an Inexhauſtible ſtore, e More may likewiſe give Thanks unto him, it being more for the Glory God, that a Greater Number ſhould give Thanks unto him.* 16 For hich cauſe we faint not; but tho' our Outward Man, *i. e. Body* periſh, t the Inward Man, *i. e. our Soul* is renew'd day by day *with Vigour d Alacrity, to go on in the Preaching of the Goſpel.* 17 For our light ffliction *here*, which is but for a Moment *in compariſon with Eternity*, orketh, *i. e. procureth* for Us a far more exceeding and eternal Weight Glory: 18 *Which Affliction we are encourag'd to undergo*, while e look not at the things which are ſeen, but at the things which are t ſeen; for the things, which are ſeen, are Temporal; but the things, hich are not ſeen, are Eternal.

Chap. V. For we know, that if our Earthly houſe of this Tabernacle, *. if our Body, which is the Tabernacle or Tent wherein our Soul dwells re upon Earth as in its houſe*, were diſſolv'd, we have a Building, *. a Celeſtial Body provided us* of God, *wherein our Soul ſhall likewiſe well as in* an houſe, *and which ſhall* not *like houſes* made with hands *ne at laſt to decay, but ſhall remain* Eternal in the Heavens. 2 For this *our Earthly houſe, i. e. Body* we groan earneſtly, deſiring,

XV. St *Paul* obſerves to them his *Deſire to be with Chriſt*, and that if it pleaſed God *without Dying*; however, notwithſtanding his Natural Deſire to eſcape Death, he

TEXT.

εανοῦ ἐπενδύσασθαι ὀπιποθοῦντες.
3 Εἴπερ καὶ † ἐκδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα. 4 Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει † τούτῳ στενάζομεν βαρυνόμενοι· † ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. 5 Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, ὁ καὶ δοὺς ἡμῖν τὸν ἀῤῥαβῶνα τοῦ Πνεύματος. 6 Θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου. (7 Διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους.) 8 Θαῤῥοῦμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10 Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν. 11 Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν.

Θεῷ δὲ πεφανερώμεθα, ἐλπίζω δὲ

TRANSLATION.

on with our house which is from heaven.

3 Albeit being even uncloath'd we shall not be found naked.

4 For we, that are in this tabernacle, do groan being burden'd: not for that we would be uncloath'd, but cloath'd upon, that mortality might be swallow'd up of life.

5 Now he that has wrought us for the self same thing, is God, who has also given unto us the earnest of his Spirit.

6 Therefore we are always * undaunted, knowing that while we are at home in the body, we are *abroad from the Lord:

7 (For we walk by faith, not by sight.)

8 We are *undaunted, I say, and willing rather to be *absent from the body, and to be at home with the Lord.

9 Wherefore we labour, that whether at home or abroad, we may be accepted of him.

10 For we must all appear before the Judgment-seat of Christ; that every one may receive the things *done* in his body, according to that he has done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men. And we are made manifest unto God; and I trust

ANNOTATIONS.

V. 3. † So it is read in Clerm. MSS. and some others; as also Tertullian, Ambrose, &c. It seems to be the Truest Reading.

PARAPHRASE.

without being first uncloath'd, i. e. without putting off first this Body by Death, to be cloath'd *as it were* upon *this Body*, with our house which is from Heaven, *i. e. our Celestial Body.* 3 Albeit being even Uncloath'd, *i. e. even tho' we put off this Body by Death*, we shall not be found Naked, *but shall be cloath'd with our House from Heaven or Celestial Body. But notwithstanding this will be our happy State, altho' we should undergo the Dissolution of this Body by Death, yet this is not what we Principally desire.* 4 For *altho'* We, that are in this Tabernacle *of our present Body*, do groan being burden'd *with the Inconveniencies and Afflictions that attend it*; *yet we so groan*, not for that we would be uncloath'd, *i. e. yet we are not willing or do not at least principally desire to put off this Body by Death*, but *that which is our Chief Desire is to be* cloath'd upon, *i. e. without dying to have this Body chang'd into Celestial Body*, that Mortality might be swallow'd up of Life, *i. e. an End might be put to this Mortal State immediately, or without the passage of Death to an Immortal State.* 5 Now he that has wrought us for the self same thing, *i. e. he that fits and prepares us for this Immortal State*, is God, who has also given unto us the Earnest of the Spirit, *i. e. his Spirit as an Earnest of our Immortality.* 6 Therefore we are always Undaunted, knowing that while we are *as* at Home in the Body, we are *as it were* Abroad from the Lord, *where is our proper Home*: (7 For we walk, *i. e. regulate our Conduct*, by Faith, *i. e. the Hope and Expectation of the Invisible things of the World to come*, not by Sight, *i. e. not by the Enjoyment of the Visible things of this World*:) 8 We are Undaunted, I say, *in preaching the Gospel with all plainness and Sincerity*; and *We are so, as being* Willing rather to be Abroad from the Body, *i. e. to quit the Body*, and to be at *our proper* Home with the Lord. 9 Wherefore we labour *or make this our only Aim*, that whether *staying in this Body as* at Home or *departing out of this Body as it were* Abroad, We may be accepted of him. 10 For we must all appear before the Judgment-seat of Christ; that every one may receive *the Reward of* the things done in his Body, according to that he has done, whether it be Good or Bad. 11 Knowing therefore the Terror, *i. e. this Terrible Judgment* of the Lord, we perswade Men *to become Christians, and that with all Sincerity in preaching the Truth of the Gospel.*

fear'd not to incur the Danger thereof, that he might Discharge his Duty, and be Accepted of God; foramuch as *All were to appear at the Judgment Seat of Christ*; which by the way was Another Proof of his *Sincerity*.

XVI. St *Paul* tells them the *True Reason*, why he took occasion to speak so much *in his Own Commendation.*

And *in reference to the Integrity wherewith we discharge our Duty in preaching the Gospel, therein* we are made manifest unto God, *i. e. the*

ANNOTATIONS.

V. 4. † So Clerm. and other MSS. as also the Old Versions, Vulg. Syr. Arab. and Ethiop. &c. Ibid. † So Clerm. and several other MSS. as also Theoret, Oecumenius; the last of which observes by way of note, Ἐφ' ᾧ, ἀντὶ τοῦ, ἵνα· so that the Explication is slipt into the Text instead of the Original Reading.

(*n*) This

TEXT.

καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. 12 Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ. 13 Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς· κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον. 15 Καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. 16 Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 Ὥστε εἴτις ἐν Χριστῷ, καινὴ κτίσις. τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

18 Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χρι-

TRANSLATION.

also, are made manifest in your Consciences.

12 For we commend not our selves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them, who glory in appearance, and not in the heart.

13 For whether we be besides our selves, it is to God; or whether we be sober, it is for your cause.

14 For the love of Christ constrains us; because we thus judge, that if one dy'd for all, then were all dead:

15 And *that* he died for all, that they who live, should not henceforth live unto themselves, but unto him who died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, tho' we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new Creature. Old things are past away; behold, all things are become new.

18 * Now all things are of God, who has reconcil'd us to himself by Jesus Christ, and has

given

ANNOTATIONS.

(*n*) This expression, κατὰ σάρκα *after the flesh*, may be and is by some understood to refer to Circumcision, and other external Rites of the Law or Privileges of the Jews. And then the Meaning of this place will be, that how much soever St *Paul* might once value himself on account of Circumcision, and the National external Privileges of the Jews, and particularly that of them was Christ or the Messias to be born, yet now he did not value himself upon any such accounts. And in this sense the Words of St *Paul* may be well understood to be levell'd against that False Apostle, which was a Jew by Descent, and still a Je-

daizer

PARAPHRASE.

he ſame is manifeſt unto God; and I truſt alſo, are made manifeſt in our Conſciences, *i. e. you are convinc'd of our Integrity.* 12 For *I an't but frequently inculcate this, in ſaying whereof* we commend not *e. we do it not with a deſign only to commend* our ſelves again *here*, *s in other parts of this and in the former Epiſtle*; but *we do it to* give ou occaſion *not to be aſham'd of Us, but* to glory on our behalf; *and* hat you may have ſomewhat to anſwer them, who *oppoſe me and* glory n appearance, and not *really* in the Heart, *as having no ſolid ground f Glorying. I ſay, that the Reaſon of my thus inſiſting on my Integrity s, that you may have ſomewhat to anſwer to my Oppoſers.* 13 For whether we be beſides our ſelves, (*as our Oppoſers pretend, thereto attributing our Commending our ſelves,*) it is to God, *i. e. he only can truly now*; or whether we be ſober, *and what I thus ſay of my ſelf be really rue*, it is for your Cauſe *or Advantage that I ſay it.*

14 For the Love of Chriſt *in dying for Us* conſtrains us *to do thus Indauntedly, whatever may tend to promote his Glory and the Good of thers, even to the hazard of our Own Life*: becauſe we thus judge *or eaſon with our ſelves*; *namely*, that if One, *i. e. Chriſt* died for All, hen were All dead, *i. e. obnoxious to Eternal Death.* 15 And that e died for All, that they who live, *i. e. by his Death attain to a State f Eternal Life*, ſhould not henceforth live unto themſelves, *ſeeking nly their own private Advantage*, but unto him who died for them nd roſe again; *namely by employing their Lives in promoting his Goſpel nd Kingdom.* 16 Wherefore henceforth know we, *i. e. regard we* o man (*n*) after the fleſh, *i. e. in reſpect of any Worldly Advantages*: ea, tho' we have known Chriſt after the fleſh, *i. e. tho' we formerly efore our Converſion expected and deſir'd the Coming of the Meſſiah, on ccount of the Temporal Grandeur and Glory we thought he would appear* , yet now henceforth know we him *ſo* no more, *i. e. now we ſerve im out of no Temporal Ends, as knowing his Kingdom is not of this Vorld.* 17 Therefore if any man be in Chriſt, *i. e. truly a Chriſtian*, e is a New Creature: Old things are paſs'd away, *i. e. his former Affections to the things of this World and his former Deſigns to promote is Worldly Intereſt are ceas'd*; behold, All things are become New, *e. he is become as a New or quite Different Man in all theſe reſpects, tting his Affections on things above, and purſuing his Spiritual Adantage.*

18 Now All *theſe* things *belonging to this New Creature, as this hange of Affections and Deſigns &c.* are of God, who has reconl'd us *thus become New Creatures* to himſelf by Jeſus Chriſt, and has

XVII. St *Paul* gives another Reaſon of his *Diſ-intereſted Carriage*, and *Sincerity in his Miniſtry*, viz. his Love to Chriſt, who having *died for him*, he concludes that in Gratitude he ought *not to live to himſelf* any more.

XVIII. The Apoſtle further obſerves, that God having graciouſly made him *a Miniſter of the Goſpel*, he minded only the *Faithfull Diſcharge* of his Duty.

ANNOTATIONS.

izer, and ſo ſtill valued and vaunted himſelf on account of thoſe Particulars, hich St *Paul* here renounces as of no Value with him now.

TEXT. TRANSLATION.

τῦ, καὶ δόντος ἡμῖν τὸν λόγον τῆς καταλλαγῆς· 19 ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. 20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. 21 Τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

given to us the miniſtry of Reconciliation;

19 To wit, that God was in Chriſt, reconciling the World unto himſelf, not imputing their treſpaſſes unto them; and has committed unto us the word of Reconciliation.

20 Now then we are Ambaſſadors for Chriſt, as tho God did beſeech *you* by us; we pray *you* in Chriſt's ſtead, be ye reconcil'd unto God.

21 For he has made him to be Sin for us, who knew no ſin; that we might be made the Righteouſneſs of God in him.

Κεφ. ϛ'. Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς· (2 Λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.) 3 Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν· 4 ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, 5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις· 6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

Chap. VI.

We then as workers together *with him*, beſeech *you* also that ye receive not the Grace of God in vain:

(2 For he ſays, I have heard thee in a time accepted, and in the day of Salvation have I ſuccour'd thee: behold, now is the accepted time, now is the day of Salvation.)

3 Giving no offence in any thing, that our Miniſtry be not blam'd:

4 But in all things approving our ſelves as the Miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes,

5 In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings;

6 By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeign'd,

7

TEXT.	TRANSLATION.
ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,	7 By the word of Truth, by the armour of Righteousness on the right hand and on the left,

διὰ

PARAPHRASE.

as given to us *also* the Ministry of Reconciliation, *i. e. Commission to reach the Gospel to others, the Sum whereof in short is this*: 19 To wit, that God was in Christ reconciling the World unto himself, *i. e. that God, on account of what Christ had done and suffer'd, was Ready to be reconcil'd to All Mankind, upon their Receiving and Obeying the Gospel of Christ*, not imputing their Trespasses *how great soever, which they had been guilty of before their Conversion*, unto them; and *that in order to bring about this Reconciliation, God* has committed unto Us the word of Reconciliation, *i. e. the Preaching of the Gospel, by the observance whereof the Reconciliation is Actually to be effected.* 20 Now then we are Ambassadors for Christ, as tho' God did beseech you by Us, we pray you in Christ's stead, be ye *duly Obedient to the Precepts, and unfeignedly believe the Truth of the Gospel, that thereby as being the Terms of Reconciliation ye may be actually* reconcil'd unto God. 21 For he has made him to be sin for Us, *i. e. he has dealt for our sake with Christ as a Sinner*, who knew no sin; that we might be made the righteousness of God in him, *i. e. that we for Christ's sake may be dealt with by God as perfectly Righteous, altho' we are not so.*

Chap. VI. We then as Workers together with Him, beseech you also, that ye receive not the Grace of God, *i. e. the Gospel and Assistance and Gifts of the Spirit attending it*, in vain, *viz. by your not walking according to the Gospel, and so missing of the end thereof, your Salvation.* 2 For he says, *Isai.* 49. 8. I have heard thee in a time accepted, and in the day of Salvation have I succour'd thee. Behold, now is the accepted time, now is the day of Salvation:) 3 *We, I say, as Workers together with him do thus beseech you, withall* giving no *just* offence in any thing, that our Ministry be not blam'd: 4 but in all things approving our selves as the Ministers of God, in much Patience, in Afflictions, in Necessities, in Distresses *or Streights*, 5 in Stripes, in Imprisonments, in Tumults *or being toss'd up and down*, in Labours, in Watchings, in Fastings: 6 by Pureness *of Life*, by Knowledge, by Long-suffering, by Kindness, by the *Gifts of the* Holy Ghost, by Love unfeign'd, 7 by *preaching* the Word of Truth, by the Power of God *assisting my Ministry*, by the armour of Righteousness on the right hand and on the left, *i. e. by Righteousness, whereby I am as it were arm'd to do or suffer, or arm'd against Temptations arising either from Prosperity*

XIX. The Apostle proceeds to prove his *Sincerity* in the Ministry, by his *Behaviour* in the several Contingencies of Life.

TEXT.

8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς· 9 ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι· 10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται. 12 Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. 13 Τὴν δὲ αὐτὴν ἀντιμισθίαν ὡς τέκνοις λέγω· πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 15 Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου; 16 Τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετ' εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ Θεός· Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. 17 Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς·

TRANSLATION.

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and behold we live; as chasten'd, and not kill'd;

10 As sorrowfull, yet always rejoycing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarg'd.

12 Ye are not straiten'd in us; but ye are straiten'd in your own bowels.

13 Now for a recompence in the same, I speak as unto my Children; be ye also enlarged.

14 Be ye not unequally yok'd together with unbelievers: for what fellowship has Righteousness with Unrighteousness? and what Communion has light with darkness?

15 And what concord has Christ with Belial? or what part has *a Believer with an Unbeliever?

16 And what agreement has the Temple of God with Idols? for ye are the Temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, says the Lord, and I will receive you,

18

TEXT.

18 ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ. Κεφ. Ζ'. Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

TRANSLATION.

18 And will be a Father unto you, and ye ſhall be my Sons and Daughters, ſays the Lord Almighty.

Chap. VII.

Having therefore theſe Promiſes, Beloved, let us cleanſe our ſelves from all filthineſs of the Fleſh and Spirit, perfecting holineſs in the fear of God.

2 Χωρή-

PARAPHRASE.

ity or Adverſity: 8 by Honour and Diſhonour, by evil Report and ood Report: as Deceivers, and yet True; 9 as *Obſcure and* Un-nown, and yet well known *and own'd by God and Good men*; as *often danger of* Dying, and behold we Live; as Chaſten'd, and not Kill'd; o as Sorrowfull, yet always Rejoycing; as poor *in reſpect to the things this World*, yet making many *Spiritually* Rich; as having Nothing, nd yet poſſeſſing All things.

11 O ye Corinthians, Our mouth is open unto you, *willing to praiſe nd commend you*; our heart *or affection* is enlarg'd, *i. e. is large or eat towards you.* 12 Ye are not ſtraiten'd in us, *i. e. ye have a large oom in our affection*, but ye are ſtraiten'd in your own bowels *or af-ctions to Us.* 13 Now for a Recompence in the ſame, *i. e. of my af-ction to you*, I ſpeak as unto my Children, Be ye alſo enlarg'd *in your ffections to Me as your Spiritual Father.*

14 Be ye not unequally *or unſuitably* yok'd together with Unbe-evers, *by aſſociating your ſelves with them in their Vices or Worſhip*, *by joining your ſelves with them in Matrimony*: for what fellowſhip s Righteouſneſs with Unrighteouſneſs? and what communion has ight with Darkneſs? 15 And what concord has Chriſt with Belial, *e. any falſe god of the Heathens*? or what part has a Believer with Unbeliever? 16 And what agreement has the Temple of God with ols? *You therefore muſt have none with them*: for ye are the Temple the living God, as God has ſaid: I will dwell in them and walk in *among* them; and I will be their God, and they ſhall be my People. Wherefore come out from among them, and be ye ſeparate, ſays the ord, and touch not the Unclean thing, and I will receive you. 8 And will be a Father unto you, and ye ſhall be my Sons and Daughters, ys the Lord Almighty. Chap. VII. Having therefore theſe Promiſes, loved, let us cleanſe our ſelves from All Filthineſs of Fleſh and Spi-, perfecting, *i. e. ſtill making progreſs in* Holineſs, in the Fear of God.

XX. St *Paul* aſſures them of his *Great Affection to* them, which is a further Argument of his *Sincerity* towards them.

XXI. He exhorts them not to *aſſociate with Unbelievers.*

TEXT.

2 Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. 3 Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν. 4 Πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. 5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινούς, παρεκάλεσεν ἡμᾶς ὁ Θεὸς, ἐν τῇ παρουσίᾳ Τίτου. 7 Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον χαρῆναι. 8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην. Βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς. 9 Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

TRANSLATION.

2 Receive us: we have wrong'd no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to condemn you: for I have ſaid before, that ye are in our hearts to dy and to live with you.

4 Great is my * Freedom of ſpeech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears.

6 * But God that comforts thoſe that are caſt down, comforted us by the coming of Titus:

7 And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt Deſire, your Mourning, your fervent Affection toward me; ſo that I rejoyced the more.

8 For tho' I made you ſorry by an Epiſtle, I do not repent tho' I did repent: for I perceive that the ſame Epiſtle made you ſorry, * but for a ſeaſon.

9 Now I rejoyce, not that ye were made ſorry, but that ye * were made ſorry to repentance: for ye were made ſorry after a godly manner, that ye might receive damage by us in nothing.

10

TEXT.

ο Η γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. 11 Ἰδοὺ γὰρ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι πόσην κατειργάσατο ὑμῖν σπουδήν,

TRANSLATION.

10 For godly ſorrow worketh repentance to Salvation not to be repented of; but the ſorrow of the World worketh death.

11 For behold this ſelf-ſame thing, that ye * were made ſorry after a godly manner, what carefulneſs it wrought in you,

ἀλλὰ

PARAPHRASE.

2 Receive Us *into your Affections, as you have a large ſhare in Ours*: r *upon due conſideration it will be found, that* we have wrong'd no an, we have corrupted no man, we have defrauded no man. 3 I ſpeak ot this *out of ill will* to condemn you, *but to juſtify myſelf*: for *as for* u I have ſaid before, that ye are in our hearts *or affections ſo much, that I could be willing* to dy and to live with you. 4 *And out of is affection to you it comes to paſs, that* Great is my Freedom of Speech ward you; *which that it proceeds not out of Ill will to you, appears om that* Great is my Glorying of you; *and that on your account* I am l'd with Comfort, I am exceeding joyfull in all our Tribulation. For when we were come into Macedonia, our fleſh had no reſt, but e were troubled on every ſide; without were Fightings, *i. e. from ithout I met with Strife and Oppoſition in preaching the Goſpel*; within ere Fears, *leſt you ſhould be ſeduc'd from the Simplicity of the Goſpel by e falſe Apoſtles or Seducers that are among you.* 6 But God, that com-rts thoſe that are caſt down, comforted us by the Coming of Titus; and not by his Coming only, but by the Conſolation wherewith he as comforted in You, *and ſo comforted Us alſo*, when he told us your rneſt deſire *to conform your ſelves to my Orders*, your Mourning *or ouble for any neglects you have been guilty of toward me*; your fer-nt Affection toward me; ſo that I rejoyced the more *for my paſt rs.* 8 For tho' I made you ſorry by an Epiſtle, *i. e. my former iſtle*, I do not *now* repent *thereof*, tho' I did *once* repent *of it*: for perceive that the ſame Epiſtle made you ſorry, but for a ſeaſon *or rt time.* 9 Now I rejoyce, not that ye were made ſorry *for that rt time*, but that ye were made ſorry to Repentance: for ye were ade ſorry after a Godly manner, *i. e. after ſuch a manner as was ac-ptable to God*, that ye might receive Damage by us in nothing. 10 For odly ſorrow worketh Repentance to Salvation not to be repented of; t the ſorrow *that ariſes from the Concerns* of the World worketh eath. 11 For behold this ſelf-ſame thing, that ye were made ſorry ter a Godly manner, what Carefulneſs it wrought in you *to conform your*

XXII. St *Paul* obſerves, that All he had done & ſaid, was out *of True Love* to them; & conſequently that he greatly rejoyced to hear by Titus of *their Good Diſpoſition toward him, and Conformity to his Orders.*

TEXT.

ἀλλὰ ἀπολογίαις, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν· παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι. 12 Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, οὐδὲ ἕνεκεν τοῦ ἀδικηθέντος· ἀλλ' ἕνεκεν φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ὑμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ Θεοῦ.

13 Διὰ τοῦτο παρακεκλήμεθα· ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν. 14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου, ἀλήθεια ἐγενήθη. 15 Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοὴν ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

Κεφ. η'. Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας· 2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ

TRANSLATION.

yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge? in all things you have approv'd your selves to be clear in this matter.

12 Wherefore tho' I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered the wrong; but that our Care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your Comfort; yea and exceedingly the more joy'd we for the Joy of Titus, because his Spirit was refresh'd by you all.

14 For if I have boasted any thing to him of you, I am not asham'd; but as we spake all things to you in truth, even so our boasting which I made before Titus is found a truth.

15 And his * Affection is more abundant toward you, whilst he remembers the obedience of you all, how with fear and trembling you receiv'd him.

16 I rejoyce therefore that I have confidence in you in all things.

Chap. VIII.

Moreover, Brethren, we make known unto you the Godly Charity given by the Churches of Macedonia:

2 How that in a great trial of affliction, the abundance of their Joy, and their deep Po

Βάθ

TEXT.

ἁγίους πτωχεία αὐτῶν ἐπερίσσευσεν
εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐ-
τῶν. 3 Ὅτι κατὰ δύναμιν, (μαρ-
τυρῶ) καὶ ὑπὲρ δύναμιν αὐθαίρετοι

TRANSLATION.

verty, abounded unto the riches of their Liberality.

3 For to their power, (I bear witneſs) yea and beyond their power, they were willing of themſelves:

4 μετὰ

PARAPHRASE.

ur ſelves to my Orders, yea what Clearing your ſelves *from the guilt f the Miſcarriages among you*; yea what Indignation *againſt thoſe that ad been the Cauſes of them*, yea what Fear *to offend me*, yea what Ve-ement deſire *to ſatisfy me*, yea what Zeal *for me*, yea what Revenge *ainſt your ſelves for having been miſled*? In all things ye have approv'd our ſelves to be Clear *from the Guilt of having been the Cauſes of the Miſcarriage* in this matter *of the Inceſtuous Perſon*. 12 Wherefore o' I wrote unto you, I did it not for his cauſe that had done the wrong, or for his cauſe that ſuffer'd the wrong; but rather that our Care for ou in the ſight of God might appear unto you. 13 Therefore we were mforted in your comfort; yea and exceedingly the more joy'd we for e joy of Titus, becauſe his Spirit was refreſh'd *or ſet at eaſe* by *the good iſpoſition he found in* you All *toward me*. 14 For if I have boaſted y thing to him of you, I am not aſham'd *thereof*: but as we ſpake all ings to you in Truth, even ſo our Boaſting, which I made before itus *of you*, is found a Truth. 15 And his Affection is *thereupon* ore abundant toward you, whilſt he remembers the Obedience of you ll *toward Me in Him*, how with Fear and Trembling you receiv'd m. 16 I rejoyce therefore, that I have Confidence in you in All ings.

SECTION II.

herein St Paul exhorts the Corinthians to a Liberal Contribu-tion *to the poor Chriſtians in Judea, eſpecially by the Example of the Churches of Macedonia.*

Chap. VIII. Moreover, Brethren, we make known unto you the odly Charity, *which by the Grace of God is* given by the Churches of acedonia, *to the poor Chriſtians in Judea*: 2 *viz.* how that in a great ial of Affliction, the Abundance of their Joy and their deep Poverty, ounded unto the Riches of their Liberality, *i. e. how amidſt the great fflictions they have been tried with, and their great Poverty, they have twithſtanding with great Cheerfulneſs made a very liberal Contribution ward the Relief of the poor Chriſtians in Judea.* 3 For to their Power, bear them witneſs) yea and beyond their Power, they were willing

I. St *Paul* acquaints them with the *Liberal Contribution* of the Churches of *Macedonia* to the poor Chriſtians in Judea.

or

TEXT.

4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τὴν εἰς τοὺς ἁγίους †. 5 Καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ.

6 Εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. 7 Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. 8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

9 Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε, πλούσιος ὤν· ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

10 Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι. 11 Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε· ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. 12 Εἰ γὰρ ἡ προθυμία προκειται, καθὸ ἐὰν ἔχῃ τις, εὐπροσδεκτος, οὐ καθὸ οὐκ ἔχει.

TRANSLATION.

4 Praying us with much in treaty, that we would receive the *Charity and Contribution which they had made in ord to minister to the Saints:

5 And *this they did*, not a we hop'd, but first gave the own selves to the Lord, and to us by the will of God.

6 Insomuch that we desir Titus, that, as he had begu so he would also finish in yo the same *Charity also.

7 But as ye abound in ever thing, in faith, and utteranc and knowledge, and all dil gence, and in your love to u see that ye abound in this Ch rity also.

8 I speak not by comman ment, but by occasion of t forwardness of others, and prove the sincerity of yo love.

9 For ye know the *Char of our Lord Jesus Christ, th tho' he was rich, yet for yo sakes he became poor, that thro' his poverty might be ri

10 And herein I give m advice: for this is expedie for you, who have begun b fore, not only to do, but al to be forward a year ago.

11 Now therefore perfo the doing of it: that as th was a readiness to will, so the may be a performance also o of that which you have.

12 For if there be first a w ling mind, it is accepted acco ing to that a man has, *and* n according to that he has not

PARAPHRASE.

forward of themſelves *to contribute thereto*: 4 Praying us with uch intreaty, that we would receive the Charity *or Contribution they d made*, and take upon us the Fellowſhip of the Miniſtring to the ints, *i. e. that we would be One of them that would undertake to con- y or diſtribute the ſaid Contribution among the Chriſtians in Judea.* And this they did, not as we hop'd, but *even beyond what we could aſonably hope for from them, conſidering their condition*; *inaſmuch as* ey firſt gave their Own ſelves, *i. e. All that they had* unto the Lord, nd *in order thereto* to me, *to diſpoſe of them and theirs as ſhould be oſt for the ſervice of the Church*; *which they were moved to* by the *ſpe- al* will of God.

II. He thereupon exhorts them to a like *Liberality.*

6 Inſomuch that *ſeeing this Forwardneſs in them* we deſir'd Titus, at as he had begun, ſo he would alſo finiſh in you the ſame Charity lſo, *the Contribution to the ſame purpoſe, and ſee that ye be not De- ective therein*: 7 but, as ye abound in every *other* thing *or gift*, in ith, and Utterance, and Knowledge, and All Diligence *particularly amend what has been amiſs among you*, and in your Love to us: ſee at ye abound in this Charity *or Charitable Contribution* alſo. 8 I ſpeak is not *as* by Commandment *from God*, but by occaſion of the For- ardneſs of Others, *viz. the Churches in Macedonia to contribute libe- lly*, and ſo to prove the Sincerity of your Love *to Chriſt, by imi- ting him in your Love to the poor Brethren.*

III. And that in conformity to the Example of *Chriſt* himſelf.

9 For ye know the Charity *or Bounty* of our Lord Jeſus Chriſt, at tho' he was Rich *as being Lord of All*, yet for your ſakes he be- me *a mean* poor *man, having not ſo much as where to lay his head*, at ye thro' his poverty, *i. e. by means of what he did and ſuffer'd this his State of Poverty* might be Rich *in relation to your Spiritual ate.*

IV. Further Directions concerning their *Contribution.*

10 And herein I give my Advice: for *that* this, *viz. to finiſh this ntribution*, is expedient *or decent* for you, who have begun before, t only to do *ſomewhat in the matter*, but alſo to be Forward, *i. e. to w a Forwardneſs thereto*, a year ago. 11 Now therefore perform *compleat* the Doing of it: that as there was a Readineſs to will *or un- rtake the ſame*, ſo there may be a Performance alſo *of what you ſo adily undertook*, out of that which you have. 12 For if there be *but the* firſt *place* a willing Mind, it, *i. e. ones Charity* is accepted *by God*, cording to that a man has, and not according to that he has not. 13 For

ANNOTATIONS.

V. 4. † Δικαιθαι ἡμᾶς is not read in Clerm. or ſeveral other MSS. nor in any the Ancient Verſions, viz. Vulg. Syr. Arab. or Ethiopick; nor in Chyſoſtom Theodoret, tho' theſe laſt have it in their Comments; and indeed from the reek Commentators it ſeems to be firſt taken. See Dr *Mill* on the place.

TEXT.

13 Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις· 14 ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης· 15 καθὼς γέγραπται· Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.

16 Χάρις δὲ τῷ Θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου· 17 ὅτι τὴν μὲν παράκλησιν ἐδέξατο· σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς. 18 Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ Εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν· 19 (οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν, καὶ προθυμίαν ἡμῶν.) 20 Στελλόμενοι τοῦτο, μήποτις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν· 21 προνοούμενοι καλὰ, οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. 22 Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖ-

TRANSLATION.

13 For *I mean* not that o
ther men be eas'd, and you
burden'd:

14 But by an equality, that
now at this time your abun
dance *may be a supply* for their
want, that their abundance al
so may be *a supply* for your
want, that there may be an
equality.

15 As it is written: He that
had gather'd much, had nothing
over; and he that *had gather'd*
little, had no lack.

16 But thanks be to God
who put the same earnest care
into the heart of Titus for you

17 For indeed he accepted
the exhortation; but being
more forward, of his own ac
cord he went unto you.

18 And we have sent with
him the brother, whose prai
* on account of the Gospel
throughout all Churches.

19 (And not *that* only, but
who was also chosen of the
Churches to travel with us
with this * Charity which is
administer'd by us to the glory
of the Lord * himself, and de
claration of our ready mind)

20 Avoiding this, that no
man should blame us in the
abundance which is minister'd
by us:

21 Providing for honest
things, not only in the sight of
the Lord, but also in the sight
of Men.

22 And we have sent with
them our brother, whom we
have oftentimes prov'd diligent

δαῖ-

TEXT. TRANSLATION.

δαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 Εἴτε ὑπὲρ Τίτου, in many things; but now much more diligent, upon the great confidence which *I have* in you. 23 Whether *any do enquire*

κοινωνὸς

PARAPHRASE.

13 For I mean not *hereby*, that other men be eas'd, and you burden'd: 14 But *that Christian Charity should be manag'd* by an Equality; *viz.* that now at this time your Abundance may be a supply for their want, that *at another time* their Abundance also may be a supply for your want, that there may be an Equality: 15 *that in this your Pilgrimage here it may be*, as it is written *of the Israelites passing thro' the Wilderness*: He that had gather'd Much, *viz. Manna*, had nothing over; and he that gather'd Little, had no lack.

16 But thanks be to God, who put the same earnest Care into the heart of Titus for you. 17 For indeed he not *only* accepted, *i. e. yielded* to the Exhortation *I us'd*, but being more forward *than I expected to find him, or having a more than ordinary Concern for you*, of his own accord he went unto you. 18 And we have sent with him (*o*) the Brother, whose Praise on account of *his Labours in* the Gospel is throughout all the Churches: 19 (and not that only, but who was also chosen of the Churches to travel with us *to Jerusalem* with this Charity *or Contribution*, which is administer'd by Us, *i. e. which piece of Service We have undertaken* to the Glory of the Lord himself, and declaration of our Ready mind *to do All the service I can.*) 20 *We have, I say, sent Titus and the foresaid Brother, thereby* avoiding this, that no man should *have any pretence to* blame Us, in this Abundance which is minister'd by Us, *i, e. in the Management of this your Liberal Contribution*: 21 *and withall* providing for honest things, *i. e. to secure Proof of my Honesty*, not only in the sight of the Lord, but also in the sight of Men. 22 And we have sent with them (*p*) our Brother, whom We have often prov'd Diligent *or Forward, and Active* in many things; but now much more Diligent *or Forward to undertake this Employ*, upon the great Confidence which I have in you, *that you will contribute*

V. He commends to them *Titus* and the others that came with him to them, and intimates to them, that he chose to have these Partners with himself in the Management of their Charity-money, that they might be Witnesses of *his Integrity* therein.

ANNOTATIONS.

(*o*) This is generally suppos'd to have been St *Luke*.

(*p*) This is thought by Theodoret and Oecumenius to have been *Apollos*, who before was not dispos'd to go to them, (as we read 1 *Cor.* 16. 12.) but now upon St *Paul's* Confidence of their Readiness to comply with his Orders and Directions, was prevail'd upon, as is thought, to go to *Corinth*.

TEXT.

κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, Ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. 24 Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, † εἰς πρόσωπον τῶν ἐκκλησιῶν.

Κεφ. θ'. Περὶ μὲν γὰρ τὴν διακονίαν τὴν εἰς τοὺς ἁγίους, περισσόν μοί ἐστι τὸ γράφειν ὑμῖν. 2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. 3 Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα (καθὼς ἔλεγον) παρεσκευασμένοι ἦτε· 4 μήπως ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν, ὑμεῖς) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως. 5 Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.

6 Τοῦτο δέ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ'

TRANSLATION.

of Titus, he is my partner and fellow-helper concerning you: or our brethren *be enquir'd of*, they are the Messengers of the Churches, *and* the glory of Christ.

24 Wherefore shew ye to them, before the Churches, the proof of your love, and of our boasting on your behalf.

Chap. IX.

For as concerning the ministring to the Saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has provok'd very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that (as I said) ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepar'd, we (that we say not, you) should be asham'd in this same confident boasting.

5 Therefore I thought it necessary to exhort the Brethren that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

6 But this *I say*, He that sowes sparingly, shall reap also sparingly; and he that sowes

εὐλο

TEXT.	TRANSLATION.
ὐλογίαις, ἐπ᾽ εὐλογίαις καὶ θερί-	bountifully, ſhall reap alſo bountifully.
ει. 7 Ἕκας⊙ καθὼς προαιρεῖται	7 Every man, according as he purpoſes in his heart, *ſo let*
τῇ καρδίᾳ· μὴ ἐκ λύπης, ἢ ἐξ	*him give*; not grudgingly or
ἀνάγκης.	

PARAPHRASE.

ute Liberally. 23 Whether any do enquire of Titus, he is my Part-
er, and Fellow-helper concerning you, *i. e. in promoting your Intereſt*
nd Good; or our *other* Brethren *ſent with him* be enquir'd of, they
re the Meſſengers of the Churches *on this account*, and the Glory of
hriſt *or Chriſtian Profeſſion, i. e. Men of Great Piety and Integrity.*
24 Wherefore ſhew ye to them, and *thereby* before the Churches *that*
nt them, the proof of your Love *to me*, and of our Boaſting on your
behalf, *viz. that we did not boaſt without cauſe of your Readineſs to*
ntribute to the poor Brethren.

VI. He acquaints them with another Reaſon of his *ſending Titus and the others* to them, in reference to their Contribution.

Chap. IX. For as concerning the Miniſtring to, *i. e. the Relief of* the
or Saints, *i. e. Chriſtians at Jeruſalem*, it is ſuperfluous for me to write
nto you. 2 For I know the Forwardneſs of your Mind; for which I
oaſt of you to them of Macedonia, *viz.* that Achaia *or the Church of*
rinth was ready a year ago; and your Zeal *in this matter* has pro-
ok'd *or ſpur'd on* very many. 3 Yet have I ſent the Brethren *afore-*
id, leſt our Boaſting of you ſhould be in vain in this behalf, that (as
ſaid) ye may be ready *with your Contribution.* 4 Leſt haply if they
f Macedonia come with Me, and find you unprepar'd *with your Con-*
ribution, We (that we ſay not, You) ſhould be aſham'd in this ſame
onfident Boaſting, *which we have us'd with reſpect to your Liberality.*
Therefore I thought it neceſſary to exhort the *aforeſaid* Brethren,
at they would go before unto you, and make up before-hand your
ounty, whereof ye had Notice before, that the ſame might be Ready,
a matter of *Free* Bounty, and not as of Covetouſneſs, *i. e. not as a*
ligardly Gift extorted from Covetous Perſons.

VII. He concludes this Subject with ſeveral Conſiderations tending to excite them to a *Liberal Contribution.*

6 But, *to preſerve you from this Temper*, this I ſay: He that ſows
aringly, ſhall reap alſo ſparingly; and he that ſows bountifully, ſhall
ap alſo bountifully. 7 Every man, according as he purpoſes *or is*
ſpos'd in his heart, ſo let him give; not grudgingly or of neceſſity *to*
oid ſhame, *or only to comply with the Example and Importunity of*
others:

ANNOTATIONS.

V. 24. † Καὶ is not read in Clerm. and very many other MSS. nor in any of
e four Ancient Verſions, viz. Vulg. Syr. Arab. and Ethiop.

TEXT.

ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.
8 Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· 9 (καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.) 11 ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ. 12 Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ· 13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ Εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, 14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν. 15 Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

Κεφ. ι'. Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότη-

TRANSLATION.

of neceſſity; for God loveth a Cheerfull giver.

8 And God is able to make every Charity abound toward you; that ye always having all ſufficiency in all things may abound to every good work:

9 (As it is written: He has diſpers'd abroad, he has given to the poor; his Righteouſneſs remains for ever.

10 Now he that miniſters ſeed to the ſower, *and bread for food, all miniſter and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs.)

11 Being enrich'd in every thing to all bountifulneſs, which cauſeth thro' us thanksgiving to God.

12 For the adminiſtration of this Service not only ſupplies the want of the Saints, but is abundant alſo by many thanksgivings unto God;

13 Whilſt by the experiment of this miniſtration they glorify God for your profeſs'd ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them and unto all;

14 And by their prayer for you, who long after you for the *exceeding Charity which by the grace of God is in you.

15 Thanks be unto God for his unſpeakable gift.

Chap. X.

Now I *the ſame Paul, who in preſence am *mean among

PARAPHRASE.

thers: for God loveth a Cheerfull Giver. 8 And God is able to make very Charity, *i. e. Charitable Gift* abound toward you, *i. e. redound to our Advantage*; that ye always having All ſufficiency *or plenty* in All things, may abound to every Good *or Charitable* Work. 9 (As it is written: (*q*) He has diſpers'd abroad, he has given to the Poor; his Righteouſneſs, *i. e. Liberality* remains for ever. 10 Now he that miniſters *or ſupplies* Seed to the ſower, and *thereby* Bread for food, ſhall miniſter *or ſupply* and *even* multiply your Seed Sown, *i. e. what you thus give in Charity* and increaſe the Fruits of your Righteouſneſs, *i. e. Liberality*:) *God, I ſay* (*v.* 8.) *is able to make you thus abound to Every Good or Charitable Work*, 11 *you* being enrich'd *by him* in every thing to all Bountifulneſs, which cauſeth thro' us, *as inſtrumental thereto*, Thankſgiving to God. 12 For the adminiſtration of this Service, *i. e. Charity, which is an Oblation or Service to God*, not only ſupplies the want of the Saints, but is abundant *or redounds* alſo, by many Thankſgivings, unto God *himſelf*: 13 Whilſt by the experiment *or proof* of *you in* this your Miniſtration *or Charitable ſupply*, they glorify God for your profeſs'd Subjection unto the Goſpel of Chriſt, and for your liberal Diſtribution unto them, and unto All *others that ſtand in need thereof*: 14 *This Charity, I ſay, of yours redounds even to the Glory of God, both by occaſioning many Thankſgivings to God for the ſame*, and *alſo by occaſioning* their Prayer for you, who long after *or have a great Affection for* you, for *or on account of* the Exceeding Charity *or Chriſtianeſs* which by the grace of God is in you. 15 Thanks be unto God for *this* his unſpeakable Gift *or admirable Charity wrought in you, and which tends ſo much to his Glory, and the Churches Good.*

SECTION III.

St Paul *having inſerted the Exhortation to Liberality, contain'd in the foregoing Section, returns here to the Argument he was upon afore, and which is the main Subject and Deſign of this Epiſtle, viz. to* juſtify Himſelf *from the Objections and Imputations of the Falſe Apoſtles among them, and ſo* to bring them off *from adhering to Them, and to* re-eſtabliſh himſelf and his Authority *among them.*

I. St *Paul* ſets forth the *Extraordinary Power* he has in Preaching the Goſpel, and to *puniſh his Oppoſers* among them.

Chap. X. Now I the ſame Paul, who in preſence, *i. e. when preſent* (*as it is ſaid by ſome of you*) *of a* mean *Aſpect and Speech* among you,

ANNOTATIONS.

V. 10. † So Clerm. and ſome other MSS. as alſo Vulg. Syr. and Ethiop verſions &c.

V. 15. † Δὲ it not read in Clerm. MSS. or Vulg. Verſion. But it ſeems more likely, that it has been omitted thro' Inadvertency, or as of no Neceſſity here, than that it has been purpoſely added, there being no cauſe for adding it.

(*q*) See Pſal. 112. 9. (*r*) What

TEXT.

τηῦ Θ καὶ ἐπιεικείας τῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. 2 Δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. 3 Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα· 4 (τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·) 5 λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τῦ Χριστοῦ. 6 καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

7 Τὰ κατὰ πρόσωπα βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τῦτο λογιζέσθω πάλιν ἀφ' ἑαυτῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ. 8 Ἐάν τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι· 9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.

TRANSLATION.

you, but being absent am bold toward you, beseech you by the meekness and gentleness of Christ:

2 *Now I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some who think of us as if we walk'd according to the flesh

3 For tho' we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not Carnal, but mighty thro' God to the pulling down of strong holds)

5 Casting down imaginations, & every high thing that exalts itself against the Knowledge of God, and bringing into captivity every thought to the obedience of Christ.

6 And having in a readiness to revenge all disobedience when your obedience is fulfill'd.

7 Do ye look on things after the outward appearance? If any man trusts to himself that he is Christ's, let him of himself think this again that as he is Christ's, even so are we Christ's.

8 For tho' I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction, I should not be asham'd:

9 That I may not seem, as I would terrify you by Letters

10 C

TEXT. TRANSLATION.

ο Οπαὶ μὲ ἐπιστολαὶ, φησὶ, βαρεῖαι 10 For his letters, say they,
ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος are weighty and powerfull,
ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος. but his bodily presence is weak,
and his speech contemptible.

11 Τοῦτο

PARAPHRASE.

ou, but being absent am Bold *or act with great Authority* toward you,
seech you by the meekness and gentleness of Christ, (*my Desire to*
itate, has occasion'd me to try to reduce you to your Duty without Se-
rity, if possible:) 2 Now *on this account* I beseech you, that *by your*
mendment of what is Amiss I may not *have occasion to* be Bold *in using*
y Authority and Severity, when I am present, with that Confidence
d Courage wherewith I think to be Bold against some, who think of
as if we walk'd according to the Flesh, *i. e. guided my self in my*
nistry wholly by Carnal and Worldly Considerations. 3 For tho' we
lk, *i. e. live* in the Flesh, we do not War, *i. e. carry on the work of*
e Gospel which is a Warfare, after the Flesh: (4 For the weapons
our Warfare, *i. e. the means whereby we propagate and defend the*
spel, are not Carnal, *as the Excellency of speech or of human Wis-*
m &c; but *the miraculous Gifts and Power of the Holy Ghost &c.*
hich are mighty thro' God to the putting down of strong holds, *i. e. of*
atever opposition is made to the Gospel: By these it is that we carry
our Warfare) 5 Casting down *Human* imaginations *or reasonings*,
d every high thing that exalts it self against the Knowledge of God,
d bringing into captivity every Thought *or Notion* to the Obedience
Christ: 6 and having *by me* in a Readiness *Power wherewithall* to
venge *or punish* all Disobedience *to Christ*, when your Obedience is ful-
'd, *i. e. when such of you as have been misled by the False Apostle, shall*
ve withdrawn your selves from him, and return to a perfect Obedience.
7 Do ye look on, *i. e. judge of* things after the Outward appearance,
hereas ye say *that I am mean in person or my Outward appearance*? *Is*
by such Measures that you take an Estimate of me and my Adversaries?
any man trust to *or has Confidence in* himself that he is Christ's, *i. e.*
ploy'd and commission'd by Christ, let him of himself think this, *or*
unt thus with himself, again, *i. e. on the other side*, that as he is Christ's,
en so are we Christ's. 8 For tho' I should boast somewhat more of
r Authority, which the Lord has given us for *your* Edification, and
t for your Destruction, (*which by the way is another Reason of my for-*
ring hitherto Severity,) I should not *speak any thing, of which I need*
asham'd, *as being an Untruth*. 9 *And this I say*, that I may not
m, as if I would terrify you *only* by Letters, *as is objected I under-*
and by some. 10 For his Letters, say they, are weighty and power-
ll, but his Bodily presence is weak, and his Speech contemptible.

II.
St *Paul examines* the Pretensions of his Opposers, and *compares* his Own with their Performances.

U 11 *Now*

TEXT.

11 Τῦτο λογιζέσθω ὁ τοιῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιῦτοι καὶ παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν. 13 Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν. 14 Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς. ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ. 15 Οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ὑμῶν εἰς περισσείαν· 16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι. 17 Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω. 18 Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

TRANSLATION.

11 Let such an one think this, that such as we are in word by letters, when we were absent, such will we be also in deed, when we are present.

12 For we dare not make our selves of the number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, & comparing themselves * with themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God hath distributed to us, *a measure* to reach even unto you.

14 For we stretch not our selves beyond *our measure*, tho' we reach'd not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ.

15 Not boasting of things without our measure,* in other men's labours; but having hope when your faith is increased we shall be inlarg'd by you according to our rule more abundantly,

16 To preach the Gospel in the regions beyond you, and not to boast in another man's line, of things made ready at our hand.

17 But he that glories, let him glory in the Lord.

18 For not he that commends himself is approv'd; but whom the Lord commends.

18 C

TEXT.	TRANSLATION.
Κεφ. ια'. Ὀφελον ἀνείχεσθέ μου	Chap. XI.
μικρόν τῇ ἀφροσύνῃ· ἀλλὰ καὶ	* Would you could bear with me a little in *my* folly;

ἀνέχεσθέ

PARAPHRASE.

1 *Now* let ſuch an one, *as ſays ſo*, think *or reckon upon* this; that ſuch as we are in Word by Letters, when we were abſent, ſuch will we be alſo in Deed when we are preſent. 12 For we dare not make our ſelves of the number, *i. e. rank*, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by themſelves, and comparing themſelves with themſelves, are not wiſe, *or do not underſtand*, (*as they ſhould*,) *that they ought not to intrude themſelves into a Church planted by Another, and there vaunt and ſet themſelves above him that planted it.* 13 But *therefore we will not act ſo*, we will not boaſt of things without our Meaſure *or the Province allotted to us*; but *will boaſt only* according to the meaſure of the Rule, which God has diſtributed to us, a Meaſure to reach even unto you, *i. e. will ſeek matter of Commendation to my ſelf only in the Province which God has meaſur'd out and allotted to me for my preaching; in doing of which I have preach'd in every Country as I went, till I came as far as to you.* 14 For we ſtretch not our ſelves beyond our Meaſure *or proper Province*, tho' we reach'd not unto you, *i. e. had skipp'd over other Countries in our way, without proceeding gradually to you*; *no*, for we are come as far as to you alſo, in preaching the Goſpel of Chriſt *in all Countries as we paſſed along*: 15 Not boaſting of things *done by us* without our meaſure *or Province allotted to us, and ſo* in other mens Labours, *i. e. in a Church planted by another*; but having hope, when your Faith is increas'd, that we, *i. e. my Province* ſhall be inlarg'd by you, according to our Rule Abundantly, *i. e. in a regular way of proceeding, and that a great deal farther, ſo as* 16 to preach the Goſpel in the regions beyond you, *which are yet Unconverted*, and not to boaſt *of what I do* in another man's line *or province, and ſo* of things made ready to our hand. 17 But he that glories, let him glory in the Lord, *i. e. in that which is committed to him by the Lord, or is acceptable to the Lord.* 18 For not he that commends himſelf, is approv'd, *i. e. do's thereby give a Proof of his Authority or Miſſion*; but whom the Lord commends, *viz. by the Gifts of the Holy Ghoſt.*

Chap. XI. Would you could bear with me a little in my *Commendation of my ſelf, which would be no other than downright* Folly *in me*, *were*

III. He obſerves, that the Falſe Apoſtles were not to be *preferr'd* before him, as bringing *no other Goſpel* to them, nor conferring *greater Power of Miracles.*

TEXT. TRANSLATION.

ἀνέχεσθέ μου. 2 Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ. ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι, τῷ Χριστῷ· 3 φοβοῦμαι δὲ μήπως, ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν. 4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει, ὃν οὐκ ἐκηρύξαμεν· ἢ Πνεῦμα ἕτερον λαμβάνετε, ὃ οὐκ ἐλάβετε· ἢ εὐαγγέλιον ἕτερον, ὃ οὐκ ἐδέξασθε, καλῶς ἀνείχεσθε. 5 Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν Ἀποστόλων. 6 Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.

7 Ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον, πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας. καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυ-

and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espous'd you to one husband, that I may present you as a chast virgin unto Christ.

3 But I fear, lest by *some means or other*, as the serpent beguil'd Eve thro' subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that comes preaches another Jesus, whom we have not preach'd; or if you receive another Spirit, which ye have not receiv'd; or another Gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose, I was not a whit behind the very chiefest Apostles.

6 But tho' I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence, in abasing my self that you might be accepted, because I have preach'd to you the Gospel of God freely?

8 I robb'd other Churches, taking wages *of them*, to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the Brethren who came from Macedonia, supply'd; and in all things I have kept my self

PARAPHRASE.

ere I not neceſſitated thereto in defence of my ſelf, and thereby of the ruth of the Goſpel; and indeed *on this account ye ought to* bear with e. 2 For I am jealous over you with a Godly jealouſly, *i. e. a jea-uſly that is for God*: for I have eſpous'd you to *or prepar'd and fitted u for* One husband, *viz.* that I may preſent you as a (r) Chaſt Virgin nto Chriſt. 3 But I fear, leſt by ſome means or other, as the Serpent eguil'd Eve thro' ſubtilty, ſo your Minds ſhould be corrupted from the mplicity that is in Chriſt, *or that Singleneſs of Affection which you ght to have towards Chriſt or the Goſpel, without having any Concern Regard to the Law, ſo as to mix Judaiſm and Chriſtianity together.* For if he that comes *after me, whoſoever he be*, preaches another ſus *or Saviour*, whom we have not preach'd; or if ye receive *by him* nother Spirit, *i. e. other or greater Gifts of the Spirit*, which ye have ot receiv'd *from me*; or another Goſpel, which ye have not accepted om me, ye might well bear with him, *and allow his Pretenſions of ing a New and greater Apoſtle.* 5 For I ſuppoſe, I was not a whit hind the very Chiefeſt Apoſtles *of Chriſt.* 6 But tho' I be rude in eech, *i. e. a mean Speaker*, yet *I am* not *rude or mean* in knowledge; t we have been thoroughly made manifeſt among you in All things *be an Apoſtle.*

IV. He juſtifies himſelf as to the true Motive of his *taking no pay* from them.

7 Have I committed an Offence in abaſing my ſelf *to work with my nds for a maintenance and neglecting the Right of maintenance due me*, that you might be exalted *in ſpiritual Riches, and in this my ecial Care and Concern for you*, becauſe I have preach'd to you the oſpel of God freely? 8 I robb'd *as it were* other Churches, taking ges of them, *tho' they could not ſo well ſpare it*, to do you ſervice. And when I was preſent with you and wanted, I was chargeable to man *among you*: for that which was lacking to me, the Brethren, ho came from Macedonia, ſupplied: and in all things I have kept my

ANNOTATIONS.

(r) What is here to be underſtood by a *Chaſt Virgin*, may be gather'd from e latter part of the next following Verſe, viz. the Corinthians having toward riſt as it were pure Virgin Thoughts, i. e. Thoughts wholly fix'd on him, not vided, nor roving after any other, for inſtance, after the Judaical Rites and remonies. For after the like manner St *Paul* expreſſes our Deliverance from Ritual obſervances of the Jews, by being married to Chriſt, Rom. 7. 4. hich place (as Mr *Lock* obſerves) may give ſome light to this.

V. 10.

TEXT.

τὸν ἐτήρησα, καὶ τηρήσω. 10 Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη οὐ † φραγήσεται εἰς ἐμὲ κλίμασι τῆς Ἀχαΐας. 11 Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. 12 Ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς.

13 Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς Ἀποστόλους Χριστοῦ. 14 Καὶ οὐ θαυμαστὸν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. 15 Οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι. 17 Ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. 18 Ἐπεὶ πολλοὶ καυχῶνται κατὰ † σάρκα, κἀγὼ καυχήσομαι. 19 Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες. 20 Ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται,

TRANSLATION.

from being burdenſome unto you, and ſo will I keep my ſelf.

10 As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knows.

12 But what I do, that I will do, that I may cut off occaſion from them who deſire occaſion, that wherein they glory, they may be found even as we.

13 For ſuch are falſe Apoſtles, deceitful Workers, transforming themſelves into the Apoſtles of Chriſt.

14 And no marvel; for Satan himſelf is transform'd into an Angel of light.

15 Therefore it is no great thing, if his Miniſters alſo be transform'd as the Miniſters of Righteouſneſs; whoſe end ſhall be according to their works.

16 I ſay again, Let no man think me a Fool; if otherwiſe, yet as a Fool receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak it not after the Lord, but as it were Fooliſhly in this confidence of boaſting.

18 Seeing that many *boaſt after the fleſh, I will boaſt alſo.

19 For ye ſuffer Fools gladly, ſeeing ye *your ſelves* are wiſe.

20 For ye ſuffer if a man brings you into bondage, if a man devour you, if a man take *of you*, if a man exalt himſelf,

PARAPHRASE.

y ſelf from being burdenſome unto you, and ſo will I keep my ſelf.
o As the Truth of Chriſt is in me, No man ſhall ſtop me of this Boaſt-
g in the regions of Achaia. 11 Wherefore? becauſe I love you not?
od knows *that I love you, and therefore that this is not the Reaſon.*
2 But what I do, that I will *continue to* do, that I may cut off occa-
on *of Boaſting* from them who deſire occaſion, that wherein they
lory, *viz. in their not Demanding a Maintenance for their Preaching,*
ey may be found even as We, *i. e. to do no more, or indeed not ſo*
uch as We.

13 For ſuch are Falſe Apoſtles, deceitful Workers *in the Goſpel,* V. A Character of *Falſe Apoſtles.*
ansforming themſelves into, *i. e. counterfeiting the Shape and Outſide*
the Apoſtles of Chriſt. 14 And no marvel; for Satan himſelf is
metimes transform'd into an Angel of Light. 15 Therefore it is no
eat *or ſtrange* thing, if his Miniſters alſo be transform'd, *i. e. ſo diſ-*
iſe themſelves as to appear as the Miniſters of Righteouſneſs *or the*
oſpel; Whoſe End ſhall be according to their Works.

16 I ſay again, Let no man think me a Fool *for ſpeaking ſo much* VI. St *Paul* go's on in his own *Juſtification*, and *Reflection* on the Falſe Apoſtles.
my ſelf; if otherwiſe *it be a Folly in me*, yet as a Fool receive *or*
ar with me, that I *as well as others* may boaſt my ſelf a little.
7 That which I *now* ſpeak, I ſpeak it not after the Lord, *i. e. either*
if Boaſting was allow'd of by the Goſpel, (where there is no ſuch ne-
ſſary Occaſion for it as I am at preſent under,) or by the ſpecial Com-
and of Chriſt, but as it were Fooliſhly, *i. e. as what carries in it an*
ir of Folly, and would be ſuch, were I not under a neceſſity to ſpeak
in my own juſtification, and in *anſwer to* this confidence *or confident*
anner of Boaſting *us'd by others.* 18 Seeing that Many, *i. e. my Op-*
ſers boaſt after the Fleſh, *i. e. in their Circumciſion or Extraction*, I
ill boaſt alſo *thereof.* 19 For ye ſuffer Fools gladly, ſeeing ye your
lves are Wiſe. 20 For ye ſuffer if a man brings you into (*ſ*) Bon-
ge, *i. e. uſe you like his Bondſmen and domineer over you*; if a man
vour *or make a prey of* you; if a man take *or extorts Preſents* from
u; if a man exalt *or carry* himſelf *High among you*; if a man ſmite
you

ANNOTATIONS.

V. 10. † So it is read, not only in ſeveral MSS. but alſo in Chryſoſtom, Theo-
ret, and Oecumenius; and Vulg. Syr. Verſions. It is not to be doubted but
φερήσεται is an Erratum for φερήσεται.

(*ſ*) Hereby may and is by ſome underſtood the Bondage to the obſervance
the Jewiſh Rites.

(*t*) It

TEXT.

εἴ τις ὑμᾶς εἰς πρόσωπον δέρῃ. 21 Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω,) τολμῶ κἀγώ. 22 Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ· 23 Διάκονοι Χριστοῦ εἰσι; (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις. 24 Ὑπὸ Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον. 25 Τρὶς ἐρραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. 26 Ὁδοπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· 27 ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28 Χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 Εἰ καυχᾶσθαι δεῖ,

TRANSLATION.

if a man ſmite you on the face.

21 I ſpeak as concerning reproach, as tho' we had been weak: howbeit, whereinſoever any one is bold, (I ſpeak fooliſhly) I am bold alſo.

22 Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the Seed of Abraham? ſo am I.

23 Are they Miniſters of Chriſt? (I ſpeak as a Fool) I am more: in labours more abundant, in ſtripes *far exceeding, in priſons more frequent, in deaths often.

24 Of the Jews five times received I forty ſtripes ſave one.

25 Thrice was I beaten with rods, once was I ſton'd, thrice I ſuffer'd ſhipwrack, a night and a day I have been in the deep.

26 In journeyings often, in perils of water, in perils of robbers, in perils by my own Countrymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren;

27 In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs.

28 Beſides *theſe things that are without, that which comes upon me daily, the care of all the Churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I muſt needs glory,

TEXT.	TRANSLATION.
...ὰ τῆς ἀδενείας μου καυχήσομαι.	will glory of the things, which concern my infirmities.
31 Ο Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν	31 The God and Father of our Lord Jesus Christ, who is
...σοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς	

εἰς

PARAPHRASE.

ou on the face, *i. e. use you contumeliously.* 21 I speak as concerning *he* Reproach *that has been cast upon me*, as tho' we had been Weak, *e. as if I had not as fair Pretences to Power and Profit among you as he False Apostles*: howbeit, wherein soever any one is bold *or boasts*, I speak foolishly) I am bold *or boast* also. 22 Are they Hebrews, *viz. y Language*? so am I: are they Israelites, *truly of the Jewish Nation nd bred up in that Religion*? so am I: are they the Seed of Abraham, *nd not a Proselyte of a foreign Nation*? so am I: 23 are they Minisers of Christ? (I speak as a Fool *in thus Boasting*) I am more *so*: in abours more abundant *than they*, in Stripes far exceeding *them*, in Prions more frequent, *in the very jaws of* Death often. 24 Of the Jews ve times receiv'd I forty Stripes save one. 25 Thrice was I beaten ith Rods, once was I Ston'd, thrice I suffer'd Shipwrack, a night and day I have been in the Deep *or Sea*: 26 in Journeyings often, in erils of Water, in perils of Robbers, in perils by my own Countrymen, in perils by the Heathen, in perils in the City, in perils in the ilderness (*t*) *or Country*, in perils in the (*or at*) Sea, in perils among lse Brethren: 27 in Weariness and Painfulness, in Watchings, *i. e. eepless Nights* often; in Hunger and Thirst, in Fastings often; in Cold d Nakedness: 28 besides these things that are without, *I may still ld* that which comes upon me *within* daily, *viz.* the Care of all the hurches. 29 Who is *a* weak *Christian, and so in danger thro' Frailty Ignorance to be misled*, and I am not weak, *i. e. feel and suffer not his Weakness as if it were my Own*? Who is offended *or actually isled*, and I burn not, *i. e. am not as uneasy by reason of my Concern for m, as if I had a Fire in me*? 30 If I must needs glory, *i. e. speak my commendable Actions*, I will glory *or speak* of the things *of this ture*, which concern my infirmities, *i. e. my sufferings for Christ.* The God and Father of our Lord Jesus Christ, who is blessed for evermore,

ANNOTATIONS.

(*t*) It seems evident from several places in N. T. that by ἐρημία, which is sometimes translated *Wilderness*, sometimes *a Desart place*, is to be understood only *the ntry* in opposition to the City or Town, it being so call'd on account of its litariness or Few Inhabitants in respect of the City or Town. And that it is to be understood in this place, is evident from its being oppos'd expressly to e City.

TEXT. TRANSLATION.

εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.
32 Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων· 33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

Κεφ. ιβ'. Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου. 2 Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. 3 Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν.) 4 ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. 5 Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου. 6 Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων. ἀλήθειαν γὰρ ἐρῶ. φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ. 7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι,

blessed for evermore, knows that I ly not.

32 In Damascus the Governor under Aretas the King kept the City of the Damascens with a garison, desirous to apprehend me:

33 And thro' a window in a basket was I let down by the wall, and escap'd his hands.

Chap. XII.

It is not expedient for me doubtless to glory: * for I will come to Visions and Revelations of the Lord.

2 I knew a man in Christ above fourteen years ago (whether in the body,* I know not, or whether out of the body, I know not; God knows) such an one caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I know not; God knows)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one I will glory; yet of my self I will not glory, but in my infirmities.

6 For tho' I *should have a mind to glory, I shall not be a fool, for I will say the truth: but *now* I forbear, lest any man should think of me, above that which he sees me to be, or that he hears of me.

7 And lest I should be exalted above measure thro' the abundance of the Revelations

TEXT.	TRANSLATION.
...θη μοι σκόλοψ τῇ σαρκὶ, ἄγ- ...λος Σατᾶν, ἵνα με κολαφίζῃ †.	there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me. *

8 Υπερ

PARAPHRASE.

...ermore, knows that I ly not. 32 In Damaſcus the Governor under ...retas the King kept the City of the Damaſcens with a garriſon, deſirous ...apprehend me; 33 and thro' a window in a basket was I let down ...the wall, and eſcap'd his hands.

VII. He proceeds to prove his Apoſtleſhip, by the extraordinary *Viſions and Revelations* vouchſaf'd unto him.

Chap. XII. It is not expedient for me doubtleſs to glory, *in what I ...s proceeding to mention next, the ſaid particulars being not Inſtances ...what I have done or ſuffer'd for Chriſt, but of God's Goodneſs and ...vour to me; however theſe Inſtances may be of great uſe to be men-...n'd to you, as tending to prove, not only my Apoſtleſhip, but alſo that I ...n not a whit behind any other Apoſtle*: for I will come to *ſpeak next of* ...ſions and Revelations *vouchſaf'd me* of the Lord. 2 I knew a man ...Chriſt, *i.e. a Chriſtian* above fourteen years ago (whether in the Bo-..., I know not; or whether out of the Body *and only in an Ecſtacy*, ...know not; God knows) ſuch an one caught up unto the third Hea-...n. 3 And I knew ſuch a man (whether in the Body or out of the ...dy, I know not, God knows:) 4 how that he was caught up into ...radiſe, and *there* heard unſpeakable words which is not lawful for ...*in the power of* a man to utter. 5 Of ſuch an one I will glory; yet ...my ſelf I will not glory *expreſsly or by name*, but in *ſuch inſtances* ...ſhew my infirmities *or ſufferings*. 6 *And my Unwillingneſs thus to* ...*y in other matters, is to be aſcrib'd only to my own Modeſty*: for tho' ...hould have a mind to glory *therein*, I ſhall not be a Fool, *as ſpeak-...Romantickly of my ſelf*: for I will ſay the Truth *only*: but now I ...bear *to glory in ſuch matters*, leſt any man ſhould think of me, above ...t which he ſees me to be, or that he hears of me, *viz. that I am of ...ſelf a poor weak Man, attended with many infirmities, but willing ...e ſpent in the ſervice of Chriſt*. 7 And leſt I ſhould be exalted above ...ſure thro' the abundance of the Revelations *vouchſaf'd unto me*, ...e was given unto me (*tt*) a Thorn in the Fleſh, the Meſſenger of Satan

ANNOTATIONS.

...7. † This clauſe, *ἵνα μὴ ὑπεραίρωμαι*, is not again repeated at the end of ...verſe, in Alex. Clerm. and ſome other MSS. nor yet in Vulg. or Ethiop. ...ſions &c. It was likely added at firſt in the Margin by way of Explication.

...tt) That by the *Thorn of the Fleſh &c.* here mention'd, is in all probability ...e underſtood, ſome Bodily Diſeaſe, Sickneſs or Infirmity which was Viſible ...ſo expos'd St *Paul* to Contempt; and which was ſupernatural, or not ariſing

TEXT.

8 Υπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ 9 Καὶ εἴρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δυναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. 10 Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. 11 Γέγονα ἄφρων, † ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν Ἀποστόλων, εἰ καὶ οὐδέν εἰμι.

12 Τὰ μὲν σημεῖα τοῦ Ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις τε καὶ τέρασι καὶ δυνάμεσι. 13 Τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

14 Ἰδού, τρίτον † τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. 15 Ἐγὼ δὲ ἥδιστα δαπανήσω, καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγα-

TRANSLATION.

8 * Concerning this thing I
beſought the Lord thrice, that
it might depart from me.

9 And he ſaid unto me, My
Grace is ſufficient for thee: for
my ſtrength is made perfect in
weakneſs. Moſt gladly there-
fore will I rather glory in my
infirmities, that the power of
Chriſt may reſt upon me.

10 Therefore I take plea-
ſure in infirmities, in reproach-
es, in neceſſities, in perſecu-
tions, in diſtreſſes for Chriſt's
ſake: for when I am weak, then
am I ſtrong.

11 I am become * a Fool, ye
have compell'd me: for I ought
to have been commended of
you: for in nothing am I be-
hind the very chiefeſt Apoſtles,
tho' I be nothing.

12 Truly the Signs of an
Apoſtle were wrought among
you in all patience, in ſigns
and wonders, & mighty deeds.

13 For what is it wherein ye
are inferiour to other Churches,
except it be that I my ſelf was
not burdenſom to you? forgive
me this wrong.

14 Behold the third time I
am ready to come to you, and
I will not be burdenſom to
you: for I ſeek not yours, but
you: for the Children ought
not to lay up for the Parents,
but the Parents for the Chil-
dren.

15 And I will very gladly
ſpend and be ſpent for you,
tho' the more abundant I love
you, the leſs I be lov'd.

πω

TEXT.

τῶμαι. 16 Ἔστω δέ, ἐγὼ οὐ κα-
βάρησα ὑμᾶς· ἀλλ' ὑπάρχων
δόλῳ ὑμᾶς ἔλαβον.

TRANSLATION.

16 But be it ſo, I did not burden you: nevertheleſs, being crafty, I caught you with guile.

17 Μή

PARAPHRASE.

atan to buffet me. 8 Concerning this I beſought the Lord thrice, hat it might depart from me. 9 And he ſaid unto me, My Grace is ufficient for thee: for my Strength is made perfect, *i. e. is ſeen the ore perfectly* in *thy* Weakneſs. Moſt gladly therefore will I rather lory in *things that ſhew* my Infirmities, that the Power of Chriſt may e *more viſibly be ſeen to* reſt upon me. 10 Therefore I take pleaſure Infirmities, in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes r Chriſt's ſake: for when I, *look'd upon in my Outer ſtate*, am Weak, hen am I ſtrong by the Power of Chriſt *reſting upon me*. 11 I am ecome *as it were* a Fool *in thus glorying*: *but* ye have compell'd me ereto: for *I have been compell'd to ſpeak theſe things in my own Commendation in order to vindicate my ſelf, whereas* I ought to have been ommended of you: for in nothing am I behind the very Chiefeſt Apoles, tho' I be *of my ſelf* nothing.

VIII. He further proves his Apoſtleſhip, by the *Miracles* he did, and the ſupernatural *Gifts* beſtow'd on them by his Miniſtry.

12 Truly the Signs of *my being* an Apoſtle were wrought among ou *by me* in all Patience *or Submiſſion to the Difficulties I there met with*, in Signs, and Wonders, and mighty Deeds *perform'd by me*. 13 For what is it wherein ye are inferiour to other Churches, except be that I my ſelf was not burdenſom to you? forgive me this wrong *one to you*.

IX. He farthes juſtifies himſelf by his paſt *Diſ-intereſtedneſs*, and his continued *Kind Intentions* to them.

14 Behold, *this is* the third time *that* I am ready to come to you, nd I will not be burdenſom unto you; for I ſeek not yours, but you: or the Children ought not to lay up for the Parents, but the Parents or the Children. 15 And I will very gladly ſpend *whatever I have e my Poſſeſſion or Power*, and be ſpent *my ſelf* for you, tho' the more bundant I love you, the leſs I *ſhould happen to* be lov'd *by you*. 16 But e it ſo, *that* I did not burden you *my ſelf*: nevertheleſs *it may be ſuggeſted by ſome, that* being crafty *even in this*, I caught you with guile, *i. e. by*

ANNOTATIONS.

rom a Natural Cauſe, but inflicted on him (with God's Permiſſion) by Satan, largely made out in a Diſcourſe on this Text by the late Learned Bp *Bull*, hich Diſcourſe is lately publiſh'd in Vol. 1. of the ſaid Biſhop's Engliſh Tracts.

V. 11. † Καυχώμενος is not read in Alex. Clerm. and ſome other MSS. nor yet Vulg. and Ethiop. Verſions. it is not unlikely that it was added at firſt in the argin of ſome Copy by way of Explication, and ſo crept into the Text.

V. 14. † So it is read in Alex. Clerm. and ſeveral other MSS. as alſo in Vulg. rab. and Ethiop. Verſions; and in Chryſoſtom &c.

(*u*) It

TEXT.

17 Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μὴ ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι; 19 Πάλιν, δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. 20 Φοβοῦμαι γάρ, μήπως ἐλθὼν οὐχ οἵους θέλω, εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

Κεφ. ιγ'. Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. 2 Προείρηκα καὶ προλέγω, ὡς παρὼν, τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι· 3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν

TRANSLATION.

17 Did I make a gain of you, by any of them whom I ſent unto you.

18 I deſir'd Titus, and with him I ſent the Brother: did Titus make a gain of you? walk'd we not in the ſame Spirit? walk'd we not in the ſame ſteps?

19 Again, think you that we excuſe our ſelves unto you? we ſpeak before God in Chriſt: but we do all things, Beloved, for your edifying.

20 For I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you ſuch as you would not: leſt there be debates, envyings, * animoſities, ſtrifes, backbitings, whiſperings, ſwellings, tumults:

21 *And* leſt when I come again, my God will humble me among you, and that I ſhall bewail many who have * formerly ſinn'd, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they have committed.

Chap. XIII.

This is the third time I am coming to you: in the mouth of two or three witneſſes ſhall every word be eſtabliſh'd.

2 I told you before, and foretell you as if I were preſent the ſecond time, and being abſent now I write to them who have formerly ſinn'd, and to all other, that if I come again, I will not ſpare:

3 Since ye ſeek a proof of

PARAPHRASE.

e. by that trick got the more from you by others. 17 *In answer where-*
I ask, Did I make a gain of you, by Any of them I ſent unto you?
8 I deſir'd Titus *to go to you,* and with him I ſent the Brother *which*
u know then came with him to you: Did Titus make a gain of you?
Walk'd we not in the ſame Spirit? Walk'd we not in the ſame ſteps?
e. they as well as I receiv'd nothing from you. 19 Again, think you,
at *by my mentioning my ſending Titus to you,* we *go about to* excuſe
r ſelves unto you *for not coming in perſon?* We ſpeak before God in
hriſt, *i.e. in the preſence of God, and as a Chriſtian, there is no ſuch*
ing: but we do all things, Beloved, for your Edifying; *and there is*
need of my excuſing my not Coming to you ſooner. 20 For I fear,
ſt when I come, I ſhall not find you ſuch as I would, and that I ſhall
found unto you Such as ye would not: *I fear* leſt there be *among*
u ſtill remaining Debates, Envyings, Animoſities, Strifes, Backbitings,
hiſperings, Swellings *of Mind,* Tumults: 21 And *I fear* leſt when
come again, my God will humble me among you, *i.e. God will permit*
ings ſo to fall out by the inſtigation of the Falſe Teachers, that I ſhall
d cauſe among you to be griev'd and afflicted, and that I ſhall *find*
uſe to bewail Many who have formerly ſinn'd, and have not *yet* re-
nted of the Uncleanneſs, and Fornication, and Laſciviouſneſs, which
ey have committed.

Chap. XIII. *To return to what I begun to ſay before* (*Chap.* 12. 14)
t was diverted by other incidental particulars, that have occurr'd to
e: This is the third time I am coming to you. *And according to our*
Saviour's Rule, viz. In the mouth of Two or Three Witneſſes ſhall
ery word be eſtabliſh'd, *have I proceeded, endeavouring by fair means*
ſt to reclaim you, before I come to the laſt Extremity. 2 I told you
fore *in my former Epiſtle,* and foretell you *in this, where I ſpeak to*
as if I were preſent, the Second time; and being *not actually pre-*
t but abſent, now I write to them who have formerly ſinn'd, and to
other, that if I come again, I will not ſpare. *Theſe Two Epiſtles*
as my Witneſſes according to the forementiond Rule of our Saviour:
d therefore when I come again, I ſhall not ſpare you: 3 ſince ye ſeek
a proof

X. He foretells them, how he intended to *deal with them,* when he comes; and aſſures them, that however they queſtion it, he ſhall be able, by miracles, to *give Proofs* of his Commiſſion and Authority from Chriſt.

ANNOTATIONS.

(*u*) It ſeems very probable, (as Mr *Lock* obſerves) that theſe words are here
d by St *Paul,* rather as a Precept given by our Saviour *Matt.* 18. 16. than as
recept of the Moſaical Law, *Deut.* 17. 6. See Mr *Lock* on the place.

(*w*) St *Paul*

TEXT.

ἐμοὶ λαλῶντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 Καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς. 5 Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. ἢ οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν, εἰ μή τι ἀδόκιμοί ἐστε; 6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. 7 Εὐχόμεθα δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν. 8 Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. 9 Χαίρομεν γὰρ, ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε. τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 10 Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

11 Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ

TRANSLATION.

Christ speaking in me, who to ward you is not weak, but mighty in you.

4 For tho' he was crucified in weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine your selves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be * destitute of Proofs?

6 But I trust that ye shall know that we are not *destitute of Proofs.

7 Now I pray to God that ye do no Evil; not that we should appear * having Proofs, but that ye should do that which is honest, tho' we be * destitute of Proofs.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, & ye are strong: and this also we wish, even your Perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification and not to destruction.

11 Finally, Brethren, farewell: be perfectly knit together, be of good comfort, be

PARAPHRASE.

Proof of Chriſt ſpeaking in me, who toward you is not weak, but is ighty in *and among* you, *by the many Graces and miraculous Gifts ouchſaf'd unto you.* 4 For tho' he was crucified thro' *the* Weakneſs *of Human Nature, which he took upon him and wherein he appear'd as Veak*, yet he liveth *as you may eaſily diſcover* by the Power of God *anifeſting it ſelf among you thro' him*: for we alſo are *in your appre-enſions* Weak in him, but we ſhall *appear to* live with him by the Power f God *exerted* toward you, *namely as in other reſpects, ſo in our Pu-iſhing you.* 5 *Whereas you ſeek a Proof of Chriſt's ſpeaking in Me*, ay Examine your ſelves, whether ye be in the Faith, (*w*) prove your wn ſelves: know ye not *as to* your own ſelves *by the Gifts of the Spi-t vouchſaf'd unto you*, how that Jeſus Chriſt is in you, except ye be eſtitute of *theſe* Proofs; *and therefore by the ſame ye might know that hriſt ſpeaks in Me, ſince it was upon my Preaching and your Receiv-g what I preach'd, that the ſaid Gifts of the Spirit were confer'd upon u.* 6 But *if ye will not be convinc'd thereof by the forementio'd way*, truſt that ye ſhall *be made to* know *by ſome other means, viz. by the enalties I am enabled to inflict on you*, that we are (*w*) not deſtitute Proofs *that Chriſt ſpeaks in us.* 7 Now I pray to God that ye do o Evil, *which may force us to give ſuch Proofs, we deſiring* not that e ſhould appear *by our Power to puniſh you as* having *ſufficient* Proofs *what you require*; but *rather* that you ſhould do that which is honeſt, o' we be *eſteem'd by you* as deſtitute of Proofs. 8 For we can do no-ing againſt the Truth, but for the Truth, *i. e. we can't ſhew this ower of Puniſhing* (*which is the Proof of Chriſt's ſpeaking in Us*) *upon y of you but Offenders, and ſo your Puniſhment be for the advantage the Goſpel.* 9 *I pray to God, I ſay, that ye do no Evil*: for we are ad when we are Weak, *as having no occaſion to ſhew our Power by uniſhing you*; and ye are ſtrong *in Faith and Goodneſs, ſo as not to be able to ſuch Puniſhment being inflicted on you.* And this alſo we wiſh, en your Perfection. 10 Therefore I write theſe things being ab-nt, leſt being preſent I ſhould uſe ſharpneſs, according to the Power hich the Lord has given me, to Edification and not to Deſtruction.

The CONCLUSION.

11 Finally, Brethren, farewell: be perfectly knit together, *as one ell united, firm, and unjarring Society*; be of good Comfort, be of

ANNOTATIONS.

(*w*) St *Paul* having obſerv'd v. 3. that the Corinthians did demand δοκιμὴν a roof of Chriſt's ſpeaking in him, in reference thereto it is evident that he uſeth e words δοκιμάζετε and ἀδόκιμοι v. 5, 6; and conſequently that ἀδόκιμος is to be derſtood in the ſenſe given in the Paraphraſe.

TEXT.

αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. 12 Ασπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι. 13 Ασπάζονται ὑμᾶς οἱ ἅγιοι πάντες. 14 Η χάρις τοῦ Κυρίου Ιησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Αμήν.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

TRANSLATION.

one mind, live in peace; and the God of love and peace shall be with you.

12 Salute one another with an holy kiss.

13 All the Saints salute you.

14 The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.

The Second Epistle to the Corinthians was writ from Philippi a City of Macedonia, by Titus and Luke.

PARAPHRASE.

e Mind, live in Peace; and the God of Love and Peace ſhall be with u. 12 Salute one another with an holy Kiſs. 13 All the Saints re ſalute you. 14 The Grace of the Lord Jeſus Chriſt, and the Love God *the Father*, and the Communion *or Fellowſhip, i. e. Partaking* the Holy Ghoſt, be with you all. Amen.

The Second Epiſtle to the Corinthians was writ from Philippi a City of Macedonia, *and ſent to them* by Titus and Luke.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction. Chap.* I. 1, 2.

II. The *Main Design* of this Epistle, viz. to vindicate S. *Paul's* Authority and Dignity, Sincerity and Integrity. In order whereto the Apostle

- Proves his *Sincerity* by several Considerations, viz.
  1. Greatness of his Sufferings. *Chap.* I. 3 — 14. *and Ch.* IV. *the end. and Ch.* VI. 1—10. *and Ch.* XI. 24. *to the end.*
  2. Appealing to God, and the Effect of his Ministry, and Miraculous Gifts attending it. *Ch.* I. 18—22. *and Ch.* III. 1—
  3. Great Love and Affection for them. *Ch.* II. 8—11. *and* 11—*Ch.* VII. *and Ch.* XII. 14. *to the end.*
  4. Desire to Dy, and Knowledge of the Future Judgment. *Ch.* V. 1 — 11.
- Answers *Objections* against his Sincerity, by acquainting them with the
  1. True Reason of his Not coming to them as he intended, and shewing that it proceeded not from Fickleness or Insincerity. *Ch.* I. 15 — II. 2.
  2. Reason of Commending himself. *Ch.* V. 11—14.
- Sets forth his *Authority* and *Dignity*, viz.
  1. Sets forth his Power to punish Offenders. *Ch.* X. 1—6.
  2. Draws a Comparison between Himself and the False Apostles, and shews that there is no just Reason for Preferring them before him. *Ch.* X. 7 — XI. 6.
  3. Reflects on the Misbehaviour of the False Apostles, and presents his own laudable Behaviour. *Ch.* XI. 16. *to the end.*
  4. Proves his Authority and Dignity by the Extraordinary Visions and Revelations vouchsaf'd unto him. *Ch.* XII. 1 — 13.
- Answers *Objections* against his Authority, by telling the
  1. True Motive of taking no Pay of them. *Ch.* XI. 7—
  2. Reason of not yet using his Power to punish, which he will actually do, if they did not amend. *Ch.* XIII. 1 — 10.

III. Occasional Observation of the *Excellency of the Gospel* above the Law, in opposition to his Judaizing Opposers. *Ch.* III. 6 — IV. 6.

IV. Occasional Exhortation to a Liberal *Contribution* to the poor Christians in Judea. *Ch.* VIII, and IX.

V. The *Conclusion. Ch.* XIII. 11. *to the end.*

4 AP 64

FINIS.

A

SPECIMEN

OF AN HELP

For the more Easy and Clear Understanding

OF THE

HOLY SCRIPTURES:

BEING

PAUL'S Two Epistles to the *Thessalonians*,

And his Epistle to the *Galatians*,

Explained after the following Method. viz.

I. The Original or *Greek Text* amended according to the Best and most Antient Readings.

II. The Common *English Translation* render'd more Agreeable to the Original.

III. A *Paraphrase*, wherein not only the *Difficult Expressions* or *Passages* are explained, but also the *Design* of the Apostle in Each Epistle, and the *Method* used by Him in prosecuting his Design, is set forth by Proper Divisions into *Sections* and *Paragraphs*; the Contents of the Several Divisions being not only set down in their Proper Places, but also exhibited All togetherin One View by a *Synopsis* subjoin'd to Each Epistle.

IV. Short Annotations, relating (as Occasion requires) to the Several Particulars afore-mentioned.

OXFORD,

Printed at the THEATER, for *J. Stephens*, and are to be sold by *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London*. 1709.

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Imprimatur,

ARTH. CHARLETT.

Vice-Can. Oxon

15. *Septr.* 1708.



WILLIAM,
LORD BISHOP OF
LINCOLN.

My LORD,

IT is with no ſmall Satisfaction, that I lay hold of this Opportunity Publickly to ſhew the Great and Sincere Reſpect I have for your Lordſhip, both as my *Preſent Dioceſan*, and alſo as my *Old Friend*.

I have indeed, ſince your Lordſhip's Promotion o this See, had Occaſion more than once to appear in rint. But deſigning to Publiſh theſe Papers in no long me, and judging the Publication of them would afford e a more Proper Opportunity to addreſs my ſelf to your ordſhip, I choſe to defer till now making this Publick cknowledgment of the Favours I have formerly re-ived from your Lordſhip. So that my Delay herein ill (I doubt not) be readily excuſed, ſince it has pro-eeded, not from *Want of Gratitude*, but from a Deſire of *xpreſſing my Gratitude after the moſt Suitable Manner*.

What I here preſent your Lordſhip with, is a *Speci-en* of my Labour and Study in underſtanding the *Holy criptures*; which (I promiſe my ſelf) will be a Preſent ot Unacceptable to your Lordſhip, and that not only n account of the Goodneſs of the Deſign, but alſo whilſt is conſidered, not as to the Smalneſs of the Volume, herein it at preſent appears, but rather as the *Firſt-ruits* of a Great and Large Work, which hereby becomes *edicated* to your Lordſhip.

Could I have enjoy'd the Convenience of Conſulting your Lordſhip as I drew up theſe Papers, they might have been Free from thoſe Imperfections, they now come Abroad with. But ſince I could not be ſo Happy, if your Lordſhip will be now pleaſed to ſet me Right, where you ſhall find me Wrong, it ſhall be Sincerely eſteemed as a New Addition to your Lordſhip's Former Favours.

To enlarge on your Lordſhip's *Learning* and *Piety*, would be very Eaſy for me, was it not that it would create no little Uneaſineſs in your Lordſhip. On which account, it will be one piece of Reſpect to your Lordſhip, even to Paſs by thoſe Topicks. And Others (I hope) will the more readily excuſe me, ſince your Lordſhip's *Piety* receives a much Greater Luſtre from your *Own Practice*, than it can from *Any other's Praiſes*; and your Lorſhip's *Learning* is much better ſet forth already by your *Own Pen*, than it can be by *Mine*.

What remains therefore, is to Beſeech Almighty God to grant your Lordſhip Life and Health, and ſo to Direct both your Lordſhip, and All the Reſt of your High and Sacred Order within this Realm, as ſhall moſt Conduce to the Welfare and Proſperity of his truly Apoſtolick Church eſtabliſhed among Us. After which I beg leave to Recommend my ſelf to your Lordſhip's Prayers, that God would be pleaſed to bleſs All my Miniſterial Labours and that by His Grace my Chief Aim may always be, to Approve my ſelf a Faithfull Miniſter of Our Lord and Maſter JESUS CHRIST, and thereby

Your Lordſhip's moſt Faithfull

And Dutifull Servant,

Cotesbach *May* 2. 1709.

EDWARD WELL

The PREFACE.

AS *it is not to be denied, but that the Diviſion of the Sacred Books into* Chapters *and* Verſes, *is of great Conveniency in referring to Paſſages of Scripture; ſo it muſt be confeſs'd, that the ſaid Diviſion is not altogether free from Inconveniency: inaſmuch as it ſeems to have been the Occaſion of Miſunderſtanding ſeveral Places of Scripture, and of Not clearly ſeeing the Drift and Deſign of the Inſpired Writers, and the Method uſed by them in proſecuting their Deſign.*

Now this Inconveniency ariſes from Perſons being apt, in Reading the Bible, to give Too much Regard to the Received Diviſion into Chapters *and* Verſes. *For hence it comes to paſs, that they are often miſ-led ſo far as to think, that ſuch a* Sentence *or* Argument *begins or ends with ſuch a* Verſe, *or ſuch an* Head of Diſcourſe *with ſuch a* Chapter; *when 'tis quite otherwiſe, ſome* Sentences *or* Arguments (*perhaps*) *neither beginning nor ending with a* Verſe, *nor ſome* Heads of Diſcourſe *with a* Chapter. *And Men being thus miſtaken, 'tis no wonder that they are wont to be at a loſs for the Genuine and True Senſe of the Sacred Writings, and for Due Connexion between their ſeveral Parts.*

On this conſideration I judg'd it might be of Good Uſe, to attempt a New Diviſion *of the Sacred Books, after ſuch a Method, as ſhould ſeem moſt Proper and Conducive to remove the forementioned Inconveniency; namely, by dividing Each Book into* Sections, *ſhewing the General Heads treated of therein; and each Section into* Paragraphs, *ſhewing the ſeveral Particulars relating to the ſaid Section or General Head; and withall not wholly to lay aſide the Common Diviſion into Chapters and Verſes, but to retain them ſo far as barely to take notice of them, and to ſet them down in a* Running *Line, as they term it. And becauſe it is of Great Uſe to have a Clear and Diſtinct Notion of the Deſign and Method in Each Epiſtle, therefore the better to convey and ſettle the ſame in the Mind of the Reader, I have to each Epiſtle ſubjoin'd a* Synopſis *of the Sections and Paragraphs, whereby is repreſented in One View the Deſign and Method of the Apoſtle in the foregoing Epiſtle.*

That My Undertaking might be yet more Beneficial, I judg'd it requiſite to interweave with the Scripture it ſelf a Paraphraſe, *for to explain the Scriptural Phraſe or Manner of Expreſſion, and alſo to unfold and lay open*

more fully the strength of the Arguments made use of by the Sacred Wri
as also the Connexion between the Several Parts of the Sacred Books, w
some are too forward to complain of as Wanting in the Inspired Pen-m
especially S. Paul. The Text it self is put in the Roman Character, a
the Paraphrase in the Italick. I have omitted the Hooks made use of
some, as cumbring the Pages, and not being necessary; forasmuch as the
ditions made to the Text in the Common Translation are very small; a
even of These, Many, if not the Most, can't be properly called Additi
since they are no more than the Pronoun or Verb actually expres'd in
Translation, out of compliance to the English Idiom, which will not a
of the same to be understood, in like manner as the Greek does.

I judged it further Convenient to adjoin some short Annotations, ch
to refer to such Parallel places of Scripture, as tend to confirm the Interp
tation given by Me of the Place, to which the Annotations belong.

This is an Account of what I at first intended; and consequently the Su
stance of the Preface I drew up, when I first designed to Publish this Pi
which is now Upwards of Two years since, as is known not to One or T
Others. This I take Particular Notice of, because, when I first designed
for the Press, I had never so much as heard of Any such New Divisi
attempted by Any Other. Some Accidents intervening, which delayed
Printing for some time, I heard in the mean while of a Paraphrase ne
come out, and said to be drawn up by Mr Lock. Having procured
as I was pleased to see so Fam'd a Person of the same judgment with
self as to the Usefulness of a New Division, so I thought that what I h
done, was not however rend'red superfluous, and that for these Reasons. T
of the Three Epistles, which make up this Specimen, are not at all medd
with by Mr Lock; and his Method of Dividing the Third is very dif
rent from Mine. He divides it (as also the Rest, that he has done) on
into so many Sections, thereby multiplying as it were too much the Gene
or Distinct Heads of the Epistle; whereas I humbly conceive, that a mu
Better way to convey to the Reader, and fix in his mind, a just Notion
the Design and Method of Each Epistle, is, to distinguish it into as Few S
ctions or Distinct Heads as may be; and then to subdivide each Section in
Paragraphs, shewing the several Particulars that relate to each Section; whi
is the Method observed by Me. I pass by the Fundamental Error, where
Mr Lock (if he was the Author of the said Paraphrase) too plainly falls
with the Socinians, as not so immediately relating to the New Division of th
Sacred Books, the more Particular End of this my Undertaking.

About the same time Dr Mill's New Testament came out; and I thought I
had thereby an Opportunity given me of adding another Improvement to what I
at first designed, namely by Printing the Greek Text amended according to
the

Beſt and moſt Antient Readings or Copies, and ſetting down the Autho- I go upon, where Any ſuch Amendment is made.

And having reſolved upon this, I was of Opinion, that the Work would ſtill more Compleat, by adjoining to the Greek Text our Engliſh Bible anſlation, amended likewiſe and rend'red more Agreeable to the Origi- Such Amendments, at leaſt the more Remarkable, are mark'd with an erisk. I ſhall here at preſent take notice but of one ſort of Amendment, Bible-Tranſlation ſtands in need of, which is occaſioned by rend'ring the e word in the Original by Different words in the Tranſlation. There are or three Inſtances of this nature in the ſecond Chapter of the Epiſtle to Galatians herewith publiſhed. For τοῖς δοκοῦσι v. 2. is rend'red in our Bible, hem that were of Reputation, and that agreeably to the intent of the ſtle; but then v. 6. οἱ δοκοῦντες in the latter part of the verſe is rend'red, who ſeemed to be ſomewhat, and that (it ſeems) in reference to τῶν δοκούντων εἶναί τι at the beginning of the verſe, which is there rend'red alſo, hem who ſeemed to be ſomewhat. Now 'tis obvious, that theſe two reſſions, they that were of Reputation, and they who ſeemed to be ewhat, carry in them two very different Ideas, not properly applicable to ame Perſons; and yet 'tis as obvious, that S. Paul all along ſpeaks of ame Perſons, and that not by way of Contempt, but with a Due Reſpect. nce it follows, that the ſame manner of Expreſſion ſhould have been kept ch place of Our Tranſlation, as well as it is in the Original. So v. 8. ὁ ἐνεργήσας in the beginning of the verſe, is render'd, He that wrought ef- ually, and in the end ἐνήργησε is render'd, was Mighty: by which change ords the Beauty of the Apoſtle's Expreſſion is quite loſt in our Tranſ- n. And there are other Inſtances of a Like Nature in ſeveral other s; but theſe may ſuffice to be mentioned here.

may be further obſerved, that the Judicious Reader, having here laid him in One View the Original, Tranſlation, and Paraphraſe, will y be enabled the more Eaſily and Readily to judg of the Interpretation e given in the Paraphraſe; and if I am Miſtaken, to ſet me Right; I ſhall ſincerely take as a Favour, the Great End I aim at in this rtaking being the Knowledg of the TRUTH. To the Better promoting ttaining this End, Any Perſon, that thinks he can give me ſuch Infor- n as is ſerviceable thereto, may, as he has Opportunity, leave what s to offer, either with Mr Knapton at the Crown in S. Paul's Church- London, or with Mr Stephens Bookſeller in Oxford; who will take nd convey it to me.

d thus I have given an Account of the Deſign of my Undertaking, e Method I have made choice of, as moſt conducive to attain the eſign'd by me. It remains briefly to acquaint the Reader, why I

thought Good to Print no more at a time; and why these Three Epistles of S. Paul.

As to the first, I thought it Best to give at present only this short Specimen for these Reasons, viz. that if what I have done, should be Generally Disapproved, or judg'd Needless, I might however be the more Readily Excused, since I have troubled the Publick but with a very Little of it; if it should be Generally Approved, or judg'd Usefull, I might not only be the more Encouraged to go on, but also might entertain Greater Hopes of bringing this Work in time to some Due Perfection; namely, thro' the Advice and Assistance of Others, *since such as would not care, or have no time, to Examine Larger Volumes, may perhaps be induced by the smallness of this* Specimen (*and the like Pieces, which may follow*) *carefully to peruse it, and make Observations, where it may be Altered for the Better, and to Communicate (by the way above-mentioned) such their Observations to Me who shall Gratefully receive them, and give them Due Consideration.*

As to the other Particular, I was determin'd to begin with S. Paul's *Epistles, as being (I think) universally look'd upon to be the most Difficult of the Sacred Writings. And being thus determin'd to begin with the Epistles of S.* Paul, *I judged it might be Best, at least for Me and as to the Way I design'd, to take them in the Order they were writ by the Apostle. Now the Two Epistles to the* Thessalonians *are (I think) unanimously allowed by the Learned to be the Two, that were first written. As to the Epistle to the* Galatians, *there is some small Dispute as to the Precise Order or Time when it was writ. But I was determin'd to undertake in the third place this Epistle (rather than that to the* Romans, *or those to the* Corinthians *on account of it's being by reason of it's shortness more agreeable to my intent of Publishing at first only a* Specimen.

If I go on, I shall publish next the Epistle to the Romans, *being inclined thereto by reason of the Great Affinity of the Subject Matter thereof with that to the* Galatians; *what is briefly dispatch'd in* this, *being largely and fully discuss'd in* that, *which indeed contains an Entire View of the Divine Oeconomy as to the Salvation of Mankind.*

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ERRATA.

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ERRATA.

ERRATA.

Pag. 4. *v.* 8. your Faith toward God. *pag.* 12. *v.* 11. *and ſo alſo p.* 13. *v.* 11. God himſelf even our Father. *p.* 16. *v.* 17. ζῶντες. *p.* 17. *v.* 13. We would not have you ignorant. *ibid. Annot.* one Objection of the Heathen. *p.* 35. *Annot.* in the Inſcription. *p.* 38. *v.* 4. παρὰ. *p.* 39. *Marg. Not.* 2. and proves his Sincerity. *p.* 44. *v.* 6. to be of ſome Note. *ibid. paragh. lin. penult.* if we would maintain. *p.* 49. *Annot. l.* 7. Therefore ſeeking to be juſtified. *ib. l.* 14. to renounce the Law, viz. becauſe. *p.* 54. *v.* 16. And to Seeds, as of Many.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

THE PREFACE.

I. The *Time*, when this Epiſtle was writ.

T is agreed on by the Learned, that this Epiſtle was written the Firſt of All the Epiſtles of S. *Paul*, that are extant among the Canonical Books of the New Teſtament, and that about *A. D.* 52.

II. The *Deſign* of it.

The main Deſign of it was to confirm the *Theſſalonians* t long before converted by S. *Paul*) in their Chriſtian feſſion, notwithſtanding the Afflictions they had or ld meet with on that account; and herewith is taken he firſt three Chapters, the ſeveral parts thereof being llently adapted to the Apoſtle's Deſign, as will appear he Marginal Notes adjoin'd to the ſeveral Paragraphs. he two remaining Chapters the Apoſtle gives them ſuch ructions, as he judged moſt ſuitable to their Circum- es; the ſeveral Heads, to which theſe Inſtructions may educed, may be ſeen likewiſe in the Marginal Notes.

III. The *Place*, where it was written.

s to the Place, from whence this Epiſtle was writ, 'tis good Reaſon generally thought by the Judicious to *rinth*; of which ſee more in the Annotation on the cription at the end of this Epiſtle.

ΠΑΥΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ
ΘΕΣΣΑΛΟΝΙΚΕΙΣ
ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE FIRST EPISTLE
OF
PAUL
THE APOSTLE
TO THE
THESSALONIANS

TEXT.

ΚΕΦ. α'.

1 ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη [a] ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ."

2 Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· 4 εἰδότες, ἀδελφοὶ ἠγα-

TRANSLATION.

CHAP. I.

1 PAUL and Silvanus and Timothe unto the Church of the Theſſalonians in God the Father and the Lord Jeſus Chriſt: Grace unto you and Peace from God our Father and the Lord Jeſus Chriſt.

2 We give thanks to God always for you All, making mention of you in our prayers,

3 Remembring without ceaſing * before God even our Father your work of Faith, and Labour of Love and patience of Hope of our Lord Jeſus Chriſt;

4 Knowing, Brethren

(a) This is wanting in *Vulg. Syr.* and *Æthiop.* Verſions, and in *Roe's* C as Dr *Mill* tells us; whence ſome think it has been added from the other ſtles. But ſince it is read in the ſecond Epiſtle to the *Theſſalonians*, and a reſt of S. *Paul's*, (but that to the *Hebrews*) and ſince it is found even in place in other Ancient Copies; why may it not be more reaſonably tho that S. *Paul* uſed the ſame form here in this Epiſtle alſo, and that therefo is the true Original Reading.

TH

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

PARAPHRASE.

The Inſcription or Introductory Salutation.

CHAP. I.

PAUL and Silvanus[a] and Timothy unto the Church of the Theſſalonians in God the Father and the Lord Jeſus Chriſt, *i. e. unto the Church of God which in Chriſt Jeſus is at Theſſalonica*[b]: Grace unto you and Peace, *i. e. All Bleſſings Spiritual and Temporal be unto you,* from God our Father *as the Foundain of them*, and the Lord Jeſus Chriſt *as the Channel thro' which hey are deriv'd to Mankind.*

SECTION I.

An Account of what paſs'd upon S. Paul's *comming and preaching to the* Theſſalonians, *till he left them.*

2 We give thanks to God always for you All[c] *that believe, whether Jews or Gentiles,* making mention of you in our prayers, 3 remembring without ceaſing, *i. e. never failing in our prayers to remember,* before[d] God even our Father, your Work *proceeding* of Faith, and Labour *proceeding* of Love, and Patience *proceeding* of *the* Hope *of the Coming*[e] of our Lord Jeſus Chriſt; 4 knowing, Brethren

I. *S. Paul* by way of commendation reminds the *Theſſalonians*, how readily they at firſt received the Goſpel, tho' *in much affliction*; admirably intimating thereby, that they ought to *perſevere in the Faith*, notwithſtanding the continuance of ſuch their Affliction.

(a) He is otherwiſe called *Silas*, *Act.* 15. 40. and 17. 4. (b) Compare 1 *Theſſ.* 2. 14. and 1 *Cor.* 1. 2. (c) *All* is not here an impertinent Word, but Emphatical, and the Emphaſis is, I think, beſt accounted for by the Expoſition I give it, and which is agreeable to the Hiſtory, *Act.* 17. 4. (d) This ſeems to be the moſt natural Conſtruction of the words, and ſo they ſtand in the *Syriac* Verſion; whence thro' overſight they are ſaid by Dr *Mill*'s Various Readings to be *Omitted in Syr.* whereas they are only placed differently. (e) See verſ. 10. and *Tit.* 2. 13.

TEXT.

πεπιθοὶ ὑπὸ Θεῦ τὴν ἐκλογὴν ὑμῶν. 5 Ὅτι τὸ Εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε, καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ, μετὰ χαρᾶς πνεύματος ἁγίου· 7 ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. 8 Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου, οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι. 9 Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν, ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

ΚΕΦ. Β'.

1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν· 2 ἀλλὰ

TRANSLATION.

beloved of God *, your election.

5 For that * our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance, as ye know what manner of Men we were among you for your sake.

6 And ye became Followers of Us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost.

7 So that ye became ensamples to All that believe in Macedonia and in Achaia.

8 For from you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place the Faith toward God is spread abroad, so that we need not to speak any thing.

9 For they themselves tell * of Us, what manner of entrance in we had unto you, and how ye turned to God from Idols, to serve the Living and True God,

10 And to wait for his Son from heaven, whom he raised from the Dead, even Jesus who delivers * us from the Wrath to come.

CHAP. II.

1 For your selves, Brethren, know our entrance in unto you, that it was not vain: *

(a) 'Tis not to be doubted but the True Original Reading is ἔσχομεν, not ἐγενόμεν, since not only *Alex. Cler.* with most other Antient Copies, and also *Vulg. Syr.* Versions read it so, but withall it is most agreeable to the sense of the place.

beloved

PARAPHRASE.

eloved of God,[a] your Election *to a State of Salvation, if you conti-ue therein.*[b] 5 For that our Goſpel, *i. e. the Goſpel which we preach,* ame not unto you in Word only, *by a bare Humane Aſſertion of the ruth of it, or by Rhetorical Perſwaſion*, but alſo in *the Divine*[c] ower *of Miracles*, and in *the Demonſtration*[c] *of* the Holy Ghoſt *by is manifold Gifts*, and in much Aſſurance *or*[d] *Courage, whereby we ere emboldned to ſpeak freely the truth of the Goſpel, notwith-anding all the tribulations we had ſuffered a little before at Phi-ppi*; as you know, what manner of Men (*of which more by and by, hap.* 2.) we were among you for your ſake *in order to bring you er to the Faith.* 6 And *hereupon accordingly* ye became Followers f Us, and *ſo* of the Lord *himſelf*, having received the Word in uch *outward* Affliction, *but yet* with *inward* Joy of the Holy hoſt; 7 ſo that ye became Enſamples *of Readily receiving the oſpell* to All that believe in Macedonia and in Achaia.[e] 8 For from ou ſounded out[f] the Word of the Lord, not only in Macedo-ia and Achaia, but alſo in every place your Faith toward God ſpread abroad; ſo that we need not to ſpeak any thing *thereof others.* 9 For they themſelves *having, as I ſaid, received afore account of it, are able to* tell of Us, what manner of entrance we had, *i. e. with what power and aſſiſtance of the Holy Ghoſt d courage we preached the Goſpel* (*v.* 5.) unto you, and how *there-on* ye *readily* turned to God from Idols, *namely from ſerving ead Idols and Falſe Gods* to ſerve the Living and True God, and to wait for *the Coming of* his Son from heaven, whom he iſed from the Dead, even Jeſus who delivers Us from the wrath come, *if ſo be we perſevere in the Faith we have received.*

CHAP. II.

1 *Such was the manner of your Converſion to the Faith: for the bet-diſpoſing of you whereto, you know, as I have obſerved* (*chap.* 1. 5.) *what manner of Men we were among you for your ſake.* For *o remind you now more largely of our Behaviour among you*) your-ves, Brethren, know our entrance in unto you, that it was t vain *either as to its Motive or to its effect.* 2 *Firſt we preached*

II. *S. Paul* reminds them, both from the *Motive* and *Effect* of his Preaching, that the Goſpel he preached, was no other than the *Word of God*, thereby ſtrongly proving, that they ought to *adhere to it*, notwithſtanding any Perſecution they might ſuffer for it. And

(a) So *Vulg. Syr. Arab. Æth.* Compare alſo 2 *Theſſ.* 2. 13. (b) Compare *Theſſ.* 2. 13, 15. *God has from the beginning choſen you to Salvation — therefore ſtand faſt &c.* Alſo 1 *Theſſ.* 3. 5. See 1 *Cor.* 2. 3, 4. (d) See Chap. 1. 11, 12. (e) What Countries theſe o names denoted at the time the poſtle writ, or in what ſenſe they to be taken in N. T. ſee in my *Hiſtorical Geog. of N. T.* Part 2. p. 119 (f) Hereby may be underſtood, either that the Goſpel it ſelf was publiſhed thence into the other parts of *Macedonia* and into *Achaia*; or elſe that the Fame of the great Succeſs of the Goſpel at *Theſſalonica* was ſo publiſhed, and did diſpoſe others to embrace the Goſpel; or jointly Both.

a γεγονα-

TEXT.	TRANSLATION.
[a] προπαθόντες" καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ Εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι. 3 Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐδὲ ἐν δόλῳ. 4 ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ Εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. 5 Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς· 6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ Ἀπόστολοι· 7 ἀλλ' ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν. Ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, 8 οὕτως ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν, οὐ μόνον τὸ Εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν [b] ἐγενήθητε". 9 Μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· [c] νυκτὸς γὰρ ἡμέρας" ἐργαζόμενοι, πρὸς	2 But after that we had suffered before, and had been shamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much contention. 3 For our exhortation was not out of impoſture,* nor out of uncleanneſs, nor in guile: 4 But as we have been approved * of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God who tries our hearts. 5 For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs, God is witneſs: 6 Nor of men ſought we glory, neither of you nor of others, when we might have been burdenſome, as the Apoſtles of Chriſt: 7 But we were gentle among you. * Even as a nurſe cheriſheth her own children: 8 So being affectionately deſirous of you, we were willing to have imparted unto you, not only the Goſpel of God, but alſo our own ſouls, becauſe ye were dear unto us. 9 For ye remember, brethren, our labour and toil, *namely* * working day and

(a) Καὶ is omitted in *Alex. Cler.* and 12 other Copies; as alſo in *Vulg. Syr. Chryſoſt. Theodoret. &c.* (b) *Alex. Cler. Ger. Roe. &c.* as alſo *Chryſoſt. Baſil. &c.* (c) Γὰρ is not read in *Alex. Cler.* and moſt other Copies, nor yet in *Vulg.* and 'tis not to be doubted but 'twas added by way of connexion; eſpecially ſince *Syr.* and *Æth.* connect the clauſes, but after ſuch a way as ſhews they alſo had not γὰρ in the Copies uſed by them.

TEXT.	TRANSLATION.
τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκη-	night, that we might * not
ρύξαμεν εἰς ὑμᾶς τὸ Εὐαγγέλιον τοῦ	be burdenſome * unto any
Θεοῦ. 10 Ὑμεῖς μάρτυρες, καὶ ὁ	of you, we preached unto
Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμ-	you the Goſpel of God.
	10 Ye are witneſſes, and
	God *alſo*, how holily & juſt-

PARAPHRASE.

not unto you out of any Vain or Unwarrantable Motive, but *as a proof of the Goodneſs thereof*, after that we had ſuffered *not long* before, and had been ſhamefully entreated (as ye know) at Philippi,[a] we were *however not at at all diſheartned thereby*, *but were* bold in our God to ſpeak unto you the Goſpel of God with much contention *againſt the unbelieving Jews*.[b] 3 For our Exhortation *to you to receive the Goſpel* was not (*as I ſaid*, *out of any Vain or Unwarrantable Motive*, *not*) out of Impoſture,[c] *as if we went about to impoſe upon or ſeduce you*; nor *was it* out of Uncleanneſs, *or any wicked deſign to corrupt your Morals by preaching Doctrines agreeable to the corrupt deſires of the Fleſh*; nor *laſtly was it* in Guile *or cunning to promote any worldly Intereſt of our own*: 4 but *on the contrary* as we have been approved of God to be put in truſt with the Goſpel, even ſo we *at all times and in all places* ſpeak, not as pleaſing Men, but God who tries our hearts. 5 For, *as to you in particular*, neither at any time, *whilſt we were with you*, uſed we Flattering Words, as ye *your ſelves* know; nor uſed we a Cloak of Covetouſneſs, *i. e. any pretence to promote any covetous end we had ſecretly in our hearts*, as God *who knows the heart* is witneſs; 6 nor of Men ſought we Glory *in requiring either Great Deference to be paid us outwardly*, *or Liberal Proviſion to be made for us*; *we ſought* (*I ſay*) *this* neither of you nor of others, when we might have been burdenſome *in theſe reſpects*, as the Apoſtles of Chriſt: 7 but *on the contrary* we were Gentle among you. Even as a nurſe cheriſheth her own children, 8 ſo we being affectionately deſirous *and fond* of you, were willing to have imparted unto you, not only the Goſpel of God, but alſo our Own Souls, *i. e. Lives*, becauſe ye were dear unto us. 9 For you *cannot but* remember, Brethren, our labour and toil; *namely that* working night and day, that we might not be burdenſome *or Chargeable* unto any of you, we preached unto you the Goſpel of God. 10 *What I have alledged* (*v.* 5.—9.) *is ſufficient to ſhew that our Exhortation*

First he inſiſts upon the *Motive* of his Preaching.

(a) *Act.* 16. 23. (b) *Act.* 17. 5. (c) *Impoſture* is indeed a ſort of *Deceit*, but All *Deceit* is not *Impoſture* in the appropriated ſenſe of the word, to which rather anſwers the Greek πλάνη. Hence *Syr.* and *Arab.* render it by words denoting *Impoſture*, and *Vulg.* by *errore*. *Deceit* in the *Engliſh* rather anſwers Gr. δόλος.

πῶς

TEXT.

πως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν. 11 Καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, 12 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ [a] καλέσαντος" ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ (καθώς ἐστιν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. 14 Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν, καὶ [b] τοὺς προφήτας", καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων· 16 κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

TRANSLATION.

ly and unblameably we behaved our selves among you that believe.

11 As you know, how we exhorted, and comforted, & charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who has called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, that when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which also effectually worketh in you that believe.

14 For ye, brethren, became followers of the Churches of God, which are in Judea in Christ Jesus; for that also ye have suffered like things of your own Countrymen, even as they have of the Jews,

15 Who have both killed the Lord Jesus, and the Prophets,* and have persecuted us; and who please not God, and are contrary to All men;

16 Hindring* us from speaking to the Gentiles that they might be saved, to fill up their sins always: but the wrath is come upon them to the uttermost.

(a) *Alex. Vulg. Syr. Arab. Æth. &c.* (b) Ἰδίους is wanting in *Alex. Clar. Ger. &c. Vulg. Æth. Orig. &c. Tertullian* saith it was added by *Marcion*, *Tert. l. 5. c. 15. contra Marc.*

PARAPHRASE.

was not out of Impoſture, nor in Guile or for any Worldly intereſt of our own; it remains now only to ſhew, that it was not out of Uncleanneſs: and as to this I need only ſay, that ye are witneſſes and God *alſo*, how holily and juſtly and unblamably we behaved our ſelves among you that believe. 11 As you know *likewiſe*, how *we were ſo far from any ways enticing you to any Uncleanneſs, that on the contrary we uſed all means to ſtir you up to Holineſs*; we Exhorted, and comforted, and Charged every one of you, as a Father do's his Children, 12 that ye would walk Worthy *of the calling* [a] of God, who has called you unto his Kingdom *of Grace and Holineſs here*, and *ſo of* Glory *hereafter*.

III. *Secondly* upon the *Effect* or Succeſs of his Preaching: where S. *Paul* puts them in mind, that by their ſufferings they became Followers of other Churches (admirably intimating thereby that they fared no worſe than other Chriſtians) as alſo of the Prophets and Apoſtles, yea of Chriſt himſelf, the moſt powerfull Motive to encourage True Chriſtians to *perſevere under Affliction*.

13 *I have from Chap. 2. v. 1. hitherto ſhew'd, that Our Entrance in unto you was not vain as to the* Motive *of it*; *I proceed now to ſhew, that it was not Vain as to its* Effect. For this cauſe alſo *then* thank we God without ceaſing, that when ye received the Word of God which ye heard of us, ye received it not *as* the Word of Men *ſpeaking of their own Humane Wiſdom*, but (as it is in truth) the Word of God, which *was not barely received or heard by you, but* alſo effectually worketh in you that believe, *as other Good Fruits, ſo particularly the Fruits of Chriſtian Patience*. 14 For ye, Brethren, became followers of the Churches of God, which are in Judea in Chriſt Jeſus; for that ye alſo have ſuffered *Patiently* like things of your own Country men, even as they have of the Jews, 15 who have both killed the Lord Jeſus, and *before him* the Prophets, and *ſince him* have perſecuted us *his Apoſtles*, and who *herein* pleaſe not God, and are contrary to, *or oppoſe the ſpiritual Good of* All Men, 16 hindring [b] us *by all the means they can* from ſpeaking to the Gentiles, that they (*the Gentiles*) *by embracing the Goſpel we preach* might be ſaved; *and this the Jews are given up by God to do in order* to fill up *the meaſure of* their ſins always, *that upon them might come all the Righteous Blood ſhed from the beginning, and the Puniſhment of all the ſins, which they and their Forefathers ever committed*: [c] for the Wrath *of God* is come, *or juſt coming or haſtning*, upon them, *not for a Puniſhment during a ſhort time, as was the Babylonian Captivity, but* to the uttermoſt, *or ſo as to make an utter end* [d] *both of their Religious and Civil State*.

(a) See *Eph.* 4. 1. (b) Gr. κωλύω denotes not only *to forbid*, but *to hinder* in general, by any other way whatever. (c) Compare *Matth.* 23. 32---36. (d) When God threatned the Jews with the *Babylonian* Captivity, he expreſsly declares he would not then make an *utter end* with them *Jer.* 4. 27. and 5. 10. but now their Puniſhment was to be εἰς τέλος, to an *utter end*.

TEXT.

17 Ημεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. 18 Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 19 Τίς γὰρ ἡμῶν ἐλπὶς, ἢ χαρὰ, ἢ στέφανος καυχήσεως (ἢ οὐχὶ καὶ ὑμεῖς;) ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; 20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν, καὶ χαρά.

ΚΕΦ. γ'.

1 Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Αθήναις μόνοι· 2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν, καὶ διάκονον τοῦ Θεοῦ, καὶ συνεργὸν ἡμῶν ἐν τῷ Εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς, καὶ παρακαλέσαι ὑμᾶς [a] ὑπὲρ [a] τῆς πίστεως ὑμῶν· 3 [b] τὸ [b] μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις.

Αὐτοὶ γὰρ οἴδατε, ὅτι εἰς τοῦτο κείμεθα· 4 Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν, ὅτι μέλλο-

TRANSLATION.

17 But we, Brethren, being taken from you for a ſhort time, in perſon, * not in heart, endeavoured the more abundantly with great deſire to ſee your face.

18 Wherefore we would have come unto you (even I Paul) once and again, but Satan hindred us.

19 For what will be * our Hope, or Joy, or Crown of Glorying * (will not alſo * ye?) in the preſence of our Lord Jeſus Chriſt at his Coming?

20 For ye are our Glory and Joy.

CHAP. III.

1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And ſent Timothy our Brother, and a Miniſter of God, and our Fellow-labourer in the Goſpel of Chriſt, that he * might eſtabliſh you, and comfort you concerning your Faith;

3 That no man might be moved by theſe afflictions: for your ſelves know, that we are appointed hereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer

(a) *Alex. Cler. Ger. &c. Vulg. Chryſoſt. Ambr.* (b) *Alex. Lin. Compl.* and this ſeems to be the true Reading, and to refer to εἰς *v.* 2. and ſo to be a continuance of the ſame way of expreſſion uſed in the latter part of *v.* 2. εἰς τὸ στηρίξαι — εἰς τὸ μηδ. σαίνεσθαι, which therefore I have rendred alike in both places in our Tranſlation.

TEXT.	TRANSLATION.
μεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε· 5 διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.	afflictions; even as it came to paſs, and ye know. 5 For this cauſe when I could no longer forbear, I ſent to know your Faith, leſt by ſome means the Tempter have tempted you, and our labour be in vain.

PARAPHRASE.

SCTION. II.

An Account of S. Paul's *Mindfulneſs of, and Great Concern for the* Theſſalonians, *ſince he left them.*

17 But We, Brethren, being *by the malice of the Jews*[a] taken from you for a ſhort time, in Perſon *only*, not in Heart, with great deſire endeavoured the more abundantly to ſee your face *again*. 18 Wherefore we would have come unto you (even I Paul *in particular*) once and again, but Satan hindred us. 19 For what will be our Hope, or Joy, or Crown of Glorying in the preſence of our Lord Jeſus Chriſt at his Coming? will not alſo you[b] *among the Reſt*[b] *who are converted by our Miniſtry*? 20 For ye are *even at preſent* our Glory and Joy.

I. *S. Paul* intimates to them the Great Duty of *Perſeverance*. *Firſt*, by his Earneſt deſire to come again to them himſelf, in order to confirm them in the Truth:

CHAP. III.

1 Wherefore when we could no longer forbear *to be ſatisfied as to your ſtate and affairs*, we thought it good to be left at Athens alone, 2 and ſent Timothy our Brother, and a Miniſter of God, and our Fellow-labourer in the Goſpel of Chriſt, that he might eſtabliſh you, and comfort you concerning your Faith, that *ſo* no man might be moved *or ſhaken in his Faith* by theſe afflictions.

II. *Secondly*, by ſending *Timothy* to them for the ſame end, foraſmuch as he could not come himſelf.

3 For your ſelves know *from what we told you*, that we *Chriſtians* are appointed[c] thereunto. 4 For verily when we were with you, we told you before *hand*, that we ſhould ſuffer Afflictions; even as it came to paſs, and ye know.[d] 5 For this cauſe when I could (*as I ſaid v.* 1.) no longer forbear, I ſent *Timothy* to know your Faith, *whether you perſevered therein or no*, leſt by ſome means the Tempter have tempted you, and our labour be in vain.

III. *Thirdly*, by reminding them, that from the firſt he had told them, they were to expect *Perſecution*; and that without *Perſeverance* All his labour on them would be in vain.

(a) *Act.* 17. 5. (b) See *Phil.* 4. 1. (c) 1 *Pet.* 2. 21. (d) *Act.* 17 5 — 10.

TEXT. TRANSLATION.

6 Αρα δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς. 7 Διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως· 8 ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκετε ἐν Κυρίῳ. 9 Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν· 10 νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν; 11 Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· 12 ὑμᾶς δὲ ὁ Κύριος πλεονάσαι, καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· 13 εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, [a] Ἀμήν."

6 But now when Timothy came from you unto us, and brought us good tidings of your Faith and Charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo to ſee you:

7 Hereupon, Brethren, we were comforted over you, in all our affliction and diſtreſs, by your Faith;

8 For now we live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God for you, for all the joy wherewith we joy for your ſakes before our God;

10 Night and day praying exceedingly, that we might ſee your face, and might perfect that which is wanting in your Faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you:

12 And the Lord make you to increaſe and abound in love, one towards another, and towards all men, even as we do towards you:

13 To the end he may ſtabliſh your hearts in Holineſs, unblamable * before God even our Father, at the coming of our Lord Jeſus Chriſt with all his Saints. Amen.

(a) *Alex. Cler. Ger. Vulg. Arab. Æthiop.* Compare *Rom.* 11. 36.

ΚΕΦ.

TEXT. TRANSLATION.

ΚΕΦ. δ'.

1 Τὸ λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶ-
μεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ
Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ
πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν

CHAP. IV.

1 Furthermore then we beſeech you, Brethren, and exhort you by the Lord Jeſus, that as ye have received of us, how you ought to walk and to pleaſe God, and as

PARAPHRASE.

6 But now when Timothy came *back* from you unto us, and brought us Good tidings of your *Perſeverance in the* Faith and *of your* Charity, and that ye have Good remembrance of Us always, deſiring greatly to ſee Us *again*, as we alſo to ſee you: 7 hereupon, Brethren, we were comforted over *or concerning* you in All our Affliction and Diſtreſs, by *reaſon of the Conſtancy of* your Faith. 8 For now we live *i. e. are very well ſatisfied notwithſtanding our own Affliction and Diſtreſs*, if ye *do but* ſtand faſt in the Lord. 9 For what *ſufficient* thanks can we render to God for you for all the joy wherewith we joy for your ſakes, *i. e. for your Converſion to and conſtancy in the Faith*, before our God. 10 Night and day praying exceedingly, that we might *again* ſee your Face, and *ſo* might *have opportunity to* perfect that which *by reaſon of our ſhort ſtay with you* [a] is lacking in your Faith, *as to a full knowledg of what you are required by the Goſpel to Believe and doe, and particularly as to the Belief of the Reſurrection.* [b] 11 Now God himſelf and our Father, and our Lord Jeſus Chriſt direct our way unto you. 12 And the Lord make you to increaſe and abound in Love, One towards Another *as Chriſtians and Spiritual Brethren*, and towards All Men, even as We do towards you: 13 to the end he may ſtabliſh your hearts in Holineſs, unblamable [c] before God even our Father, at the Coming of our Lord Jeſus Chriſt with All his Saints, Amen.

IV. *Fourthly*, by the great Comfort & Joy he had upon hearing of their *Perſeverance*, and by his Prayers for its Continuance to the end.

SECTION III.

Several Inſtructions for the Future.

CHAP. IV.

1 Furthermore then we beſeech you, Brethren, and exhort you by the Lord Jeſus, that as ye have received of Us *directions*, how

I. Inſtructions againſt Uncleanneſs.

(a) *Act.* 17. 1—10. (b) Of this the *Theſſalonians* ſeem to have been at leaſt ignorant, as may be gathered from *Chap.* 4. 13. (c) Compare *Eph.* 1. 4. *Col.* 1. 22. *Jud. v.* 24.

Θεῷ,

TEXT.

Θεῷ, [a] καθὼς καὶ περιπατεῖτε," ἵνα περισσεύητε μᾶλλον.

2 Οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. 3 Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ ὁ ἁγιασμὸς ὑμῶν· ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας· 4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ· 5 μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· 6 τὸ μὴ ὑπερβαίνειν, καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα. 7 Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ. 8 Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεόν, τὸν καὶ δόντα τὸ πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν. αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους. 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον,

TRANSLATION.

you do walk, * ſo ye would abound more & more.

2 For ye know what commandments we gave you by the Lord Jeſus.

3 For this is the will of God, *even* your ſanctification; that ye ſhould abſtain from fornication;

4 That every one of you ſhould know, how to poſſeſs his veſſel in ſanctification and honour.

5 Not in the luſt of concupiſcence, even as the Gentiles, who know not God:

6 That no man go beyond and be inordinate with * his brother in the * matter: becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified.

7 For God has not called us unto Uncleanneſs, but unto Holineſs.

8 He therefore that deſpiſes, deſpiſes not man, but God, who has alſo given us to us his Holy Spirit.

9 But as touching Brotherly love, ye need not that I write unto you: for ye yourſelves are taught of God to love one another.

10 And indeed ye do it towards all the Brethren which are in all Macedonia: but we beſeech you, Brethren, that ye abound more and more,

(a) *Alex. Cler. Ger. Vulg. Æthi. &c.* and this Reading beſt anſwers to περισσεύητε in the laſt clauſe, the Apoſtle's exhorting them to *Abound*, ſuppoſing they did already *walk* ſo in ſome degree. Compare v. 9, 10.

TEXT.	TRANSLATION.
11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις	11 And that ye ſtudy to be quiet, and to do your own buſineſs, and to work with

PARAPHRASE.

ou ought to walk and to pleaſe God, and (*to do you Right*) as
e do *already actually* walk *in a good degree*, ſo ye would abound
ore and more, *go on ſtill to do ſo in an higher degree*. 2 For ye know
hat Commandments we gave you by the Lord Jeſus. 3 For, *as*
told you before when we were with you, this is the Will of God,
en your Sanctification; *that is*, *to be more particular*, that ye
uld abſtain from Fornication *or Any Uncleanneſs*; 4 that every
e of you ſhould know, how to poſſeſs his *Body*, *the* Veſſel *wherein*
Soul dwells naturally, and the Holy Spirit by the Gift of God
Sanctification and Honour;[a] 5 not in the *diſhonourable*[a] luſts
Concupiſcence, even as *thoſe of* the Gentiles *do*, who know not
d, *nor conſequently his Will* (*v.* 3.) *namely their Sanctification*;
hat no man go beyond *the bounds of Matrimony*, and be in-
inate with his Brother in the matter[b] *too vile to be plainly men-*
ed; becauſe the Lord is the Avenger of All ſuch *Lewd Per-*
, in a more exemplary and ſevere manner, as we alſo have fore-
rned you and teſtified. 7 For God has not called Us *Chriſtians*
o Uncleanneſs, but unto Holineſs. 8 He therefore that deſpiſes
Commandment here given by Us to abſtain from Fornication,
piſes not Man *or Us Apoſtles*, but God *himſelf*, who has alſo
en unto Us his Holy Spirit, *by whoſe particular direction*[c] *we*
this Command in a ſpecial manner to the Gentile Converts; *the*
of Uncleanneſs being Cheif Reigning Sins in the Gentile world:
becauſe you might therefore be more addicted to theſe before your
verſion, and even after it may be ſtill inclined to be again in-
led[d] *therein, I have for theſe reaſons inſiſted the longer againſt*
n.

II. For the increaſe of Brotherly Love.

9 But as touching Brotherly Love ye need not that I write *ſo*
ely unto you: for ye your ſelves are taught of God *by his*
rit ſhed abroad in your hearts and by the very Nature and De-
of the Goſpel, to Love One another. 10 And indeed ye do
owards All the Brethren, that are in all Macedonia: but we be-
n you, Brethren, that ye abound more and more *in this Great*
ſtian Duty of Charity.

III. Againſt Idleneſs and Impertinency.

11 And *we beſeech you alſo*, that ye *make it your ſpecial* ſtudy
e Quiet, and to do your Own Buſineſs, and to work with

(a) See *Rom.* 1 26. πάθη ἀτιμίας. (b) Compare *Eph.* 5. 12. (c) See *Act.* 15. 9. (d) 2 *Pet.* 2. 20.

χερσὶν

TEXT.

χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν· 12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

13 Οὐ [a] θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 14 Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη· οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας· 16 ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον· 17 ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα· 18 ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

ΚΕΦ. ε'.

1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν

TRANSLATION.

your own hands, as we commanded you,

12 That ye may walk decently * toward them that are without, and may have lack of nothing.

13. Moreover we would not have you to be ignorant, Brethren, concerning them who are aſleep, that ye ſorrow not, even as the reſt who have no hope.

14 For if we believe that Jeſus died and roſe again, even ſo them alſo who ſleep in Jeſus, will God bring with him.

15 For this we ſay unto you by the word of the Lord, that we who are alive and remain unto the Coming of the Lord, ſhall not prevent them that are aſleep:

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Archangel, and with the trump of God; and the Dead in Chriſt ſhall riſe firſt.

17 Then we who are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be with the Lord.

18 Wherefore comfort one another with theſe words.

CHAP. V.

1 But of the Times and Seaſons, Brethren, ye have no need that I write unto you

(a) *Alex. Clem. Ger. &c. Vulg. Arab. Æthiop. Hippolyt. Chryſoſt. Orig. Theodoret. Theophylact. &c.*

TEXT.	TRANSLATION.
γράφεσθαι. 2 Αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου, ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται.	2 For your ſelves know perfectly, that the Day of the Lord ſo comes, as a Thief in the night.

PARAPHRASE.

your Own Hands, as we commanded you; 12 that *ſo* ye may walk decently toward them that are without, *not giving them occaſion to think Ill of the Goſpel* [a] *becauſe of your Lazineſs and other like Miſbehaviour*, and that ye may have lack of Nothing *from Any other eſpecially Any Heathen or Unbeliever.*

IV. Againſt immoderate Grief for the Dead, together with a ſhort account of the Reſurrection.

13 Moreover, *to ſupply now in ſome meaſure what ſeems chiefly lacking in your Faith*, I would not have you ignorant, Brethren, concerning *the Reſurrection of* them that are *Dead or rather* aſleep *in Chriſt*; that ye ſorrow not *immoderately for them*, even as the Reſt *of the Gentiles*, who have no Hope *of the Reſurrection.* 14 For if we believe that Jeſus died and roſe again, even ſo *we muſt believe*, that them alſo who ſleep in Jeſus, will God bring with him *at his Coming.* 15 For this we *poſitively* ſay unto you, *and that* by the word *or revelation* of the Lord *himſelf*, that We *Chriſtians*, who are *then* alive and remain unto the Coming of the Lord, ſhall not prevent them that are aſleep, *ſo as to receive our Glorious Change before their Reſurrection.* 16 For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the laſt [b] trump of God; and *then* the Dead in Chriſt ſhall riſe Firſt: 17 then we who are Alive and remain *on the earth*, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we *Faithfull Chriſtians* for ever be with the Lord. 18 Wherefore comfort one another *concerning your deceaſed Friends* with theſe Words.

CHAP. V.

V. Of the Time and Manner of Chriſt's Coming, and the Influence it ought to have upon them.

1 But of the *Exact* Times and Seaſons, *when the Coming of the Lord ſhall be*, Brethren, ye have no need that I write unto you. 2 For your ſelves, *by what I taught you when I was with you, already* know perfectly, *what is of chief moment to be known in reference to this matter, namely* that the Day of the Lord ſo *uncertainly and unexpectedly* comes as a Thief [c] in the night. 3 For

(a) *Tertullian* ſaith one Obſervation the Heathen againſt the Chriſtians this, that they were *infructuoſi in vitiis. Apol.* c. 42. (b) Compare 15. 52. whence in *Dial. contra Marcion.* and *Chryſoſt. Comment.* this paſſage is cited expreſsly thus, ἐν τῇ ἐσχάτῃ σάλπιγγι. (c) So *Matt.* 24. 43, 44. *Luke* 12. 39. and 17. 26. 2 *Pet.* 3. 10. *Rev.* 3. 3.

TEXT.

3 Οταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια· τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. 4 Ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ· 5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς, οὐδὲ σκότους. 6 Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. 7 Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν. 8 Ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας. 9 Οτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. 11 Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 Ερωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.

TRANSLATION.

3 For when they shall say, Peace and Safety; then sudden Destruction comes upon them, as Travail upon a woman with child, and they shall not escape.

4 But ye, Brethren, are not in Darkness, that that Day should overtake you as a Thief:

5 Ye are all the children of Light and the children of the Day: we are not of the Night, nor of Darkness.

6 Therefore let us not sleep as do the Rest, * but let us watch and be sober.

7 For they that sleep, sleep in the night; & they that be drunk, are drunk in the night.

8 But let us who are of the Day, be sober, putting on the Breastplate of Faith and Love, and for an Helmet the Hope of Salvation.

9 For God has not appointed us unto Wrath, but to obtain Salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep we should live together with Him.

11 Wherefore comfort one another, and edify one the other, even as also ye do.

12 And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you,

13 And to esteem them very highly in love for their

TEXT. TRANSLATION.

Εἰρηνεύετε ἐν ἑαυτοῖς. 14 παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας. 16 πάντοτε χαίρετε, 17 ἀδιαλείπτως προσεύχεσθε, 18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα μὴ σβέννυτε, 20 προφητείας μὴ ἐξουθενεῖτε, 21 πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε, 22 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

works ſake. Be at peace among your ſelves.

14 And we exhort you, Brethren, warn them that are Diſorderly, comfort the

PARAPHRASE.

hen they, *i. e. the Unbelievers and falſe Chriſtians* ſhall ſay, Peace nd Safety; then ſudden Deſtruction comes upon them, as Travail pon a Woman with child; and they ſhall not eſcape. 4 But ye, rethren, are not *now* in *the* Darkneſs *of ignorance*, that that Day *the Lord* ſhould overtake you *unexpectedly* as a Thief. 5 Ye *embracing the Goſpel,* are *become* All *of you* the Children of Light, *having the Light* [a] *of the Goſpel and believing in it*, and the Chilren of the Day *of Grace* [b] *and of Salvation*: [c] We *Believers* are not the Night nor of *the* Darkneſs *of Ignorance in theſe matters, are all that do not believe the Goſpel, both Jews and Gentiles.* Therefore let us not ſleep as do the Reſt *that Believe not, living ſerely in Sin, and without expecting or preparing for Judgment*, but t us, *as thoſe that expect the Day of Judgment*, watch and be ber *in order to prepare ourſelves for it.* 7 For *as* they that ſleep *atural ſleep, uſually* ſleep in the Night, and they that be drunk, e *uſually* drunk in the Night: *ſo the ſpiritual ſleep of ſin falls ly on ſuch as are in the night of Infidelity.* 8 But let us who are the Day-*light of the Goſpel*, be ſober, putting on the Breaſtplate Faith and Love, and for an Helmet, the Hope of Salvation. For God has not appointed Us *Believers, as he has Unbelievers*, Wrath, but to obtain Salvation by our Lord Jeſus Chriſt, 10 who ed for us, that whether we wake or ſleep, *i. e. whether we are live or Dead* [d] *at Chriſt's Coming*, we ſhould *thenceforth* live toether with him. 11 Wherefore comfort one another *with this Hope*, nd edify one the other, even as alſo ye do.

12 And we beſeech you, Brethren, to know, *i. e. with due Reard to take notice of* Them who labour *in the Miniſtry* among you, nd are Over you in the Lord, and admoniſh you; 13 and to eſteem em very Highly in Love for their Work's ſake.

VI. Of Reverence to Spiritual Guides.

Be at peace [e] among yourſelves. 14 And *to this end* we exhort you, rethren, warn them that are Diſorderly [f] *who work not at all, but are buſy bodies, and by this means diſturb the Outward Peace or Quiet*; nd *as for thoſe who want Inward peace of mind*, comfort the Feeble-

VII. Of Behaviour towards Others.

(a) *John* 12. 36. *Eph* 5. 8. (b) *Rom.* 14. 8, 9 (e) See *Mark* 9. 50 (f) Com- 8. 12, 13. (c) 2 *Cor.* 6. 2. (d) *Rom.* pare Chap. 4. 11. & 2 *Theſſ.* 3. 6. — 12.

TEXT.

ΑΔΕ τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας. 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

16 Πάντοτε χαίρετε. 17 Ἀδιαλείπτως προσεύχεσθε. 18 Ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 Τὸ πνεῦμα μὴ σβέννυτε. 20 Προφητείας μὴ ἐξουθενεῖτε. 21 Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε. 22 Ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

23 Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. 24 Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

25 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν. 26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. 27 Ὁρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.

28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

Πρὸς Θεσσαλονικεῖς πρώτη
ἐγράφη ἀπὸ Ἀθηνῶν.

TRANSLATION.

Feeble-minded, support the Weak, be patient toward All men:

15 See that none render Evil for Evil unto Any man: but ever follow that which is Good, both towards one another & towards All men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the Will of God in Christ Jesus towards you.

19 Quench not the Spirit.

20 Despise not Prophesyings.

21 Prove All things; hold fast that which is Good.

22 Abstain from all Appearance of Evil.

23 And the very God of Peace sanctify you wholly: and may your whole Spirit and Soul and Body be preserved Blameless unto the Coming of our Lord Jesus Christ.

24 Faithfull is he that calls you, who also will do it.

25 Brethren, pray for Us.

26 Greet All the Brethren with an Holy Kiss.

27 I charg you by the Lord, that this Epistle be read unto All the Holy Brethren.

28 The Grace of our Lord Jesus Christ be with you. Amen.

The First Epistle to the Thessalonians was written from Athens.

minded

PARAPHRASE.

inded *or Faint-hearted under afflictions,* ſupport the Weak *in Faith* a *Scrupulous*: be patient toward All men: 15 ſee that None *of you* nder Evil for Evil to Any man; but ever follow that which is Good, th towards one another *who are Believers*, and to All *other* Men. 16 *In whatever condition you be*, Rejoyce evermore b *in Chriſt*; 7 *and be ſure to* Pray without ceaſing, *i. e. never to fail in obſerv-* g *conſcientiouſly the Returns of Prayer both Publick and Private, this* ing *a moſt proper means to turn every thing to your Good*: 18 *and* you *are to Pray, ſo* in Every thing *or condition you are likewiſe to* ve Thanks, b for this is the Will of God in Chriſt Jeſus towards ou, *foraſmuch as All things ſhall work together for Good to you who* ve *God, and are called according to his purpoſe.*

VIII. Of Behaviour towards God in All Conditions.

19 Quench not the Spirit *by reſiſting his Ordinary motions of* race, *or by ſlighting and abuſing his Extraordinary Gifts*: 20 *more* ecially Deſpiſe not Propheſyings *or the Gift of Interpreting Scri-* ure; *but* Prove *or examine* All things *delivered by ſuch as pretend to* at *Gift, whether or no they be agreeable to the Rule* c *of Faith*; *and* en hold faſt that which is Good *or agreeable to the ſaid Rule.* 22 *In* ord, Abſtain from *Every Kind* or All *ſo much as Reaſonable* Ap- arance of Evil.

IX. Of uſing aright the Means of Grace.

The CONCLUSION.

23 And *that you may obſerve the foregoing Directions, and eſpecially* t *of Preſerving Peace among you,* the Very God of Peace ſanctify u wholly: and may your whole Spirit *or Rational Faculty*, and l *or Animal Faculty*, and Body be preſerved Blameleſs unto the ming of our Lord Jeſus Chriſt. 23 Faithfull is he that calls you *to ſuch Holineſs,* d who alſo will *certainly* do *his part towards* it.

I. S. *Paul* prays for the *Theſſalonians.*

25 Brethren, pray for Us. 26 Greet All the Brethren with an ly Kiſs. 27 I charg you by the Lord, that this Epiſtle be read o All the Holy Brethren. e

II. Deſires their Prayers for him with ſome Directions.

28 The Grace of our Lord Jeſus Chriſt be with you, Amen.

III. The Cloſing Salutation.

The Firſt Epiſtle to the Theſſalonians was writ from f Athens.

a) *Rom* 14. 1. (b) 'Tis obvious the Apoſtle in theſe directions an eye on the main deſign of this ſtle, viz. to Comfort the *Theſſa-ns* under their Afflictions; to ch end he teaches them by theſe s, that they ought to be ſo far Repining or Forſaking Chri- ity on account of Perſecutions, they ought on the contrary even *Rejoyce* in them, and *Give thanks* them. Compare *Rom.* 5. 3, 4, 5. (c) See *Rom.* 12. 6. (d) Compare *Chap.* 4. 7. (e) Compare *Col.* 4. 16. Hence Learned Men reaſonably infer, that S. *Paul* by the Charg given in this place intended to order, that this Epiſtle ſhould be read in the Church or publick Congregation. (f) 'Tis with good Reaſon, that the *Subſcriptions* added to the Epiſtles of S. *Paul* are judged by the Learned to be of no Great Authority, not ſuch as may be relied upon; foraſmuch as they are not the ſame in All

All Copies, are Different in the *Syriac* and *Arabic* Versions, and are wholly wanting in some antient *Greek* Copies. Hence they are reasonably supposed to have been at first added only upon Probable Conjectures: and when at any time they truly represent the Place whence, or Person by whom the Epistle was sent, 'tis not that they are of themselves to be Relied upon, but because there is some other Concurring Authority to confirm the same.

On this score it is, that altho' the *Subscription* at the end of this Epistle saith it was writ from *Athens*, yet the Learned judg this to be no other than a mistake (arising perhaps from the mention made of *Athens* ch. 3. 1.) and do rationally infer, that this Epistle was rather writ from *Corinth*. For the *Inscription* running thus, *Paul and Silvanus and Timothy* — plainly shews that *Silvanus* and *Timothy* were with S. *Paul* when he writ it. But these are expressly said *Act.* 18. 1—5. not to have come from *Macedonia* till after that S. *Paul* was departed from *Athens*, and was come to *Corinth*, whence therefore this Epistle is most probably inferred to have been written.

SYNOPSIS.

I. The Inscription or Introductory Salutation, *Chap.* I. 1.

II. The Main Design of the Epistle, viz. to Confirm them in the Faith, and to Exhort them to Perseverance under their Persecutions; which he do's

1. By reminding them by way of Commendation, how Readily they at first received the Gospel, tho' in much affliction, *Chap.* I. 2—10.
2. By reminding them, both from the *Motive* and *Effects* of his Preaching, that the Gospel he preached was no other than the Word of God: and that by their Suffering they became more like unto the Prophets of old, and the Apostles, and even *Christ* himself, *Chap.* II. 1—16.
3. By acquainting them with his Earnest Desire to be with them again in order to Confirm them, *Chap.* II. 17—20.
4. By sending *Timothy* to them for the same end, *Chap.* III. 1.—3.
5. By reminding them that from the first he had told them they were to Expect Persecution, and that without their Perseverance All his Labour on them would be in vain, *Chap.* III. 4, 5.
6. By the Great Comfort and Joy he had upon hearing of their Constancy and Perseverance, and by his Prayers for its Continuance to the end, *Chap.* III. 6—13.

III. Instructions for the future;

1. Against Uncleanness, *Chap.* IV. 1—8.
2. For the increase of Brotherly Love, *Chap.* IV. 9, 10.
3. Against Idleness and Impertinency, *Chap.* IV. 11, 12.
4. Against Immoderate Grief for the Dead, wherein S. Paul gives them a short account of the Resurrection, *Ch.* IV. 13—18.
5. Concerning the Time and Manner of Christ's Coming & the Influence it ought to have upon them, *Ch.* V. 1.—
6. Of Reverence to Spiritual Guides, *Chap.* V. 12, 13.
7. Of Behaviour towards Others, *Chap.* V. 14, 15.
8. Of Behaviour towards God in All Conditions, *Ch.* V. 16—18.
9. Of Using aright the Means of Grace, *Chap.* V. 19—

IV. The Conclusion, *Chap.* V. 23—28.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

THE PREFACE.

I. The *Time* and *Place* of writing this Epiſtle.

THIS ſecond Epiſtle to the *Theſſalonians* is generally, and that with great probability, ſuppoſed to have been writ within a ſhort time after the Former, and conſequently A. D. 52 or 53, and om the ſame place, namely *Corinth.*

II. The *Occaſion* of it, and its other Two General Heads.

The chief Occaſion of it was to Rectify the Miſtake of e *Theſſalonians* concerning the *Day of Chriſt*, or of Judgent *being at hand*, which the Apoſtle do's *Chap.* 2. 1 --- 12. aving this occaſion to write to them, he takes the oportunity to commend their Growth in the Faith, and to hort them to Perſevere, wherewith is taken up *Chap.* 1. d *Chap.* 2. *v.* 13 --- 17. and he cloſes his Epiſtle with Diections for the Future, eſpecially concerning the Diſorrly or Idle, which takes up *Chap.* 3.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

TEXT.

TRANSLATION.

ΚΕΦ. α'.

CHAP. I.

1 ΠΑΥΛΟΣ ὁ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ Χριστῷ· 2 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους· 4 ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε· 5 ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας

1 PAUL and Silvanus and Timothy unto the Church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 Grace unto you & Peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, Brethren, as it is meet, because that your Faith grows exceedingly, and the Charity of Every one of you All towards each other abounds;

4 So that we our selves glory in you in the Churches of God, for your Patience and Faith in all your persecutions and tribulations that ye endure:

5 *Which is* a manifest token of the Righteous judgment of God, that ye may be counted worthy of the Kingdom

TH

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

PARAPHRASE.

The Inſcription or Introductory Salutation.

CHAP. I. PAUL and Silvanus and Timothy, unto the Church of the Theſſalonians in God our Father, and the Lord Jeſus Chriſt: 2 Grace unto you and Peace om God our Father, and the Lord Jeſus Chriſt.

SECTION I.

S. Paul *commends the* Theſſalonians *Perſeverance and Progreſs in Chriſtianity, and prays for the Continuance of the ſame.*

3 We are bound to thank God always for you, Brethren, *and at after ſuch a ſpecial manner* as it is meet *or worthy of*, beuſe that your Faith grows exceedingly, and the Charity of Every e of you All, *both Jewiſh and Gentile Converts*, towards Each her abounds: 4 ſo that we our ſelves Glory in you in the urches of God, for your patience and Faith*fulneſs* in All the rſecutions and Tribulations that ye endure: 5 *which your Suf ing is* a manifeſt Token *or Evidence* of the Righteous Judgment God *that is to come*,[a] *theſe Perſecutions and Tribulations beling you now*, that *by reaſon of your Patience and Faithfulneſs them* ye may be *then* counted worthy of the Kingdom of God,

1. S. *Paul* commends the *Theſſalonians* for their Perſeverance and Growth in the Faith; & withall comforts them under their Sufferings, by the Conſideration of their Own Future moſt Happy State, & the moſt Unhappy Eſtate of their Perſecutors hereafter.

(a) See *v.* 7. *when the Lord Jeſus ſhall be revealed &c.*

TEXT.

τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε. 6 Εἴπερ δίκαιον παρὰ Θεῷ, ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν· 7 καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ, 8 ἐν πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ Εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 9 οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ· 10 ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς [a] πιστεύσασιν, (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πίστεως ἐν δυνάμει· 12 ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

TRANSLATION.

dom of God, for which ye also ſuffer.

6 Seeing it is a righteous thing with God, to recompence tribulation to them that trouble you;

7 And to you who are troubled, Reſt with us, when the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt:

9 Who ſhall be puniſhed with Everlaſting deſtruction from the preſence of the Lord, and from the Glory of his Power;

10 When he ſhall come to be glorified in his Saints, and to be admired in All them that believed * (becauſe our Teſtimony among you was believed) in that Day.

11 Wherefore alſo we pray always for you, that our God would make * you worthy of this calling, and fulfill all the good pleaſure of his Goodneſs, and the work of Faith with Power;

12 That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jeſus Chriſt.

(a) So *Alex. Clerm. Ger.* with 12 other Copies; as alſo *Vulg. Chryſoſt. Theodoret. Theophylact. Oecum. Iren. Ambroſ. &c.*

PARAPHRASE.

which ye not only believe and hope for, but for which ye alſo [a] ſuffer. 6 *I ſay your Suffering is a manifeſt token of the Righteous Judgment of God that is to come*, ſeeing it is *but* a Righteous thing with God, to recompence tribulation to them that trouble you, 7 and to you who are troubled *like as we are*, Reſt *and Happineſs together* with Us, *namely then*, when the Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels, 8 in flaming fire, taking vengeance on them, that *among the Gentiles* know not God *as far as they might by the Light of Reaſon*, and that *among the Jews and Gentiles having heard* obey not the Goſpel of our Lord Jeſus Chriſt: 9 who ſhall be puniſhed with Everlaſting deſtruction, *which ſhall be inflicted on them*, from the Preſence *or Perſon* of the Lord [b] *himſelf*, and from the Glory of his Power, *i. e. by his Glorious Power*; 10 when He ſhall come to be Glorified in his Saints *by reaſon of the Great Glory he ſhall then confer* [c] *upon them*, and *for the ſame* to be Admired [d] *by the Unbelievers* in All them that *hearing the Goſpel* believed (*particularly in you*, becauſe our Teſtimony *of Chriſt and his Goſpel* among you was believed: *All this I ſay ſhall be done*) in That Day, *when the Lord Jeſus ſhall be revealed with his Mighty Angels.*

II. S. *Paul* prays for their Perſeverance unto the end.

11 Wherefore alſo we pray always for you, that our God would make [e] you worthy of this Calling, *whereby* (*I have told you* 1 *Theſſ.* 2. 12.) *he has called you to his Kingdom and Glory, i. e. that he would give you Grace to walk worthy thereof*, [f] and *that he would ſo* fulfill All the Good pleaſure of his Goodneſs, and the Work of Faith with power, *i. e. would enable you with the powerfull aſſiſtance of his Holy Spirit to bring forth All the ſeveral Fruits of Faith, and thereby intirely bring about that which of his infinite Goodneſs is his Good Pleaſure toward you, namely* 12 that the Name of our Lord Jeſus Chriſt may be glorified in you *by your Patience and Piety now*, and you in him, *by his rewarding hereafter your Patience and Piety with eternal Glory*, according to the *promiſes made in the Goſpel to that end out of the Free* Grace *or Favour* of our God and the Lord Jeſus Chriſt.

(a) Compare *Phil.* 1. 29. (b) See *Matt.* 25. 41. *Then ſhall he, i. e. the King ſay &c.* (c) See *v.* 12. as alſo *Col.* 3. 4. (d) Compare *Wiſdom* 5. 1, 2. *&c.* (e) So *Syriac* Verſion renders it. And 'tis to be noted in general, that S. *Paul* often uſes the Active *Indefinite* Tenſe in *Greek* to anſwer to the *Hiphil* Conjugation in *Hebrew*. (f) *Eph.* 4. 1.

TEXT. TRANSLATION.

ΚΕΦ. β'.

1 Ερωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.[a] 3 Μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, 4 ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ[b] καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός. 5 Οὐ μνημονεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; 6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. 7 Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας· μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται· 8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ[c] τῷ

CHAP. II.

1 Now we beſeech you, Brethren, as concerning * the Coming of our Lord Jeſus Chriſt, and our Gathering together unto him,

2 That ye be not ſoon ſhaken in mind, nor be troubled, either by Spirit, or by Word, or by Epiſtle as from us, as that the Day of the Lord is at hand.

3 Let no man deceive you by any means: for *that day ſhall not come*, except there come a Falling away firſt, & that man of ſin be revealed, the Son of Perdition:

4 Who oppoſes and exalts himſelf above All that is called God, or that is worſhipped; ſo that he ſits * in the temple of God, ſhewing himſelf that He is God.

5 Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know what with-holds, that he might be revealed in his time.

7 For the Myſtery of Iniquity doth already work: only there is that with-holds as yet, * until he be taken out of the way;

8 And then ſhall that Wicked one be revealed, whom the Lord Jeſus ſhall kill

(a) *Alex. Clerm. Ger. &c. Vulg. Syr. Epiphan. Origen. Hippolyt. Theodor. Tertull. &c.* (b) Ως Θεὸν is omitted in *Alex. Clerm. Ger. &c. Vulg. Syr. Æth. Hippolyt. Iren. Orig. Cyril. Hieroſ. Tertull. Cyprian, &c.* ſo that 'tis not to be doubted but that it has been added to the Text. (c) *Alex. Cler. Ger. &c. Vulg. Syr. Æthiop. Orig. Hippolyt. Theodoret. Chryſoſt. Theophylact. Conſtitut. Apoſt. Iren. Tertull. Cyprian.*

πνεύματ

TEXT.	TRANSLATION.
γεύματι τ̃ στόματος αὐτοῦ, καὶ κατ-	with the breath of his own
ργήσει τῇ ἐπιφανείᾳ τ̃ς παρουσίας	mouth, & ſhall deſtroy with
τοῦ· 9 οὗ ἐστὶν ἡ παρουσία κατ'	the brightneſs of his Own
	Coming:
	9 *Even him*, whoſe Coming

PARAPHRASE.

SECTION II.

Paul *rectify's the* Theſſalonians *Miſtake, concerning the* Day of Chriſt being at hand, *acquainting them that Antichriſt muſt firſt come, and giving ſome deſcription of Him.*

CHAP. II. Now we beſeech you, Brethren, as concerning the Com- of our Lord Jeſus Chriſt, and our Gathering together unto him *in Clouds*, [a] 2 that ye be not *ſo* ſoon ſhaken in mind, nor be troubled *affrighted*, either by *any pretended Revelation of the* Spirit, or *any* Word *ſpoken by us and miſunderſtood by others*, or by *any g contained in my former* Epiſtle as *being ſent* from Us, as that Day of the Lord, *i. e. of Judgment* [b] is at hand. 3 Let no deceive you *in this point* by any means: for *that Day ſhall come*, except there come a *Great Apoſtacy or* Falling away *from Faith* firſt; and that Man of ſin, *more emphatically called the tichriſt*, be revealed, *who alſo may be fitly ſtiled as was Judas Traitour*, the Son of Perdition: [c] 4 who oppoſes and exalts ſelf above All that is called God, or that is worſhipped: ſo He ſits in the temple of God, ſhewing himſelf that he is . 5 Remember ye not, that when I was yet with you, I you theſe things? 6 And now ye know, what with-holds, He be revealed in His Own time. 7 For the Myſtery of uity do's already work: only there is that with-holds as yet, l he be taken out of the way; 8 and then ſhall That Wicked be revealed, whom the Lord Jeſus ſhall kill with the breath his Own Mouth, and ſhall deſtroy with the brightneſs of his Coming; 9 *Even him*, whoſe Coming is after the Work-

(a) See 1 *Theſſ.* 4. 17. (b) See 2. 1. 7. (c) *John* 17. 12. ſee alſo 17. 11 whence it appears, that Antichriſt here ſpoken of is called *Son of Perdition*, becauſe *he goes Perdition*. I ſhall not take upon to expound the ſeveral parts of this Prophecy; but ſhall leave Every one to his own Judgment therein: and perhaps He may judg Beſt, who thinks it is not to be Fully underſtood, till the time of its Accompliſhment is Fully come.

ενεργειαν

TEXT.

ἐνέργειαν τοῦ Σατανᾶ, ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους, 10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας [a] τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. 11 Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει· 12 ἵνα κριθῶσι πάντες [(a)] οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλατο [b] ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν, ἐν ἁγιασμῷ πνεύματος, καὶ πίστει ἀληθείας· 14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ Εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν. 16 Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παράκλησιν αἰωνίαν, καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι· 17 παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

TRANSLATION.

is after the working of Satan, with all power, & signs & lying wonders,

10 And with all deceivableneſs of Unrighteouſneſs to them that periſh, becauſe they received not the Love of the Truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them ſtrong delusion, that they ſhould believe a ly;

12 That they all might be judged, who believed not the Truth, but had pleaſure in Unrighteouſneſs.

13 But we are bound to give thanks always to God for you, Brethren beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation thro' ſanctification of the Spirit, and Belief of the Truth:

14 Whereunto he called you by our Goſpel, to the obtaining of the Glory of our Lord Jeſus Chriſt.

15 Therefore, Brethren, ſtand faſt, and hold the traditions, which ye have been taught, whether by Word or by our Epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, & God even our Father, who has loved us, & has given *us* everlaſting conſolation, and good hope thro' Grace,

17 Comfort your hearts, and ſtabliſh you in every good word and work.

(a) Ἐν is not read in *Alex. Cler. Ger. Vulg. Æthiop. Orig. Iren. Tertul.*
(b) *Alex. Cler.* and moſt Copies.

PARAPHRASE.

g of Satan, with all Power, and Signs, and Lying Wonders, and with all Deceivableneſs of Unrighteouſneſs to them that riſh; becauſe they received not the Love of the Truth, that ey might be ſaved. 11 And for this cauſe God ſhall ſend them rong Deluſions, *which ſhall have this effect upon them*, that they all believe a Ly; 12 that they All might be judged, who be- ve not the Truth *of the Goſpel preached unto them*, but had pleaſure Unrighteouſneſs *or Falſhood, falling ſtill from one Sin and Error to Another Greater to their Final Damnation.*

SECTION III.

rom what is afore ſaid concerning Antichriſt *and his Followers, S.* Paul *takes occaſion to thank God for the Faith of the* Theſſalonians, *and to exhort them to Perſeverance. After which he adjoins ſome Directions, chiefly in reference to the Diſorderly or Idle.*

I. *S. Paul* thanks God for his Mercy in Calling the *Theſſalonians* to the Faith, and from thence exhorts them to the Duty of Perſeverance.

13 But We are bound to give thanks always to God for you, ethren beloved of the Lord, becauſe God has from the Beginning [a] *the world* choſen you to ſalvation, thro' Sanctification of the irit, and Belief of the Truth: 14 whereunto *conſequently* [b] he s called you by our Goſpel, *i. e. the Goſpel preached by us*, to obtaining of the Glory of our Lord Jeſus Chriſt, *i. e. the Glo- which he has purchaſed for us, and whereby we ſhall be made* [c] *unto him.* 15 Therefore *on conſideration of this Great Glory,* ethren, ſtand faſt *notwithſtanding all Perſecutions*, and hold the aditions *or Inſtructions*, which ye have been taught of Us, whe- r by Word *of mouth* or by our *former* Epiſtle. 16 Now our rd Jeſus Chriſt himſelf, and God even our Father, who has loved and has given *us* Everlaſting Conſolation and Good Hope thro' ace, 17 comfort your hearts and ſtabliſh you in every Good ord and Work.

a) Compare *Eph.* 1. 4. 2 *Tim.* 1. 9. 1. 2. (b) *Rom.* 8. 30. *Whom he did predeſtinate, them he alſo called—* (c) See *Phil.* 3. 21. and 1 *John* 3. 2.

TEXT. TRANSLATION.

ΚΕΦ. γ'.

1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοὶ, περὶ ἡμῶν, ἵνα ὁ λόγος τ Κυρίου τρέχῃ καὶ δοξάζηται, καθὼς καὶ πρὸς ὑμᾶς· 2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τ ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

3 Πιστὸς δέ ἐστιν ὁ Θεὸς [a] ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τ πονηροῦ. 4 Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε. 5 Ο δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τ ἀγάπην τ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τ Χριστοῦ.

6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν, ἣν παρέλαβον [b] παρ' ἡμῶν. 7 Αὐτοὶ γὰρ οἴδατε, πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν· 8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· 9 οὐχ ὅτι ἔχ-

CHAP. III.

1 Furthermore, * Brethren pray for us, that the word of the Lord may have free courſe and be glorified, even as it is with you.

2 And that we may be delivered from Unreaſonable and Wicked men; for All men have not Faith.

3 But God * is Faithful who ſhall ſtabliſh you, and keep *you* from the Evil one.

4 And we have confidence in the Lord concerning you that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the Love of God & into the Patience of Chriſt.

6 Now we command you Brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from Every Brother that walks diſorderly, and not after the tradition, which they have received of us.

7 For yourſelves know how ye ought to follow us; for we behaved not our ſelves diſorderly among you;

8 Nor did we eat any man's bread for nothing, but wrought with labour & toil night & day, that we might not be burdenſome to any of you:

(a) *Alex. Clerm. Ger. Vulg. Æthiop. Ambroſ. &c.* (b) So ſeveral Copies alſo *Vulg.* and *Æthiop.* Verſions, *Chryſoſt. Baſil. Theodoret. Oecum. Theophyl.* παρειλάβοσαν *Alex. Ger.* ἐλάβοσαν *Clerm.*

TEXT.	TRANSLATION.
χομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν, εἰς τὸ μιμεῖσθαι μᾶς. 10 Καὶ γὰρ ὅτε ἦμεν πρὸς μᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, τι εἴτις οὐ θέλει ἐργάζεσθαι, μηδὲ σθιέτω.	9 Not that we have not power, but to make our ſelves an Enſample unto you, to follow us. 10 For even when we were with you, this we commanded you, that if Any man would not work, neither ſhould he eat.

PARAPHRASE.

CHAP. III. Furthermore, Brethren, pray for Us, that the Word f the Lord may have Free courſe, and be glorified *among Others* ven as it is with you; 2 and that we may be delivered from Unrea- nable and Wicked Men: for All men have not *the Grace of* Faith, *raſmuch as they hinder or deprive themſelves of the ſame by their Vickedneſs, Ill Practices, Obſtinate Prejudices, and the like.*

II. He Deſires their Prayers for the Succeſs of the Goſpel.

3 But *however Faithleſs and Unbelieving ſuch are*, God is Faith- ll, who ſhall *do his part to* ſtabliſh you, and keep you from the vil One, [a] *leſt he deprive you of your Faith.* 4 And *therefore* we ve confidence in the Lord concerning you, that *thro' his Grace us ſtabliſhing and keeping you* ye both do and will do the things hich we *by his Authority* command you. 5 And *to this end* the ord direct your hearts into the Love of God, and into the Pa- ence of Chriſt, *i. e. into the like patience as that of Chriſt,* [b] *or into e patience which is for the ſake of Chriſt.* [c]

III. S. *Paul* is confident of their Readineſs to follow his Directions.

6 Now we *being thus confident of your Ready Obedience* command ou, Brethren, in the name of our Lord Jeſus Chriſt, that ye with- raw your ſelves from Every Brother, that walks Diſorderly, and ot after the Tradition which they received of Us. 7 For you our ſelves know *from the Enſample we ſet you*, how *or after what anner* you ought to follow us: for we behaved not our ſelves iſorderly among you, 8 nor did we eat any man's bread for nothing, t wrought with Labour and Toil night and day, that we might not Burdenſome to Any of you: 9 not that we have not power *to de- and ſuitable proviſion*, but to make our ſelves an Enſample *of Indu- y and Diligence* unto you, to follow Us *therein.* 10 *And beſides r Enſample we gave you plain poſitive Directions to this purpoſe*: for hen we were with you, even this we *poſitively* commanded you, at if Any man *being able* would not work, neither ſhould he eat.

IV. Directions concerning the Diſorderly or Idle.

(a) See 1 *John* 5. 18. (b) 1 *Pet.* 2. 21. and 2 *Tim.* 2. 12. (c) *Rev.* 1. 9.

TEXT.

11 Ακούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους· 12 τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ Χριστῷ, [a] ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. 13 Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες· 14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε, καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ· 15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

16 Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν. 17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ, οὕτω γράφω. 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν. [b]

TRANSLATION.

11 For we hear that there are some, who walk among you disorderly, working not at all, but are busie bodies.

12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, Brethren, be not weary in well doing.

14 And if any man obey not our Word by this Epistle, note that man, and have no company with him, that he may be ashamed:

15 Yet count him not as an Enemy, but admonish him as a Brother.

16 Now the Lord of Peace himself give you Peace always by all means. The Lord be with you All.

17 The Salutation of me Paul with my own hand, which is the token in Every Epistle; so I write:

18 The Grace of our Lord Jesus Christ be with you All. Amen.

The second Epistle to the Thessalonians was writ from Athens.

(a) *Alex. Cler. Ger. &c. Vulg. Æthiop. &c.* (b) *Athanasius in Synopsi* reads Ῥώμης, as also *Oecumenius* in the account he gives of this Epistle; and so our MS. Copy. The *Syriac* Version instead of *Athens* mentions *Laodicea* of Pisidia, as the place whence this Epistle was writ.

PARAPHRASE.

11 *And this as to our Doctrine and Practice in this case I here remind you of*, for *that* we hear that there are some who walk among you Disorderly, Working not at all, but are Busy bodies *or such as make it their only Work to go about from house to house, and to concern themselves with the Business of Others, and so to disturb the Outward Peace among you.* 12 Now them that are such, we command and exhort in the Lord Jesus Christ, that with Quietness they *set to* work, and *so* eat their Own Bread, *i. e. Bread earn'd by their own labour.* 13 But *the Rest of* ye, Brethren, be not weary of Well-doing *and distributing* [a] *your Goods, because some have abused your Charity to Idleness.* 14 And if Any man obey not *this* our Word *or Precept concerning Industry repeated to you* by this *second* Epistle, note that Man, and have no Company with him, that he may be ashamed: 15 yet count him not as an Enemy, but admonish him as a Brother.

The CONCLUSION.

16 Now *that the foregoing Directions for to restore and preserve Peace among you may have effect, I pray that* the Lord of Peace himself *would* give you Peace always *and* by All means, [b] *both Outwardly among one another, and Inwardly in your Minds and Consciences.* The Lord be with you All.

I. S. *Paul* prays for them, and particularly for Peace.

17 The *Closing* Salutation of *me* Paul written with my Own hand, which is the token in Every Epistle *of Mine, that it comes from me*; *by way of Salutation, I say, and for such a token* so I write: 18 The Grace of our Lord Jesus Christ be with you All. Amen.

II. The Closing Salutation.

The second Epistle to the Thessalonians was writ from [c] Athens.

(a) Compare *Heb* 13.16. (b) Compare 1 *Thess* 5. latter part of v. 13 and v. 14. (c) Notwithstanding this Epistle is here said in the Subscription to have been writ from *Athens*, yet 'tis generally and with greatest probability supposed by the Learned, to have been writ (as well as the First) from *Corinth*. For in the Subscription of this Second Epistle (as well as of the First) mention is made of *Silvanus* and *Timothy*, who seem to have left S. *Paul*, before he left *Corinth* to go to *Syria*, as is inferr'd from *Act.* 18. 18. where mention is made only of *Priscilla* and *Aquila* sailing with him into *Syria*. Besides the Scripture-history is altogether silent as to any Return of S. *Paul* from *Corinth* to *Athens*.

SYNOPSIS.

I. The Inscription or Introductory Salutation, *Chap.* I. 1, 2.

II. The Main Design of the Epistle; which is
1. Usher'd in by commending their Growth in Faith, and comforting them under their Persecutions with the Hope of their Future Reward, *Chap.* I. 3 — 12.
2. It self insisted upon, viz. their Mistake concerning the *Day of Christ being at hand* is rectified; and they are informedt hat *Antichrist* must first come, of whom and his Followers a Description is given, *Chap.* II. 1 — 12.
3. Closed with a Thanksgiving to God for Calling the *Thessalonians* to the Faith, and exhorting them to Perseverance, *Chap.* II. 13 — 17.

III. Directions or Instructions, viz.
1. To pray for the Success of the Gospel, *Chap.* III. 1, 2.
2. Concerning the Disorderly and Idle, usher'd in with the Apostle's Confidence of their Readiness to follow his Directions, *Chap.* III. 3 — 15.

IV. The Conclusion, *Chap.* III. 16 — 18.

THE

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

THE PREFACE.

THIS Epiſtle is judged by the Learned in Chronology to have been written A. D. 57 or 58 at furtheſt.

I. The *Time* when this Epiſtle was writ.

The Occaſion of it was this: Some ſhort time after S. *Paul* converted the *Galatians*, certain Judaizers got amongſt them, who nt about to perſwade them, that in order to their Salvation 'twas eſſary they ſhould be Circumciſed, and obſerve Other Rites of the w; and the more eaſily to induce the *Galatians* to receive this their ſe Doctrine, they craftily repreſented S. *Paul* as an Apoſtle only *ſecond hand*, and who did not ſo thoroughly underſtand the Deſign he Goſpel as did *Peter*, *James* and *John*, (who were made Apoſtles *Chriſt* himſelf) ſeeming alſo to intimate, that theſe Other Apoſtles e of their mind, and did maintain Circumciſion to be ſtill neceſſary; that S. *Paul* himſelf did elſewhere preach and practiſe Circumci-. Theſe being the Arguments made uſe of by the Judaizers, S. *Paul* ins this Epiſtle with vindicating the Authority both of his Apoſtle- and Doctrine by Conſiderations drawn from ſuch Circumſtances as nded them, *Chap.* I — III. 5. Then he proceeds to eſtabliſh the th of his Doctrine from the Scripture, *Chap.* III. 6 — IV. 7. After he ſhews the Great Weakneſs and Folly of the *Galatians* in going t to ſubject themſelves to the Law, *Chap.* IV. 8 — V. 12. Laſtly oncludes with Inſtructions for the future, *Chap.* V. 13. to the end he Epiſtle.

II. The *Occaſion* of it.

This Epiſtle is probably conjectured to have been writ either at eſus; during S. *Paul*'s ſtay there mentioned *Act.* 19. 10. or elſe at s during his ſtay there mentioned *Act.* 20. 6. It can't with any bability be ſuppoſed to have been written from *Rome*, as ſaid in Subſcription to the Epiſtle, of which ſee more in the Note there.

III. The *Place*, whence it was writ.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΓΑΛΑΤΑΣ. ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

ΤΕΧΤ. TRANSLATION.

ΚΕΦ. α'. CHAP. I.

1 ΠΑΥΛΟΣ Απόστολος (οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν·) 2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας· 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν [a] περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν· 5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν.

1 PAUL an Apo (not from * M nor by Man, bu Jesus Christ & God the F ther, who raised him fr the Dead)

2 And all the Brethr who are with Me, unto Churches of Galatia:

3 Grace unto you & Pe from God the Father & Lord Jesus Christ,

4 Who gave himself for fins, that he might * us out of this present World, according to the of God even our Father:

5 To whom be Glory ever and ever, Amen.

6 Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον Εὐαγγέλιον·

6 I marvel that ye a soon * gone over from that called you into Grace of Christ, unto other Gospel:

(a) *Alex. Clerm. Ger. &c. Origen. &c.*

T

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

PARAPHRASE.

SECTION I.

Vindication of S. PAUL's *Apostleship and Doctrine, by several Considerations drawn from his* Immediate *Mission and Instruction by* CHRIST *himself, and from other Circumstances that attended his Ministry.*

CHAP. I. PAUL an Apostle, (*who received my Mission and Instruction* not *originally* from Men, *as do False Apostles or Teachers, but from God*; nor *yet so much* mediately by Man, *as do the True Ordinary Teachers of the Gospel* tained *by my Self or some other Apostle*, but *immediately* [a] by Jesus rist himself and God the Father who raised him from the Dead: *Paul thus an Apostle of the Highest rank*) 2 and All the Brethren o are with Me, *and who by thus joining with Me in this Epistle* estify *their Assent to the Doctrine I preach, as the True Doctrine Christ*, unto the Churches of [b] Galatia: 3 Grace unto you and ce from God the Father and our Lord Jesus Christ, 4 who gave self for our sins, that he might take us out of this present Evil rld, *i. e. out of the Bulk of Mankind at present consisting mostly Unbelieving Jews and Vicious Gentiles, and so purify* [c] *to himself a uliar People zealous of Good works*, according to the Will of God r our Father, *who* [d] *wills our Sanctification, and that it should rought about* [e] *by our Lord Jesus Christ*; 5 to whom be Glory ever and ever, Amen.

I. The Introduction excellently adapted to the grand Design of the Epistle, as containing briefly a Vindication of his Apostleship v. 1. and also of his Doctrine concerning Justification by Faith, v. 4.

Remembring with [f] *what Great zeal and affection ye received the el* [g] *not long since from me*, I *can't but* marvel that ye are so soon e over from Him, *viz God*, who called you *by me* into the Grace of st, *i. e. the Covenant of Grace in Christ*, unto another *sort of Doctrine*

II. *S. Paul* pronounces the Opposers of his Doctrine to be Accursed, & his Sincerity in preaching the Truth of the Gospel from the Troubles and Persecutions he suffered on account thereof.

(a) Read *Act.* 22 and 26. (b) See *Geogr. of N. T. Part* 2. *pag.* 65. Compare *Tit.* 2. 14. (c) *Heb.* 10. 5—9. (d) 1 *Thess.* 4. 3. and 18. 23. (e) *Heb.* 10. 10 (f) *Galat.* 4. 14, 15. (g) *Act.* 16. 6.

7 O &c

TEXT.

7 ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. 8 Ἀλλὰ καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. 9 ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, Εἴτις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 Ἄρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

11 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· 12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. 13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν· 14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ εὐδόκησεν ὁ Θεὸς, (ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ)

TRANSLATION.

7 Which is not Another but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though We, or an Angel from Heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed.

9 As we said before, so I now again: If any one preach any other Gospel unto you, than that ye have received, let him be Accursed.

10 For do I now persuade Men, or God? or do I seek to please Men? if I yet pleased Men, I should not be the Servant of Christ.

11 But I certify you, Brethren, that the Gospel, which was preached of me, is not after Man:

12 For I neither received it of Man, nor was I taught it, but by the Revelation of Jesus Christ.

13 For ye have heard of my Conversation in time past in the Jews Religion, how that beyond measure I persecuted the Church of God and wasted it:

14 And * made proficiency in the Jews Religion above many my * cotemporaries in my own nation, being much more exceedingly zealous of the Traditions of my Fathers.

15 But when it pleased God, (who seperated me from my Mother's womb and called me by his Grace)

(a) Γὰρ is not read in *Alex. Clerm Ger. &c.* nor in *Vulg &c.*

PARAPHRASE.

the True Gospel of Christ: 7 which is not *by any means to be looked by you as* Another *Gospel of Christ, taught by his other Apostles*; but *e only true occasion of such Different doctrines is this, that* there be me that trouble you *with false accounts of what is taught by the other postles*, and would pervert the Gospel of Christ. 8 But *whatever ese may suggest to you concerning the doctrine of Peter, James, or y of the other Apostles, I plainly say*, tho' We *Apostles* or *even* an ngel from heaven, preach any other *sort of Doctrine for* Gospel to you, than that we have *formerly* preached unto you, let him be ccurſed: 9 *and that you may not think I speak this Rashly*, as we id before, so say I now again: If Any one, *whether Man or Angel*, each any Other Gospel unto you, than that you have received *already om Me*, let him be Accursed. 10 For *to prove my sincerity in eaching the True Gospel of Christ, I need but put these Questions you*: Do I now *in the execution of my Apostleship* perswade,[a] *or about to gain the Favour of* Men, or God? or *to speak more plainly*, I seek to Please Men? *You can bear me witness I do not: and deed* if I yet, *as before my Conversion*, pleased Men, *if I made is my Business*, I should not be the *Faithfull* Servant of Christ *asserting the Truth of his Gospel, which makes me so much lated by the Jews, and causes me so much Trouble and Danger ery where.*

11 But, *as a further Proof of the Truth of my Doctrine*, I certify u, Brethren, that the Gospel which was preached *to you* by Me, not after Man, *i. e. Humane in any respect*. 11 For I neither ceived it of Man *by way of Tradition*, nor was I *particularly* taught *by any Man*, but by the *Immediate* Revelation of Jesus Christ. *And herein you may be more fully satisfied from my Former Conrsation, before I turned a Christian*: for ye have heard of my Conrsation in time past in the Jews Religion, how that beyond meare[b] I persecuted the Church of God and wasted it: 14 and made oficiency in the Jews religion above many my Cotemporaries of y own Nation, being more exceedingly zealous *than they, not only of e Law itself, but even* of the Traditions of my Fathers *or those tes, which were added by our Rabbies to the Law of Moses. ch I say was my Conversation in time past*. 15 But when it eased God (who *in design* seperated me from my Mother's Womb, d *in his due time actually* called me by his Grace *or Favour*)

III. S. *Paul* Further proves the Truth of his Doctrine from his receiving it not of Any Man whatever, but immediately of *Christ* by Revelation.

(a) Compare *Matth.* 28. 14. and *Act.* 12. 20. (b) *Act.* 7. 58. and 8. 1—3. d 9. 1, 2. and 22. 3, 4.

TEXT. TRANSLATION.

16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι· 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ Ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. 18 Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. 19 ἕτερον δὲ τῶν Ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ οὐ ψεύδομαι.

21 Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται πίστιν, ἣν ποτε ἐπόρθει· 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

ΚΕΦ. Β'.

1 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον. 2 Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ Εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς

16 To reveal his Son to me, that I might preach him among the Gentiles; immediately I applied * not myself to flesh and blood;

17 Nor went I up to Jerusalem, to them that were Apostles before Me: but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days:

19 But other of the Apostles saw I none, save James the Lord's Brother.

20 Now the things which I write unto you, behold, before God I ly not.

21 Afterwards I came into the Regions of Syria and Cilicia:

22 And was unknown by face unto the Churches of Judea, which are in Christ:

23 But they had heard only, that he that persecuted us in time past, now preacheth the Faith which he once destroyed:

24 And they glorified God in Me.

CHAP. II.

1 Then fourteen years after I went up again to Jerusalem with Barnabas, & took also Titus with Me.

2 And I went up by Revelation and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of Note, lest by any

16

PARAPHRASE.

6 to Reveal his Son to me, that I might preach him among the Gentiles; immediately I applied not my self to Flesh and Blood, *i.e. to Any Man to receive Instruction from Him*; 17 Nor went up to Jerusalem, to them who were Apostles before me (*as I must have done, had I wanted Instruction from them*) but I went from *Damascus where I was converted* into Arabia, and returned again unto Damascus. 18 Then after three years *from my Conversion* I went up to Jerusalem to see Peter, and abode with him *no longer than* fifteen days: 19 but Other of the Apostles saw I none, save James the Lord's Brother, *who being constituted Bishop of Jerusalem did ordinarily reside there.* 20 Now the things which I write unto you, *as they are a manifest proof of my not Receiving the Gospel from Any of them who were Apostles before me, or Any other of the Church at Jerusalem: so for your greater Assurance in a matter of such Importance in reference to your present Case, I take my solemn Oath of it,* Behold, before God I ly not. 21 Afterwards I came into the regions of [a] Syria and [b] Cilicia: 22 and was *so far from receiving Instruction from Any one appertaining to the other Churches of Judea besides that of Jerusalem, that all this while* I was unknown by face unto the *other* Churches of Judea: 23 but they had heard only, that He who persecuted us in time past, now preached *himself* the Faith which he once destroyed, 24 *and on account of this my Preaching* they glorified *the Grace of God* in me, *which they would not have done, if the Observation of the Law had been necessary to be added to the Gospel, contrary to what I every where preached.*

IV. S. *Paul* goes on to prove the Truth of his Doctrine, inasmuch as neither it, nor his Practice agreeable thereunto, were Opposed or Condemned, but Approved by the *Other Apostles.*

CHAP. II. Then fourteen years after I went up again to Jerusalem with Barnabas, and took also Titus *a Gentile by Birth and an Uncircumcised Person* with me, *namely, as an Instance of my Not being ashamed to assert even at Jerusalem, that Circumcision was not now necessary to the Believing Gentiles.* 2 And I went up *at that time* by Revelation, and communicated unto them *at Jerusalem*, That Gospel which I preach among the Gentiles, but *Severally or Privately* to them who were of Note, *as the Apostles James, Peter, and John: and the reason of my doing this Severally or Privately was*, lest by any means *thro' the Misrepresentations of False Brethren*

(a) See *Geogr. of N. T. Part* 1. *p.* 13. (b) Ibid *Part* 2. *p.* 36.

TEXT.

κενὸν τρέχω, ἢ ἔδραμον. 3 Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι· 4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται· 5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ Εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. 6 Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· (πρόσωπον ὁ Θεὸς ἀνθρώπου οὐ συλλαμβάνει) ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο· 7 ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ Εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς· 8 (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς Ἀποστολὴν τῆς

TRANSLATION.

means I should run, or had run in vain.

3 But * not so much as Titus, who was with me, being a Gentile, was compelled to be circumcised:

4 And that because of False Brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom * not so much as for an hour did we yeild by subjection, that the Truth of the Gospel might continue with you.

6 And * whatsoever those who appeared to be of the same Note were, it makes no matter to me (God accepts no Man's Person) for they who were of Note, * in conference added nothing unto me:

7 But on the contrary, when they saw that the Gospel of the Uncircumcision was committed unto Me, as *the Gospel* of the Circumcision was to Peter:

8 (For he that wrought effectually in Peter toward the A-

PARAPHRASE.

I, *meeting with any Opposition to my Doctrine from Any of the* [illegible] *Apostles*, should *hereafter* run *or labour*, or had *already* run *or laboured* in vain. 3 But *so far was I from meeting with any opposition, that* not so much as Titus, who was with me, being a Gentile, was compelled to be Circumcised: 5 and that (*namely Titus was not Circumcised* [illegible] *Timothy*) because of False Brethren unawares brought in *among us* who came in privily *and slily to Jerusalem* to spy out, *if we could maintain there likewise* our Liberty *from the Mosaical Law*, which we have

PARAPHRASE.

Chriſt Jeſus; that *in caſe they ſhould ſee us there by the Circumci-*
n of Titus or any the Like Inſtance ſubmit to the ſaid Law, (*as we*
d done out of Condeſcenſion, and may do at other times and in other
ces for due Reaſons) *they might report this amongſt you and other*
lieving Gentiles; and ſo drawing from our Own Practice a ſeeming
gument againſt our Liberty from the Moſaical Law, they might bring
into Bondage *to the ſaid Law:* 5 to whom *therefore* not ſo much
for an hour did we yeild by *way of* ſubjection *or neceſſary obligation*
the Law, that *ſo* the Truth of the Goſpel *as to our being Freed from*
Law, which I had preached among you, might continue with you.
And [b] whatſoever Thoſe who [c] appeared to be of ſome Note were,
to the Perſonal privileges of being Called afore me, having converſed
h Chriſt here on Earth &c. it makes no matter to me; (God accepts
mans Perſon, *i. e. regards not thoſe Perſonal privileges I juſt afore*
ntioned, ſo as to Beſtow Greater Knowledg in the Goſpel or the Like
ſuch account: wherefore I ſay, whatſoever Thoſe were as to the ſaid
rſonal privileges, it makes no matter to me, it do's not at all ſet me
ow them as to the Knowledg of the Truth of the Goſpel; as plainly ap-
rs from bare matter of Fact) for they who [d] were of Note, in *the*
nference *we had,* added nothing to me, [e] *acquainted me with no-*
ng in relation to the True Doctrine of the Goſpel, which I knew not
re. 7 But on the contrary, when they ſaw that *the Preaching of*
Goſpel *to thoſe* of the Uncircumciſion was *more eſpecially* com-
tted to Me, as *the Preaching of* the Goſpel *to thoſe* of the Circum-
ion was unto Peter: (8 for *this they ſaw, inaſmuch as* He that
rought effectually in Peter towards the *enabling him to execute ſucceſs-*

(a) *Act.* 16. 3. (b) I think the moſt
y way for to account for the Gram-
tical Conſtruction of this paſſage in
Greek is by ſuppoſing an *Ellipſis*
the Article οἱ before ἀπὸ τῶν δοκούντων:
s being no other ſort of Expreſſion
n is uſed in other places of N. T.
Matt. 27. 9 ἀπὸ υἱῶν for οἱ ἀπὸ υἱῶν, and
n 16. 17. ἐκ τῶν μαθητῶν for οἱ ἐκ τῶν
θητῶν. (c) Tho' our Bible Tranſla-
n, *who ſeemed to be ſomewhat,* do's
terally anſwer the *Greek* τ δοκούντων
n, yet both the Word *ſeemed,* and
o the Word *ſomewhat* from their
in our *Engliſh* tongue carry in them
Diminiſhing and Ironical ſenſe con-
ry to the intent of the Apoſtle. I
ve therefore choſe to render τ *of*
e Note, and δοκούντων by *who ap-*
red, as likewiſe δοκοῦντες *v.* 9. where
Paul doubtleſs did not deſign to de-
tract from *James &c.* as thoſe who
only *ſeemed* and were not really Pil-
lars of the Church, but to ſpeak of
them as ſuch as were really of the
Higheſt Rank in the Church. The
Greek Phraſe οἱ δοκοῦντες very well
agrees to the *French, Homme d' ap-*
pearance (d) The words here οἱ δο-
κοῦντες being the ſame with τοῖς δοκοῦσι
v. 2. ſhould be render'd alike in Both
places, ſince εἶναί τι is omitted in Both.
(e) All between v. 6. and v. 10. ſeems
to be a Parentheſis: for omitting v. 7
—9. the ſenſe ſeems to be continued
thus—*added nothing to me, Only that*
we ſhould remember— However be-
cauſe *v.* 8. is alſo a Parentheſis be-
tween *v.* 7 and 9. I have choſen to
render it ſo as to omit the larger Pa-
renthesis, repeating at the end of *v.* 9.
added nothing to me—

εἶτα-

TEXT. TRANSLATION.

περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη) 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς[a] καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς[b] μὲν εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς περιτομήν· 10 μόνον δὲ τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

11 Ὅτε δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. 12 Πρὸ τοῦ γὰρ ἐλθεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς· 13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. 14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ Εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων. Εἰ σὺ Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς.

postleſhip of the Circumciſion, *the ſame* wrought effectually alſo * in me toward the Gentiles)

9 And when James, Peter, and John, * who appeared to be Pillars, perceived the Grace that was given unto Me, they gave to me and Barnabas the Right hand of fellowſhip, that we ſhould go unto the Gentiles, and they unto the Circumciſion.

10 Only *they would* that we ſhould remember the Poor, the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the Face, becauſe he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and ſeparated himſelf, fearing them who are of the Circumciſion:

13 And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation.

14 But when I ſaw that they walked not uprightly according to the Truth of the Goſpel, I ſaid unto Peter before them All: If thou being a Jew, liveſt after the manner of the Gentiles and not as do the Jews,

(a) So *Clerm. Germ. Tertull. Ambr. Theodoret. &c.* In *Alex.* Κηφᾶς is all along this Epiſtle read for Πέτρος: and 'tis but probable, that S. *Paul* uſed either the One or the Other all along; and therefore according to the Original Reading either Πέτρος is all along to be changed into Κηφᾶς, or Κηφᾶς here into Πέτρος.
(b) *Alex. Ger. Laud. 2. Boe 2. Steph. d. 1. 2. &c.*

*

TEXT.	TRANSLATION.
πῶς τὰ ἔθνη ἀναγκάζεις Ιουδαΐ-	* how conſtraineſt thou the Gentiles to live as do the Jews?
ν; 15 Ημεῖς φύσει Ιουδαῖοι,	15 We *who are* Jews by Na-

(a) *Alex. Clerm. Germ. &c. Vulg. Syr. Æthiop.*

PARAPHRASE.

ly his Apoſtleſhip *among thoſe* of the Circumciſion, the ſame wrought ectually in me towards *the enabling me to execute ſucceſsfully my oſtleſhip among* the Gentiles) 9 and when James, Peter, and John, o appeared to be Pillars *of the Church*, perceived the Grace *of* d that was given unto Me *in an Eminent degree of Knowledg d Miraculous Power for the better execution of my Apoſtolical Of-*, they gave to Me and Barnabas *as my Fellow Labourer* the Right nd of Fellowſhip, *concluding* that we ſhould *ſtill* go *on to preach* e *eſpecially* unto the Gentiles, and they unto the Circumciſion: *as I ſaid afore, in Conference they added nothing to Me as to latter of Doctrine*: 10 [e] Only *they would* that we ſhould Re-mber the Poor *Chriſtians in Judea, ſo as to get Collections for them ong the Gentiles*; the ſame which I alſo *of my ſelf* was forward do, *had they not mentioned it.*

11 But when Peter was come to Antioch, I withſtood him to Face, becauſe he was to be blamed. 12 For before that cer- *Jewiſh Brethren* came from James, *i. e. the Church of Jeruſa whereof James was Biſhop*, He did eat *and freely converſe* with Gentiles: but when they were come, he withdrew and ſepa- d himſelf *from the converſation of the Gentiles*, fearing *to offend exaſperate* them of the Circumciſion, *who were newly come thi from Jeruſalem*: 13 and the Other *Believing Jews that re- or dwelt there at Antioch*, diſſembled likewiſe with Him: inſo- h that *even* Barnabas alſo was carried away with their Diſſimu- on. 14 But when I ſaw that they *herein* walked not Upright- according to the Truth of the Goſpel, I ſaid unto Peter *as the f Leader herein* before them All: If thou being a Jew liveſt *other times* after the manner of the Gentiles (*freely converſing h Gentiles and eating with them, as ſince the Viſion* [b] *thou ſaweſt elation to this matter, thou haſt done*) and not as do the Jews *who ain from Eating or Converſing with the Gentiles*, how, *i. e. with t face or colour of pretence*, conſtraineſt thou, *or by thy preſent mple doſt in effect teach it to be neceſſary for*, the Gentiles to as do the Jews? 15 We who are Jews by Nature *or Birth*,

V. S. *Paul* proceeds to prove the Truth of his Doctrine, inaſmuch as He doubted not Openly to Reprove *Peter* for Acting contrary thereunto at *Antioch*; ſhewing withall the Abſurdity of *Peters* ſo acting.

) By the *Truth of the Goſpel* is of Moſes. Compare *v.* 5. (b) *Act.* nt here and all along this Epiſtle, 10. 10, 11, &c.

Chriſtian Freedom from the Law

TEXT.

καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,
16 εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.
17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί. ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. (18 Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι.)
19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. 20 Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκέτι ἐγώ· ζῇ δὲ ἐν ἐμοὶ Χριστός, ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ

TRANSLATION.

ture, and not sinners of the Gentiles,
16 Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, & not by the Works of the Law: for by the Works of the Law shall No Flesh be justified.
17 But * if seeking to be justified by Christ, we our selves also are found sinners, is therefore Christ the Minister of sin? God forbid.
(18 For if I build again the things which I destroyed, I make my self a transgressour.)
19 For I thro' the Law am dead to the Law, that I might live unto God.
20 I am crucified with Christ: *& I no longer live, but Christ liveth in me, and the Life I now live in the Flesh, I live

PARAPHRASE.

and not *such* sinners *as those* of the Gentiles, 16 knowing that Man is not justified by the Works of the Law, but *only* by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the Works of the Law: for *as I said before, we know from plain* [a] *Scripture, that* by Works of the Law shall no flesh, *and consequently Jews no more than Gentiles*, be justified. 17 But if *thus* [b] seeking to be justified *not by the Works of the Law, but only by Christ*, We *Christians* our selves *also* are found sinners *by so doing, is it not a necessary Consequence that* therefore Christ is the Minister of sin, *as teaching us so to do? This is plainly a necessary Consequence of the forementioned Supposition; and therefore since* God forbid *Any one should be so Wicked as to think the Consequent true, it must be acknowledged that the Ant-*

PARAPHRASE.

dent can't be true, i. e. it must be acknowledged that ſeeking to e juſtified by Chriſt, we are not thereby ſinners. 18 *Now the fore-entioned ſuppoſition is here introduced by me, as naturally ariſing om, and ſo excellently tending to ſhew the abſurdity of the Beha-our of Peter and his Followers in withdrawing and ſeparating from e Gentiles upon the Coming of thoſe I ſpake of from James*; for I *by thus withdrawing from the Gentiles* build again the things, iz. *the Obligation of the Law*, which *afore by eating with the Gen-les* I deſtroyed, I do *hereby in effect own or* make my ſelf a Tranſ-reſſor *againſt the Law as being ſtill in force, and ſo a Sinner: and ſo, if by not obſerving the Law in the inſtance of Eating with e Gentiles and the like I am a ſinner, then Chriſt by teaching me us not to obſerve the Law is the Miniſter of ſin, which God for-d, and is indeed utterly Falſe.* 19 For I thro' *or by the tenor* the Law, *as being only a Schoolmaſter to bring me to Chriſt*, n *become* Dead to the Law, *which*[c] *having power over a man only long as he lives, I being Dead to the Law am conſequently Free om the obligation of it, to this end*, that I might live unto God, [c] *bringing forth fruit accceptable to him, namely, by*[c] *ſerving him t according to the Letter of the Law, but in the Spirit and Truth the Goſpel.* 20 *I ſay I am Dead to the Law, namely*[c] *by the Bo-y of Chriſt, or inaſmuch as* I *being become a Member of Chriſt* am *to be aked upon as* Crucified with Chriſt, *and being thus Crucified*, I, *my Natural Self, do* no longer *by my own ſtrength pretend to* live *acce-ably to God*, But Chriſt lives in me *by his Spirit*, and the Life which now live *unto God* in *this ſtate of* the Fleſh, I live *not as I am in the Fleſh, i. e. under the Law and by my own Natural ſtrength, but as I*

(a) *Pſal.* 143. 2. (b) This *v.* 17. idently implies this Hypothetical llogiſm: *If ſeeking to be juſtified by riſt, we our ſelves are thereby found ners, then Chriſt is the Miniſter of* : But *Chriſt is not the Miniſter of* . Then *ſeeking to be juſtified by riſt we are not thereby found Sinners.* ow S. *Paul* having denied the Con-quent, he proceeds *v.* 19. to make od the ſaid Negation, or to ſhew e Reaſons, why *Chriſt is not the Mi-ſter of ſin*, tho' by his Goſpel he aches us to renounce the Law, i. e. cauſe *thro' the Law we are Dead to e Law*—. But before he enters upon e eſtabliſhing his Negation of the onſequent, he judged it fit to ſhew for hat Reaſon he made the Suppoſition of the Antecedent, or how it affected the Caſe before them; which he do's therefore *v.* 18. by intimating that the Behaviour of *Peter* &c. was in effect an Eſtabliſhing of the Law as ſtill in force, and ſo making themſelves Sinners, by what they had done againſt the Law in eating with the Gentiles &c. In ſhort, S. *Paul's* Argumentation will, I think, ſtand very clear and eaſy, by tranſpoſing *v.* 18. thus: *If while we ſeek to be juſtified by Chriſt, we are found ſinners, (for if I build again what I deſtroyed, I make my ſelf a ſinner) is therefore Chriſt the Miniſter of ſin? God forbid: for I thro' the Law am Dead to the Law*—. (c) Compare *Rom.* 7. 1—6. *Galat.* 3. 22—24. *Rom.* 3. 21.

TEXT.

τῦ υἱῦ τῦ Θεῦ, τῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμῦ. 21 Οὐκ ἀθετῶ τὴν χάριν τῦ Θεῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

ΚΕΦ. γ'.

1 Ω ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,[a] οἷς κατ' ὀφθαλμοὺς Ἰησῦς Χριστὸς προεγράφη[b] ἐν ὑμῖν ἐσταυρωμένος; 2 Τῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμυ τὸ πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως; 3 Οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε; 4 Τοσαῦτα ἐπάθετε εἰκῆ; εἴγε καὶ εἰκῆ. 5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως.

TRANSLATION.

the Faith that is of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the Grace of God: for if Righteousness be by the Law, then Christ is dead in vain.

CHAP. III.

1 O Foolish Galatians, who hath bewitched you, * before whose eyes hath been evidently set forth Jesus Christ Crucified.

2 This only would I learn of you: Received ye the Spirit by the Works of the Law, or by the Hearing of Faith?

3 Are ye so Foolish? having begun in the Spirit, are ye now made perfect by the Flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministreth to you the Spirit, and worketh Miracles among you, *do's he it by* the Works of the Law, or by the Hearing of Faith?

(a) Τῇ ἀληθείᾳ μὴ πείθεσθαι, which follows after ἐβάσκανεν in the Common Books, is omitted in *Alex. Clerm. Ger. Origen. Cyril. Chrysost. Theophylact. Oecum. Syr. Ambros. Jerom.* (who tells us, that he omitted it, because it was not found in the Copies of *Origen*) *August. &c.* (b) οἷς — ἐν ὑμῖν is an *Hebraism* or an *Hellenism*, and denotes no more then ἐν οἷς, and accordingly is render'd (as I have) by *Syr. Arab. Æthiop.* This way of speaking runs thro' the whole LXX, and a like instance of it we have in the New Test. 1 *Pet.* 2. 24. οὗ τῷ μώλωπι ἰάθητε, *by whose stripes ye were healed*, tho' our *English* idiom will allow of a greater agreement in the translation of this place thus, *by whose stripes ye were healed.*

PARAPHRASE.

n in the Faith which is of *Christ, i. e. as I am a Believer in, and ſo ſtified by the Spirit of Christ*, the Son of God, who *freely* loved me, nd gave himſelf for me, *in order to my Juſtification thro' Faith in Him.* 21 *By thus aſſerting that I Live to God and am Juſtified be-re God by Faith in Chriſt*, I do not fruſtrate the Grace of God *in hriſt, as I ſhould do if I allowed Circumciſion or the like Obſervances f the Law to be neceſſary to Juſtification*: for *in ſhort*, if Righteouſ-eſs be *not to be attained but* by the Law, then Chriſt is dead in vain, *e are ſtill but where we were before his Death.*

CHAP. III. *Hitherto I have proved the Truth of my Doctrine ncerning Juſtification by Faith in Chriſt without the Works of the aw, from ſuch Circumſtances as attended my Miniſtry Elſewhere; come now to prove it from ſuch Circumſtances as attended my Mi-ſtry amongſt yourſelves. And here I cannot but cry out with more an ordinary ſharpneſs of Reproof*; O Fooliſh Galatians! who hath *it were* bewitched you *or caſt ſuch a Miſt of Deluſion before your derſtanding, that you ſhould not obey the Truth of the Goſpel in aintaining your Freedom from the Law*, before whoſe eyes has en evidently ſet forth Jeſus Chriſt Crucified, *namely that by ſub-itting to the Curſe of the Law he might redeem Us from it.* 2 *To ove that you are Freed from the Law by the Death of Chriſt and ſtified by Faith in Him*, this only would I learn of you: Re-ived ye *the Gifts of* the Spirit by *performing* the Works of the aw, or by the Hearing *and Receiving* of the Faith *in Chriſt*? *If the latter, as you muſt acknowledg, why then* are you ſo Fooliſh? *why* having begun in the Spirit, *i. e. Spiritual Doctrine of the oſpel*, are ye *now ſeeking to be* made Perfect by *Circumciſion and her Legal Rites appertaining only to* the Fleſh? 4 Have ye ſuf-red ſo many things *from the Perſecuting Jews for the ſake of the ruth* in vain, if it be, *i. e. if you will render it* yet *after all* in ain *by your apoſtatizing.* 5 *But to reaſſume my Argument*: He herefore (*whether I Paul or Any other Preacher of the Goſpel*) that iniſtreth, *i. e. by his Miniſtry imparts* to you the Spirit, and worketh iracles among you; doth He it by *virtue of your obedience to* the Works of the Law, or by the *virtue of your* Hearing *and Receiving* of he Faith? *if by the Latter, as you muſt confeſs, then it follows, that ou are juſtified or made Acceptable to God, not by the Works of the aw, but by Faith in Chriſt: foraſmuch as Gods giving his Spirit to ou tho' Uncircumciſed is a manifeſt token, that you are Accepted by im tho' Uncircumciſed &c. namely on account of your Faith in Chriſt.*

VI. S. *Paul* proves the Truth of his Doctrine, from the *Galatians* receiving the Spirit upon their receiving his Doctrine concerning Faith in Chriſt.

TEXT.	TRANSLATION.
6 Καθὼς Αβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 7 γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Αβραάμ.	6 Even as Abraham believed God, and it was accounted to him for Righteouſneſs. 7 Know ye therefore, that they which are of Faith, the ſame are the Children of Abraham.
8 Προϊδοῦσα δὲ ἡ γραφὴ, ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Αβραὰμ ὅτι Ενευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη· 9 ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Αβραάμ.	8 And the Scripture foreſeeing that God would juſtify the Gentiles thro' Faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall All Nations be bleſſed. 9 So then they which be of Faith, are bleſſed with Faithfull Abraham.
10 Οσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γὰρ, Επικατάρατος πᾶς, ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.	10 For as many as are of the Works of the Law, are under the Curſe: for it is written, Curſed is Every one, that continues not in All things, which are written in the Book of the Law, to do them.
11 Οτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 Ο δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ [a] ζήσεται ἐν αὐτοῖς.	11 But that No man is juſtified by the Law in the ſight of God, is evident: for, The Juſt ſhall live by Faith. 12 And the Law is not of Faith: but, He that do's them, ſhall live in them.
13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, (ὅτι [b] γέγραπται, Επικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου) 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλο-	13 Chriſt has redeemed us from the Curſe of the Law, being made a Curſe for us; (for it is written, Curſed is Every one that hangs on a tree.) 14 That the Bleſſing of Abra-

(a) Αὐτοῖς is omitted *Alex. Clerm. Ger. &c. Vulg. Syr. Æthiop. Chryſoſt. Jerom. Ambroſ. &c.* It ſeems to have been inſerted from the Lxx *Lev.* 18. 5. from *Rom.* 10. 5. (b) So *Alex. Clerm. Ger. &c. Vulg. Iren. Æthiop. Chryſoſt. Ambroſ. Jerom. &c.*

SECTION I

PARAPHRASE.

SECTION II.

Arguments drawn from Scripture *to prove, that Juſtification is by Faith in Chriſt, and not by the Works of the Law.*

6 *Having proved the Truth of my Doctrine from ſeveral Circumſtances that attended my Preaching, both Elſewhere and amongſt ſelves, I proceed now to prove from Scripture, that we are juſtified by Faith*: Even as Abraham Believed God, and It, *viz. Faith* was accounted to him for Righteouſneſs. 7 Know ye therefore *from this inſtance of Abraham*, that they who are of *Like Faith with Abraham, i. e. ſeek to be juſtified by Faith as Abraham did*, the ſame *and no other* are the *true, ſpiritual* Children of Abraham.

I. Argument the 1ſt from *Gen.* 15. 6.

8 And *again*, the *Holy Inditer of* Scripture foreſeeing that God would juſtify the Gentiles thro' Faith, preached before *the Giving the Law and alſo before the Inſtitution of Circumciſion* the Goſpel *of Juſtification by Faith* unto Abraham, ſaying, In thee, *i. e. in thy Seed, viz. the Meſſias deſcending from thee, and thro' Faith in Him* all All Nations be Bleſſed: 9 So then they which be of Faith, *whether Jews or Gentiles*, are bleſſed with Faithfull Abraham.

II. Arg. 2*d* from *Gen.* 12. 3. and 22. 18. &c.

10 For *on the other hand*, As many as are of the Works of the Law, *i. e. ſeek to be juſtified by the Works of the Law*, are under the Curſe. For it is written, Curſed is Every one that continues not in All things which are written in the Book of the Law, to Do them. *But no one that is thus of the Works of the Law, does or can ſo continue, it being* [a] *a yoke that neither We nor our Fathers could bear; therefore there is no one under the obligation of the Law, but is alſo under the Curſe of the Law.*

III. Arg. 3*d* from *Deut.* 27. 26.

11 But *further yet*, that no man is juſtified by the Law in the ſight of God, is *expreſsly* evident *from the Prophet Habakkuk*; for *ſaith he*, The Juſt ſhall live, *i. e. be juſtified or ſaved* by Faith. 12 And *the Tradition of* the Law *for attaining Life* is not *that* of Faith, *but of Works*; for *it runs thus*, the Man that *Actually* Do's them (*i. e. the things commanded in the Law*) ſhall Live by them.

IV. Arg. 4*th* from *Hab.* 2. 4. compared with *Lev.* 18. 5.

13 *Moreover it is* Chriſt *who* has Redeemed Us from the Curſe of the Law, *by* being made a Curſe, *i. e. treated as One Accurſed* for Us *according to the expreſs Sentence of the Law*: for it is written *therein*, Curſed is Every One that hangeth on a Tree. *But Jeſus when he was crucified, did ſo hang on a Tree, and therefore was ſo Curſed, and that for Any ſin of his Own, but for Our ſins; namely to this intent*, that the Bleſſing of *God promiſed to* Abraham, (*viz. that in him*

V. Arg. 5*t* from *Deut.* 21. 23.

(a) *Act.* 15. 10.

για

TEXT.

για ᾧ Αβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. 16 Τῷ δὲ Αβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός. 17 Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ [a] εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Αβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

19 Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη,

TRANSLATION.

ham might come on the Gentiles thro' Jesus Christ, that We might receive the Promise of the Spirit thro' Faith.

15 Brethren, I speak after the manner of Men: Tho' it be but a Man's Covenant, yet if it be confirmed, no man disannulls or adds thereto.

16 Now to Abraham and his seed were the Promises made. He saith not, And to thy Seeds, as of Many; but as of One, And to thy Seed, which is Christ.

17 And this I say, that the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannull, so as to make the Promise of None effect.

18 For if the Inheritance be of the Law, it is no more of Promise: but God graciously gave it to Abraham by Promise.

19 Wherefore then serveth the Law? It was added because of Transgressions,

(a) Εἰς Χριστὸν is omitted in *Alex. Colb.* 7. *Barb.* 2. *Vulg. Cyril. Jerom.* which some are of Opinion, that it was not in the *Original*, but has crept into the Text out of the Margin, where it was first placed by way of *Note* or Explication; which Opinion is the more confirmed, in that it still stands as a Note in the Annotations which go under S. *Jerom's* name thus: *Hoc autem dico, Testamentum confirmatum à Deo*] in Christo Jesu. However without a Greek consent of Copies I judg it not warrant enough to omit the said words.

PARAPHRASE.

should be blessed All Nations &c.) might *accordingly* come on the Gentiles *as well as Jews* thro' Faith in *him* Jesus Christ; *and that* We *Gentiles as well as Jews Believing in Jesus Christ*, might receive the Promise of the Spirit (*the chief Ingredient of the Blessing*

PARAPHRASE.

ſed to Abraham, and therefore frequently ſpecified [a] in the Old Teſta-
ent) thro' Faith *in Him.*

15 Brethren, *I have one more Argument to lay before you, wherein*
ſhall ſpeak *or argue* after the manner *or received Practice* of Men *in*
ference to mutual Covenants or Contracts: You know then, that tho'
be but a Mans Covenant, yet if it be *duly* confirmed, no man *after-*
rds diſannulls *any thing therein* or adds thereto. 16 Now to
braham and to his ſeed were the Promiſes made, *mentioned in the*
d Teſtament and relating to our Juſtification or Eternal Happineſs;
ere you are to obſerve, that in All ſuch places of the O. T. He, *viz.*
d ſaith not, And to Seeds, as *ſpeaking* of Many *or More Seeds than*
e, that were intended to be entitled to the ſacred Promiſes, but as
aking of One *only meant and concerned therein*, And to thy Seed,
hich is *to be underſtood of* Chriſt, *i. e. of his Myſtical Body or All*
ſe, whether Jews or Gentiles, that become Members of Him by
ith. 17 And this *being ſo*, I ſay *further*, that the Covenant which
s confirmed *long* before of God in Chriſt, the Law which was *given*
r hundred and thirty years after, cannot diſannull, *ſo* that it ſhould
ke the (*foreſaid Promiſes, which on account of their tending All to*
and the ſame end, namely Our Juſtification or Eternal Life, may,
delivered at ſeveral times and expreſſed after different manners,
be looked upon as One and the ſame) Promiſe *to be* of None effect.
And yet this it muſt do, if Juſtification be by the Law: for if the
eritance *of Eternal Life* be of the Law, it is *of Debt, and conſe-*
ntly no more of *Grace or* Promiſe; but *'tis evident from the Hiſto-*
f the Old Teſtament, that God graciouſly gave it, *viz. the ſaid*
ſing of Eternal Life to Abraham and his ſeed by Promiſe.

VI. Arg. *6th* from the Promiſe being made to *Abraham* long before the Law was given.

SECTION III.

Deſign of God in giving the Law, with an Inference from
t, and an Illuſtration of the Method uſed by God therein.

19 *If it be asked*, Wherefore then ſerves the Law, *if the In-*
tance of Eternal Life, or in one word Juſtification be not by
Law? I anſwer, It was added *after the Promiſe* becauſe of
nſgreſſions, *i. e. to ſpeak diſtinctly to each part of the Law, the*
al Law was added, that Tranſgreſſions of a like nature with that
dams, namely againſt a Poſitive Law enforced with the Penalty of
th might be [b] *multiplied or committed by others as well as Adam,*
hereby Thoſe under the Law might be convinced of their Great
lneſs, inaſmuch as even the Penalties of the Law were not able to

I. The Law was added becauſe of Tranſgreſſions.

[a] *Iſai.* 32. 15. and 44. 3. *Jer.* 31. 33. *Joel* 2. 28, 29. *Zechar.* 12. 10. *&c.* 32. 40. *Ezek.* 11. 19. and 36. 27. (b) Compare *Rom.* 5. 20.

ἄχρις

TEXT.

ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστιν.

21 Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. 22 Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν,

TRANSLATION.

till the ſeed ſhould come, whom the Promiſe was made *and it was* ordained by Angels in the Hand of a Mediator.

20 Now a Mediator is not a *Mediator* of One, but God is One.

21 Is the Law then against the Promiſes of God? God forbid: for if there had been a Law given, which could have given Life, verily Righteouſneſs ſhould have been by the Law.

22 But the Scripture has ſhut up All together under ſin, that the Promiſe by Faith of Jeſus Chriſt might be given to them that Believe.

23 But before Faith came

PARAPHRASE.

Reſtrain them from tranſgreſſing it; and being thus convinced, might thereby the more diſpoſed to embrace the Goſpel. But the Ceremonial Law which is chiefly concerned in this diſpute, was added even after the Moſaic Law, for the Tranſgreſſions of the Iſraelites by [a] *Idolatry, particularly in making and worſhipping the Golden calf; namely, it was added partly as a Burden or Puniſhment for ſuch their ſin, and partly as a Means to keep them from running into the Idolatrous Rites of the Heathen; and being added on theſe accounts, it was by the wiſdom of God adapted in ſeveral reſpects to typify the Meſſiah and deſign of the Goſpel. Now ſince being the end and deſign of giving the Law, 'tis eaſy to conceive, that it was not deſigned to be Perpetual, but of Force only* till the Seed ſhould come to whom the Promiſe was made, *i.e. till the Time ſhould come that the Goſpel of Chriſt ſhould be preached, and ſuch as did receive it, whether Jews or Gentiles ſhould thereby be ingrafted into Chriſt by Faith and become the One true Spiritual Seed of Abraham, to whom the Promiſe of Eternal Life do's appertain.* And *to the foremention'd End of the Law is agreeable alſo the manner of its Delivery; for* it was ordained *delivered not by* [b] *God himſelf as was the Promiſe, nor immediately by the Son of God as was the Goſpel, but* by [c] Angels in the hand of a [c] Mediator *Moſes.* 20 Now a Mediator is not a Mediator of One *but ſuppoſes Two contending Parties*: but God is *always* One *and the Same, and therefore would have ſhewn himſelf as Gracious to the*

PARAPHRASE.

s, as he was to their Forefathers, had they not offended him by ir Great and Heinous Sins, particularly that of Idolatry, which oc- ioned the giving of the Ceremonial Law, and the interpoſition of ſes as a Mediator therein. Had it not been for ſuch their Great ckedneſs, God would never have burden'd them with the yoke of Ceremonial Law, as never intending it for them to ſeek juſtifi- ion by, but on the contrary intending, as he is [d] *One and the Same d both of Jews and Gentiles, ſo to juſtify Both after One and the e manner, viz.* [d] *the Jew by Faith, and the Gentile thro' Faith.*

II. The Law tho' added becauſe of Tranſgreſſions, yet was not *againſt*, but *ſubſervient to* the Promiſe.

21 *But if the Law was thus given for the Tranſgreſſions of the aelites, and particularly the Ceremonial Law (which is chiefly con- ued in the preſent Controverſy) was given by God, as offended with n for their ſins,* Is *it to be ſaid that* the Law then *is* againſt the miſes of God? *ſhall we ſay that God altered his kind purpoſe to the d of Abraham, and by giving the Law repealed the Gracious Promiſes had formerly made to Abraham?* God forbid *Any One ſhould enter- ſo Unworthy Thoughts of God, as to think Him thus Changeable, to act ſo Inconſiſtently with Himſelf.* For *'tis true indeed, that* if e had been a Law given, which could have given *Eternal* Life *by ng the Spirit to fulfill it, and by giving the Promiſe of Eternal Life he Condition of fulfilling it, then* verily Righteouſneſs, *i. e. Real True Juſtification even to Eternal Life* ſhould have been by the ; *and ſo the Law would have been againſt the Promiſe, inaſmuch t would have propoſed a Different Method of obtaining Juſtification, that promiſed to Abraham.* 22 But *the caſe is quite otherwiſe, the Law conſidered as contra-diſtinct and oppoſed to the Goſpel, or idered ſtrictly or properly as the Covenant made at mount Sina with people of Iſrael, do's not contain in it the Promiſe either of the Spi- o enable to fulfill it, or of Eternal Life as a Condition of fulfilling and ſo can't give Eternal Life to the Obſervers of it: and conſe- ntly* the Scripture has ſhut up All, *viz. the Obſervers of the Law ews* together *with the Gentiles,* under ſin; *foraſmuch as neither the Gentile able by the bare Dictates of the Law of Nature, nor the Jew by the bare Force of the Law of Moſes to live Righteouſly, were All guilty of ſins, from which by the Law of Moſes they d not be juſtified: on which account, I ſay, the Scripture has ſhut All together under ſin, namely to this end,* that the Promiſe *of Eter- Life, or which is the ſame of Juſtification,* by Faith in Jeſus Chriſt nt be given to *All* them that believe *in him, both Jews ad Gentiles.* But before *this ſame* Faith came *to be revealed by the preaching of*

) See *Exod.* 24. *&c.* Beſides, this e General Tradition both of the itive Fathers of the Chriſtian rch, and alſo of the Jewiſh Writers themſelves. (b) *Hebr.* 1. 1, 2. compar'd with *Hebr.* 2. 2, 3. (c) *Deut.* 5. 5. *Act.* 7. 38. (d) *Rom.* 3. 29, 30.

TEXT.

ὑπὸ νόμου ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι· 24 ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν.

25 Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. 26 Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. 28 Οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ. 29 Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

ΚΕΦ. δ'.

1 Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν· 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός· 3 οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι· 4 Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, 5 ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. 6 Ὅτι δέ ἐστε

TRANSLATION.

We were * by the Law kept shut up together unto the Faith which should afterwards be revealed.

24 Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justified by Faith.

25 But after that Faith is come, we are no longer under a Schoolmaster.

26 For ye are All the * Sons of God by Faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Gentile, * there is neither Bond nor Free, there is neither Male nor Female: for ye are All One in Christ Jesus.

29 And if ye be Christs, then are ye Abrahams Seed, and heirs according to Promise.

CHAP. IV.

1 Now I say, that the Heir as long as he is a child, * differs nothing from a * Bond-servant, tho' he be Lord of All;

2 But is under Tutors and Governors, untill the time appointed of the Father:

3 Even so We, when we were children, were in Bondage under the elements of the World:

4 But when the Fulness of the Time was come, God sent forth his own Son made of a Woman, made under the Law,

5 To redeem them that were under the Law, that we might receive the Adoption of Sons.

6 And because ye are Sons

PARAPHRASE.

Gospel, We *Jews* were kept under *the discipline and rigour of* the
w, shut up together *with the Gentiles* (*as Prisoners under the Guilt
sin, and so liable to Death,*) unto *or in order to be delivered over to*
Faith which should afterwards be revealed, *and whereby alone we
re to be absolved or justified from the Guilt of sin we lay under.*
Wherefore *it fully appears from All that has been said, that* the
w was *only intended to be as* our Schoolmaster *to teach us Our Own
fulness, and the Necessity we have of a Saviour, and so* to bring us
to Christ, that we might be justified by Faith *in Him*: *and conse-
ntly the Law is not Against, but Subservient to the Promises.*
25 But *now* after that *the Gospel of* Faith *in Christ* is come *or
ached*, We *Jews* are no longer under *the Law as* a Schoolmaster.
For ye are All, *both Jews and Gentiles, no longer now Children in
inority, but are become* the *Adult* Sons of God by Faith in Jesus
rist. 27 For as many of you as have *upon receiving the Faith* been
otized into Christ, have put on Christ, *and so by taking on you the
fession of the Gospel have as it were covered, i. e. put an end to
former Distinctions.* 28 There is *accordingly now distinction be-
een* neither Jew nor Gentile, there is *now distinction between* nei-
r Bond nor Free, there is *now distinction between* neither Male nor
male: for ye *however different as to the foregoing Circumstances* are
One, *All equally acceptable to God* in Christ Jesus. 29 And if ye
Christs, then are ye Abrahams seed, [a] even *that seed which was to*
Heirs *of Eternal Life* according to *the* Promise *made to Abraham.*
CHAP. IV. Now *having shewn that We who believe are Heirs ac-
ding to Promise, I shall illustrate the Agreeableness of God's Method
putting us Jews for some time under the Law with the Common pra-
e of Fathers*: I say *then*, that *according to the usual Method of Fa-
rs* the Heir as long as He is a child, differs nothing *as to the Posses-
or Free use of his Estate* from a Bond-servant, tho' He be *by Right
Inheritance* Lord of All *left by his Father*, 2 but is under Tutors
Governors untill the Time appointed of the Father. 3 Even so
Jews, when we were Children (*as till the Gospel of Faith came,
were to be esteem'd by Gods appointment*) were in Bondage under
Law consisting in great measure of the Religious Elements *or Rites
by the Rest* of the World. 4 But when the Fulness of Time *ap-
nted by God our Father for our arriving at Age* was come, God sent
h his Own Son, made of a Woman, *and particularly* made under
jection to the Law, 5 to Redeem them that were under the Law
m the Bondage of it, that We *Jews* (*as well as the Gentiles, who
re not under the Law*) might *Both by Faith in his Son* receive the
option of Sons. 6 And because ye are *Both thus made* Sons *of God*

III. An Inference drawn from the end and design of Giving the Law to prove that now under the Gospel we are freed from the Law.

IV. An Illustration of God's Method in putting the *Jewish* Church under the Law, taken from Fathers putting their Heirs under Guardians during their Minority.

[a] Καὶ is omitted in *Alex.* and some other Copies: for which reason I choose to render it here by *even*, because this will answer to Both Readings.

TEXT. TRANSLATION.

υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον Αββᾶ, ὁ πατήρ. 7 ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς. 9 Νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; 10 Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς· 11 Φοβοῦμαι ὑμᾶς, μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

12 Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς· ἀδελφοὶ, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε. 13 Οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον. 14 καὶ τὸν πειρασμόν [a] μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. 15 [b] Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ

God has sent forth the Spirit of his Own Son into your hearts, crying Abba, *that is*, Father.

7 Wherefore thou art no more a * Bond-servant, but a Son; and if a Son, then an Heir of God thro' Christ.

8 Howbeit, then when ye knew not God, * ye were in bondage unto them which by nature are No Gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto * again ye desire to be in bondage anew?

10 Ye observe Days, and Months, and Times, and Years.

11 I am afraid of you, lest I have bestowed on you labour in vain.

12 Be as I *am*, for * I *am* as ye *are*: Brethren, I beseech you *so to be*. Ye have not injured me at all.

13 But ye know that thro' infirmity of the flesh I preached the Gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not nor rejected; but received me as an Angel of God, even as Christ Jesus.

15 Where is then the Blessedness you spake of? for I bear

(a) Μῦ is not read in several *MSS.* as also in *Syr.* Version and *Theophyl.* instead thereof ὑμῶν is read in *Alex.* and some other *MSS.* as also in *Vulg.* Version, *Cyril. Jerom, &c.* and the same appears to have been read in the Copy made use of by the *Æthiopick* Translator. 'Tis evident that Many of the Antient Expositors understand ἀσθένειαν τ σαρκὸς v. 13. and also τ πειρασμὸν mentioned, of S. *Paul's Persecutions and Sufferings*, as which might tempt, or induce them not to receive the Gospel. (b) *Alex. Steph. &c. Vulg. Syr.*

PARAPHRASE.

Faith in his Son, God has ſent forth the Spirit of his Own Son *Je-us Chriſt* into your hearts, crying *or enabling you truly to ſay to God*, bba, *i. e.* Father. 7 Wherefore thou, *O Believer, whether Jew or entile*, art no more a Bond-ſervant *to the Law*, but a Son; and if a n, then an Heir of God's *promiſes to Abraham* thro' Chriſt.

SECTION IV.

The Great Weakneſs and Folly of the Galatians *in going about to ſubject themſelves to the Law, ſhewn by ſeveral Conſiderations.*

8 *Whereas I ſaid in the foregoing verſe, Thou art No more a Bond-vant, it may perhaps be replied by you Gentiles, that you Never re Bond-ſervants to the Law*: howbeit, *I muſt mind you, that* then en you knew not *the True* God, ye were in Bondage unto them, ich by nature *or in reality* are No Gods, *and therefore you were in-d under a Bondage worſe than that of the Jews.* 9 But now after t you have known God, or rather are known *or acknowledged* of d, how *fooliſhly* turn you, *being freed from Heathen Rites*, again he *like* Weak and Beggarly Elements *or Rites of the Law*? *Weak, as having Power or Efficacy to Cleanſe or Sanctify the Soul, and Beg-ly, as not being able to Confer the Spiritual Riches of the Goſpel, viz. don of All Sin, and Grace here, and Everlaſting Happineſs here-r; ſuch are the Rites of the Law*, whereunto again you deſire to in Bondage anew. 10 *For I underſtand* ye obſerve *the Jewiſh bath*-days, and Months *or New-moons*, and *other Solemn* Times, *their Sabbatical* Years: 11 *inſomuch that* I am afraid of you, leſt ve beſtowed upon you labour in vain.

I. The Folly of the *Galatians* in going about to ſubject themſelves to the Law; inaſmuch as it conſiſted of Like Weak and Beggarly Rites with their Former Heathen Religion.

12 Be ye as I am, for I [a] was *once* as you are *now*, *zealous for the w*: Brethren, I beſeech you *ſo to be*; *and I uſe this Courteous Lan-e to you, that you may ſee that I look on* you *as Perſons that* have injured me at all. 13 But *on the contrary* you know that thro' firmity of the Fleſh, *i. e. not without a remarkable Bodily Infirmity, h I laboured under*, I preached the Goſpel unto you at the firſt; *yet* my [b] Temptation, which was in my Fleſh *or Body, i. e. the rmity of the Fleſh before-mention'd, and whereby God tries my Pa-e and keeps me Humble*, you deſpiſed not, nor rejected me *there-*; but received me as an Angel of God, even as Chriſt Jeſus *him-*15 Where is then the Bleſſedneſs you *at firſt* ſpake of, *as ac-g to you by my Goſpel of your Freedom from the Law*? For I bear

II. Inaſmuch as they thereby acted inconſiſtently with that Zeal and Affection, wherewith they at firſt received the Goſpel.

[a] So *Syr.* and *Arab.* Verſions, and ntient Expoſitors. (b) See 2 *Cor.* —12. What this Infirmity or Temptation was, ſince the Apoſtle has no where told us, 'tis in vain to enquire.

ὑμῖν,

TEXT.

ὑμῖν, ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι. 16 Ὥστε ἐχθρὸς ὑμῶν γέγονα, ἀληθεύων ὑμῖν. 17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς· ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, 19 Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. 20 Ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 Γέγραπται γάρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας. 23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, δι' τῆς ἐπαγγελίας. 24 Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἁγάρ· 25 τὸ γὰρ Ἁγὰρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ· δουλεύει γὰρ

TRANSLATION.

you record, that if it had been possible, ye would have plucked out your eyes, and have given them to me.

16 Am I therefore become your Enemy, because I tell you the truth?

17 They have a zealous affection for you, *but* not well; yea they would exclude you, that you might have a zealous affection for them.

18 But it is good to be zealously affected Always in a Good thing, & not only when I am present with you,

19 My little Children, of whom I travail in birth again until Christ be formed in you,

20 But I desire to be Present with you now, and to change my voice, for I stand in doubt of you.

21 Tell me, ye that desire to be under the Law, do ye not hear the Law?

22 For it is written, that Abraham had two Sons, the one by a Bond woman, and the other by a Free-woman:

23 But he who was of the Bond-woman, was born after the Flesh, but he who was of the Free-woman, *was born* by Promise.

24 Which things are an Allegory: for these are the Two Covenants, the One from Mount Sina, which gendereth to Bondage, and is Agar.

25 For this Agar is Mount Sina in Arabia, and answereth to Jerusalem that now is,

(a) So *Alex. Clerm. Ger. Steph. i. 2. in. Roe, &c.*

PARAPHRASE.

ou record, *that you had upon my first Preaching such an affection r me, as* that (if it had been possible *to have done me Any Good ereby*) you would have plucked out your Own Eyes, and have ven them to Me. 16 Am I therefore become *now in your opinion* our Enemy, because I tell you the Truth? 17 They, *who thus duce you*, have a zealous affection for you, but not well, *or in a e manner*: yea, they would exclude you *from the Liberty of the spel*, that you might have a zealous affection for them. 18 But is Good to be Zealously affected Always in a Good thing, *as is y Doctrine*, and not only when I am Present with you, 19 [a] My tle Children, of whom I do *as it were* travail in birth again, l *the True Doctrine of* Christ, *from which you are transformed to that of Moses*, be *fully* formed *anew* in you. 20 But *I must ll you that* I desire to be Present *again* with you now *at this exigence*, d *so* to change my voice *or temper my Discourse as I shall see occan*; for *at this distance* I stand in some doubt *what to think* of u, *and consequently how to deal with you.*

21 *Now to supply the want of my Presence among you as much I can, there is Another Consideration which I would propose to the daizers among you*: Tell me *then* you that desire to be under the w, do you not hear *what is said in* the Law? 22 For it is rein written, that Abraham had Two Sons, the [b] One, *viz. Ish-el* by a Bond woman *Hagar*, the [c] Other *Isaac* by *his wife Sa-h* a Free-woman. 23 But He who was of the Bond-woman, was rn after the Flesh *or the ordinary course of Nature*; but He of e Free-woman was born *not by the ordinary course of Nature, Sa-h being then* [d] *past the years of Child-bearing, but* by *meer Virtue the* Promise *made by God to Abraham.* 24 Which things are an legory, *i. e. expres one thing and thereby allude to or imply An-er.* For these Two *Mothers Hagar and Sarah* are *intended ty-ally to represent* the Two Covenants; the One, *viz. that of the w given* from Mount Sinai, which *Covenant* gendreth, *i. e. sub-ts those that are born under it* to Bondage, *and is the Covenant* ich is *typified by* Hagar. 25 (For *by* this *word* Hagar *signifying a k* is Mount Sina *peculiarly and commonly called by the People of Ara-*) and answers to Jerusalem *or the Jewish Church* which now is; for

III. Their Folly herein is further illustrated from the Different states and conditions related in Scripture of *Isaac* and *Ishmael*, these being designed as types of the Jewish and Christian Church, viz. *Ishmael* of the Jewish, and *Isaac* of the Christian.

a) Reading this *v.* 19. as belonging *v.* 18. makes both the Concord easy o ὑμᾶς, it being to be referr'd to ὑμῖν, l also ἂν *v.* 20. to have a due force; whereas otherwise ἂν is superfluous, and is therefore omitted in our Translation. (b) *Gen.* 16.15. (c) *Gen.*21.2,3. (d) *Gen.*17.17. & 18.11. & *Heb.*11.11.

μετὰ

TEXT.

μετὰ τ τέκνων αὐτῆς. 26 Η δὲ ἄνω Ιερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶ μήτηρ [a] ἡμῶν. 27 Γέγραπται γὰρ, Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. 28 Ημεῖς δὲ, ἀδελφοὶ, κτ' Ισαὰκ ἐπαγγελίας τέκνα ἐσμέν. 29 Αλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς, ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. 30 Αλλὰ τί λέγει ἡ γραφή; Εκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. 31 Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας, [b] τῇ ἐλευθερίᾳ ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε.

TRANSLATION.

*She is in Bondage with her Children.

26 But Jerusalem which is Above, is Free, which is the Mother of Us.

27 For it is written: Rejoice thou Barren, that bearest not; break forth and cry, thou that travailest not: for the Desolate has many more Children, than she which has an Husband.

28 Now We, Brethren, as Isaac was, are the Children of the Promise.

29 But as then he that was born after the Flesh, persecuted him *that was born* after the Spirit; even so it is now.

30 But what saith the Scripture? Cast out the Bond woman and her Son: for the Son of the Bond-woman shall not be Heir with the Son of the Free-woman.

31 So then, Brethren, We are not Children of the Bond woman, but of the Free woman, by the Freedom wherewith Christ has made us free.

ΚΕΦ. ε'.

1 Στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. 2 Ιδὲ, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

CHAP. V.

1 Stand fast therefore, and be not entangled again with the yoke of Bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every Man that is circumcised, that he is a Debter to do the whole Law.

(a) Πάντων is omitted *Clerm. Ger. Steph. d. 1. Vulg. Syr. Æthiop. Chrysost. Euseb. Tertull. Cyril. Ambros. Pelag. &c.* (b) So *Steph. d. 1 m. Rec 2. Cov. 2. Æth. Tertull. Cyril. Jerom, Ambros.* and *Alex.* reads τίνιτε ὖν, with other

PARAPHRASE.

he is in Bondage with her Children *to the Law given at the said Mount* ina. 26 But *the Heavenly* [a] Jerusalem, which is Above, *i. e. the* ritual City and Kingdom of Christ, *in a word the Christian Church*, hich answers to Sarah, is Free, which is the Mother of Us *Believers*, ether *Jews or Gentiles*, *bringing us forth by the preaching of the* spel, *which is the Other Covenant and the Law of Liberty, to the* rious *Liberty of the Sons of God.* 27 For *agreeably hereunto* it is phetically [b] written *of Jerusalem thus*: Rejoyce thou Barren that areſt not; break forth and cry, thou that travaileſt not (*whilſt thou* ſt *in a Flouriſhing Condition under a King, yea joyn'd to God himſelf* thy Husband) *in Compariſon with what thou ſhouldſt do afterwards* thy *Deſolate Condition without a King, and rejected by God himſelf* thy *Sin and Infidelity.* For *then from thee ſhall the Goſpel go forth* ro' *the whole World, and thereby thou then* the Deſolate ſhalt have ny more Children, than ſhe which has an Husband, *i. e. than thou* dſt *under thy Theocracy or Regal Government.* 28 Now, *to apply theſe* ngs *to our ſelves at preſent*, We, Brethren, as Iſaac was, are the Child- n of *Abraham not by the Fleſh, but according to* the Promiſe *made by* d *to Abraham when he ſaid, In thee ſhall All the Families of the Earth* Bleſſed. 29 But as then [c] He, *viz. Iſhmael* that was born after the eſh, perſecuted him, *viz. Iſaac* that was born after the Spirit *or by* ngth *of the Promiſe*; even ſo it is now, *the Jews Abraham's Seed* r *the Fleſh perſecuting Us Chriſtians Abraham's Seed after the Spi-* 30 But *for our Comfort under ſuch perſecutions* what ſaith [d] the ipture *in relation hereunto*? *Why thus*, Caſt out the Bond-woman her Son: for the Son of the Bond-woman ſhall not be Heir with Son of the Free woman. 31 So then, Brethren, we are not Chil- n of the Bond-woman, *and conſequently not ſubject to the Bondage* he *Law typified by the Bond-woman Hagar*, but *we are Children* of Free-*woman, namely*, by the Freedom wherewith Chriſt has made Free, *i. e. by the Goſpel Covenant typified by Sarah.*

CHAP. V. Stand faſt therefore *in your Chriſtian Freedom*, and not entangled again with the yoke of Bondage *to the Law*. 2 *To end*, Behold I Paul (*who it ſeems am* [e] *miſrepreſented to you One that preaches my ſelf Circumciſion, to convince you of the trary*) ſay unto you, that if you be Circumciſed *as deeming it eſſary to Juſtification*, Chriſt ſhall profit you nothing. 3 For eſtify again to Every Man that is Circumciſed *on ſuch an ac- nt*, that he is *thereby made* a Debtor to do the Whole Law:

IV. Their Folly in ſubmitting to Circumciſion, is ſet forth, inaſmuch as thereby they became ſubject to the whole Law, and forfeited All the Benefits of the Covenant of Grace, or which they were entitled to by Chriſt.

(a) See *Heb.* 12. 22. and *Rev.* 3. 12. (c) *Gen.* 21. 9. (d) *Gen.* 21. 10. (e) See 21. 2—10. (b) *Iſaiah* 54. 1, 2, 11.

I

TEXT. TRANSLATION.

4 Κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε. 5 Ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη. 7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 Μικρὰ ζύμη ὅλον τὸ φύραμα [c] ζυμοῖ.

10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε. ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. 13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί.

4 Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace.

5 For We through the Spirit wait for the hope of Righteousness by Faith.

6 For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision; but Faith which worketh by Love.

7 Ye did run well: who did hinder you, that ye should not obey the Truth?

8 This Persuasion *comes* not of him that called you.

9 A little leaven * corrupts the whole Lump.

10 I have confidence toward you thro' the Lord, that ye will be no otherwise minded: but he that troubleth you, shall bear his judgments, whosoever he be.

11 And I, Brethren, if I yet preach Circumcision, why do I yet suffer persecution? then is the Offence of the Cross ceased.

12 I would they were even cut off that * unsettle you.

13 For, Brethren, ye have been called unto Freedom:

(a) So *Clerm.* Gr. and Lat. *Ger.* Gr. Lat. *Constit. Apost. Vulg. Calarit.* That the present Reading ζυμοῖ was first put in only by way of Explication, more than probable from the Greek of the *Germ.* Copy, where Both still thus — δολοῖ ζυμοῖ.

PARAPHRASE.

4 Christ is become of No effect unto you, whosoever of you are *seeking to be* justified by the Law; you are *thereby* fallen from *Any Right Title to Justification by* Grace. 5 For We *who are True Christians* thro' the Spirit *or according to the Gospel* wait for the Hope of Righteousness *or Justification at the Last Day, when we shall be Publickly proclaim-*

PARAPHRASE.

roclaimed and rewarded as Righteous, not on account of having observed he Law of Moses, but by Faith *and Obedience to the Law of Christ, rticularly that of Charity.* 6 For in *the Oeconomy or Dispensation of* sus Christ, neither Circumcision availeth any thing, nor Uncircumsion, but Faith which worketh *and is perfected* by Love. 7 You d run, *i. e. go on* well *at first*: who did hinder you, that you should ot *continue to* obey the Truth? 8 This Perswasion *of the Necesty of Circumcision, which you are since faln into, comes* not of Him *i. e. God*) that called you *to a state of Salvation by my Preaching, hen you heard and believed Nothing of the Necessity of Circumcision,* nd *were without the Leaven of this Pharisaical Doctrine.* 9 *But ow you are corrupted, and your whole Religion is spotted*; *for as* a little eaven corrupts the whole lump, *so your complying with the Judaizers to Circumcision and other Rites of the Law, tho' you may count it t a small matter, yet I assure you corrupts your whole Christian Prossion, so that Christ will profit you nothing, if you persist in your erroous practice.*

SECTION V.

structions and Exhortations, more especially concerning a Right Use of their Christian Freedom.

10 *But having by many Arguments and Considerations proved to you e Truth of my Doctrine concerning Justification by Faith and not by the Works of the Law,* I have *this* Confidence towards you thro' *the Grace* the Lord, that you will *let, what I have laid before you, have its e influence on you, and so will return to your former state, and* be no herwise minded *or believe nothing else as necessary to your Justification, t what you have been taught by me to be so*; and *consequently that* e that troubleth you *with these False Notions,* shall bear [a] *his Due* dgment, whosoever he be. 11 And *whereas it is pretended to you, at I elsewhere preach up or allow of Circumcision, you may quickly rceive the falshood of such pretensions by my sufferings*; *for*, Brethren, I yet preach Circumcision, why do I yet suffer persecution *from the ws? forasmuch as* then is the Offence, *taken by the Jews at the eaching* of the Cross, *i. e. of Christ Crucified thereon for our Justificaon*, ceased. 12 *In a word*, I would they were even cut off *from the urch or excommunicated*, who *thus* trouble *and unsettle* you. 13 For, ethren, *it appears from All that hath been afore said by me, that* u have been called *by the Gospel* unto Freedom *from the Observance the Law.*

I. S. *Paul* with great dexterity intimates to the *Galatians*, that they ought, not only to adhere to his Doctrine as the Truth of the Gospel, but even to *excommunicate* those that taught the Contrary.

(a) This is probably to be understood of the Church-censures of *Excommunication*, as will appear from comparing 1 *Cor.* 5. 6. and *v.* 12. of this same *Chapter.*

TEXT. TRANSLATION.

Μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. 14 Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς [a] σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

16 Λέγω δέ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. 17 Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε. 18 εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. 19 Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός, ἅτινά ἐστι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔριδες, ζῆλοι, θυμοί, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. 22 Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, 23 πραότης, ἐγκράτεια· κατὰ τῶν

Only *use* not * this Freedom for an occasion to the Flesh, but * thro' Love be ye as Bond-servants one to another.

14 For All the Law is fulfilled in one Word, *even* in this, Thou shalt love thy Neighbour, as Thy self.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 I say then, Walk by the Spirit, and ye shall * in no wise fulfill the lust of the Flesh.

17 For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these are contrary the one to the other, so that ye * do not what soever ye would.

18 But if ye be led by the Spirit, ye are not under the Law.

19 Now the works of the Flesh are manifest, which are *these*, Adultery, Fornication, Uncleanness, Lasciviousness,

20 Idolatry, Witch-craft, Enmities, Contentions, Emulations, Animosities, Strife, Sections, Sects,

21 Envyings, Murders, Drunkenness, Revellings, and such like: of the which I tell you before, as also I have told you in time past, that they who do such things, shall not inherit the Kingdom of God.

22 But the fruit of the Spirit is Love, Joy, Peace, Long-suffering, Courteousness, Goodness, Faithfulness,

23 Meekness, Temperance

(a) *Alex. Clerm. Germ.* and most Other Copies.

PARAPHRASE.

II. S. *Paul* exhorts them not to Abuſe their Chriſtian Freedom, but to look on themſelves as moſt ſtrictly Bound by the Goſpel to ſerve One another in Love.

The Only *duty in general you ought to be carefull of, is this, that* uſe not this Freedom for an occaſion, *or as if it conſiſted in* ving *you more at large*, to *gratify* the Fleſh; but thro' Love be *as* [a] Bond ſervants to, *i. e. look on your ſelves as now under the* ſpel *moſt ſtrictly Bound to ſerve* One Another *in all offices of* arity. 14 For All the Law *primarily relating to our Neighbour*, d *conſequentially relating to God alſo*, (*inaſmuch as True Love to* eighbour *proceeds from Love to God*) is fulfilled in *the obſervance* One Word *or Command*, even in *the obſervance of* this, Thou ſhalt ve thy Neighbour as Thy ſelf. 15 But if *contrary hereunto* ye e *or calumniate*, and *thereby as it were* devour, *i. e. defame* One nother, take heed that ye be not *at laſt quite* conſumed One of nother *by downright Open Fewds and Perſecutions.*

III. As ſtill *Bound* not to walk after the Fleſh, but after the Spirit: to which end the Apoſtle gives a Catalogue of the Works of the Fleſh, and of the Fruits of the Spirit.

16 I ſay then *further to prevent ſuch Miſcarriages and other Abuſes our Chriſtian Freedom*, walk by the Spirit *or Goſpel*, and ye ſhall no wiſe [b] fulfill the Luſt of the Fleſh. 17 For the Fleſh luſteth *incites to do that which is* againſt the Spirit, and the Spirit againſt Fleſh; and theſe are Contrary the One to the Other, *namely Spirit to the Fleſh, as much as the Fleſh to the Spirit*; ſo that *who walk by the Spirit*, [b] do not whatſoever ye would, *do not fill the Evil Deſires incited in you by the Fleſh.* 18 But if ye *thus* led by the Spirit, *'tis an evident token that* ye are not any ger [c] *Children* under the *guardianſhip of the* Law, *but are be- Sons of God, for which reaſon God has ſent forth the Spirit his Son into your hearts, by which Spirit ye are thus enabled to ſt the Luſt of the Fleſh.* 19 Now the Works of the Fleſh *in- ſiſtent with being led by the Spirit of Chriſt*, are manifeſt, which *theſe*, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witch-craft, Enmities, Contentions, Emulations, Ani- ſities, Strife, Seditions, Sects, 21 Envyings, Murders, Drunken- s, Revellings, and ſuch like: of-the which I *now again* tell you ore-*hand*, as alſo I have told you in time paſt, that they who ſuch things, ſhall not inherit the Kingdom of God. 22 But Fruit of the Spirit is Love, Joy, Peace, Longſuffering, Cour- uſneſs, Goodneſs, *i. e. Readineſs to do others Good*, Faithfulneſs, Meekneſs, Temperance *or Continence*; againſt ſuch *tho' Uncir-*

[a] Δουλεύετε has a Greater Force in Greek, than our Engliſh word e do's in the common acceptation eſs. For it ſignifies the Oppoſite υθερία *Freedom*. And ſo the A- e elegantly informs them, that tho' they were called by the Goſpel to a ſtate of *Liberty* from the Law, yet they were ſtill as much as ever *Bound* to their Brethren in All Offices of Love. (b) Compare *Rom.* 8. 2, 5, 13. (c) *Rom.* 8. 14, 15.

Τῶν πων

TEXT. TRANSLATION.

τοιούτων οὐκ ἔστι νόμος. 24 Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25 Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν. 26 μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

against such there is no Law.

24 And they that are Christ's have crucified the Flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of Vain-glory, provoking one another, envying one another.

ΚΕΦ. ϛ'. CHAP. VI.

1 Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς. 2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. 3 Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρενοπατᾷ. 4 Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος· καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον· 5 Ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

1 Brethren, if a man be overtaken in a fault, ye that are Spiritual, restore such an one in the spirit of Meekness, considering thy self, lest thou also be tempted.

2 Bear ye one anothers Burdens, and so fulfill the Law of Christ.

3 For if a man thinks himself to be something, when he is nothing, he deceives himself.

4 But let every one prove his own work, and then shall he have * whereof to Glory in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς. 7 Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. 8 Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

6 Let him that is taught in the Word, communicate to him that teaches, in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to the Flesh, shall of the Flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap Life everlasting.

PARAPHRASE.

ncised there is no Law [a] *condemning them.* 24 And they that are *ly* Christs, have crucified *or renounced* the Flesh with the Affe-ons and Lusts *thereof, which would excite to the Works of the Flesh ve recited.* 25 *In short therefore,* if we *pretend to* live in *or by* the irit *of the Gospel,* let Us walk, *that is, let the tenour of our Lives* in *or by* the *said* Spirit. 26 *And consequently* let us not be Desi-us of Vain-glory, Provoking, *i. e. so as to Provoke* One Another, *hilst the strong in Faith and Gifted contemn the Weak and Ungifted, on the other hand* Envying, *i. e. so as to Envy* One Another, *viz. Ungifted those that are Gifted; those that have been seduced to Ju-izing, those that have stood Firm; or the like.*

IV. Instructions concerning the Behaviour of the Spiritual or Teachers towards the Weak &c.

CHAP. VI. *On the contrary,* Brethren, if a Man be overtaken *or priz'd* in a fault *or sin,* you that are *endowed with those* Spiritual *fts, which enable you for the Publick Ministry of the Church,* restore ch an One *to a Right Understanding of his Duty* in the Spirit of eekness; considering thy self, lest thou also be tempted, *and there-fall as the other has done.* 2 Bear you one anothers [b] Burdens *or firmities,* and so fulfill *by your Charity* the Law of Christ, *the only w now in force to oblige us.* 3 For if a man *seeing others fall, but nself stand firm in the Faith, hereupon* thinks himself to be some-ng, when *for want of Charity or Pity to the Weak* he is Nothing *in sight of God,* he doth *thereby but* deceive himself. 4 But *to avoid s deceiving himself,* let Every Man prove *between God and his n Conscience* his Own Work *considered by itself and not in compa-n with Anothers Work,* and then *if his Own Work be found simply in itself Good,* shall he have whereof to Glory in himself *con-red* alone, and not *barely* in *comparison of* Another, *whom he s upon as inferiour to himself.* 5 For *at the last Judgment* Every n shall bear his Own Burden, *shall be Answerable for his Actions sidered not comparatively with others, but simply in themselves.*

V. Concerning the Liberality of Common Christians towards their Teachers; and in general of All Christians towards All Others in Need.

6 *As the Spiritual or Teacher among you ought thus to carry them-es towards the Weak, so on the other hand* let him that is taught in the ord *of God,* communicate unto Him that teaches in All Good things *rding to his ability.* 7 Be not deceived *as to this matter of the Ne-ity of Charity, for* God is not *to be* mocked *herein.* For whatsoever lan soweth, *i. e. as he lays out his Worldly Goods,* so shall He reap. For he that soweth to his Flesh, *lays out what he has only for the sa-faction of his Bodily Necessities, Conveniencies or Pleasure,* shall *at Harvest or Day of Judgment* of *such Husbandry for* the Flesh reap Corruption: but he that soweth, *lays out what he has,* to *the ends scribed in the Gospel by* the Spirit, shall of the Spirit reap Life Ever-

(a) *Rom.* 8. 1. (b) Compare 1 *Thess.* 5. 14.

9. To

TEXT. TRANSLATION.

9 Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

12 Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. 13 Οὐδὲ γὰρ (a) οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ. 15 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. 16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. 17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto All men, especially unto those who are of the household of Faith.

11 Ye see how large a letter I have written unto you with my own hand.

12 As many as desire to make a fair shew in the Flesh, they constrain you to be circumcised, only lest they should suffer persecution for the Cross of Christ.

13 For neither they themselves, who are circumcised keep the Law; but they desire to have you circumcised, that they may Glory in your Flesh.

14 But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World.

15 For in Christ Jesus neither Circumcision avails anything, nor Uncircumcision, but a New Creature.

16 And as many as walk according to this Rule, Peace be on them and Mercy, * even upon the Israel of God.

17 From henceforth let no man trouble me; for I bear

(a) *Alex. Clerm. Germ. Syr. Arab.*

PARAPHRASE.

ting. 9 And let us not be Weary in Well-doing; for in *the* e ſeaſon *of Recompence* We ſhall reap, if we faint not, *but hold t to the end.* 10 As we have therefore Opportunity, let us do ood unto All Men, but eſpecially unto them who are of the Houſ- ld of Faith.

The CONCLUSION.

11 *To conclude, as a Teſtimony of my Great Concern for you,* you how large a Letter I have written to you with my [a] Own Hand, *at I might ſet you Right again as to the matter of Circumciſion.*

12 *In reference to which I ſhall cloſe with obſerving to you fur- r, that* As many as *profeſſing Chriſtianity do notwithſtanding* de- e to make a Fair ſhew *to the Unbelieving Jews* in *relation to their al for the Circumciſion of* the Fleſh, they *go about to* conſtrain you be Circumciſed, only leſt they ſhould ſuffer perſecution for *main- ining the true Doctrine of* the Croſs of Chriſt, *and our Juſtification that alone without the Works of the Law.* 13 For neither they emſelves who are Circumciſed, keep the Law, *and therefore can't juſtified by it*; but only they deſire to have you Circumciſed, that ey may Glory *among the Jews of their Zeal for the Law* in *bringing to yeild to the Circumciſion of* your Fleſh.

14 But God forbid that I ſhould Glory, ſave in the Croſs of r Lord Jeſus Chriſt, by whom the World is crucified unto me d I unto the World; *ſo that the worldly Conſideration of Avoid- Perſecution do's not at all move me, as it do's them, to depart m the True Doctrine of Chriſt.* 15 For in *the Goſpel-Diſpen- ion of* Jeſus Chriſt neither circumciſion avails any thing *to Ju- ification*, nor Uncircumciſion, but *becoming* a New Creature, *a tho- gh Chang to Holineſs of Life.* 16 And as many as walk ac- rding to this *true* Rule *of the Goſpel*, Peace *ſhall be* upon them d Mercy, even upon *them as being* the *true* Iſrael, *viz. not of Fleſh, but of* God. 17 *As for my ſelf*, from henceforth let no man ouble me *about theſe matters concerning the Neceſſity of Circumciſion d of Obſerving the Ritual Law, or my Apoſtolical Authority*: for I

I. S. *Paul* takes notice of his writing this Epiſtle with *his Own Hand*, as an Argument of his Great Affection to and Concern for them.

II. He obſerves to them that the True motive which put the *Judaizers* among them on perſwading them to be Circumciſed, was only ſelf-intereſt in order to Avoid Perſecution.

III. But that for his own part He was not to be influenced by any ſuch Worldly Motive, but Reſolved to Keep Firm to the Doctrine of Juſtification only by the Croſs of Chriſt, even to Death it ſelf.

(a) S. *Paul* was wont only to dictate Epiſtles to Others that writ them, *Rom.* 16. 22. and 1 *Cor.* 16. 21. ſo that writing this with his *Own Hand* was an Argument of his more than Ordinary Concern.

TEXT	TRANSLATION.
τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.	in my body the marks of the Lord Jesus.
18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· Ἀμήν.	18 Brethren, the Grace of our Lord Jesus Christ be with your Spirit. Amen.
Πρὸς Γαλάτας ἐγράφη ἀπὸ [a] Ῥώμης.	Unto the Galatians written from Rome.

(a) This as well as the other Subscriptions found at the end of S. Paul's Epistles is wholly omitted in *Clerm. Germ.* Copies; and 'tis variously expressed in other Copies. In the Preface to the *Latin* Copies it is *ab Epheso*, which is much more agreeable to Truth, than the Common Reading. For 'tis evident from *Chap.* 1. *v.* 6. that this Epistle was writ in a little time after S. Paul had been with the *Galatians*; whereas S. *Paul* had never been at *Rome* till Many Years after.

r in my Body *Those Stripes and Wounds which I received from Jews, and which are* the *Certain* Marks of *my being a Faithfull vant and True Apostle of* the Lord Jesus, *in denying the Necessity Circumcision or the Law to Justification.*

8 Brethren, the Grace of our Lord Jesus Christ be with your it. Amen. IV. The Closing Salutation.

Unto the Galatians, written from Rome.

SYNOPSIS.

4 FE 62

SYNOPSIS.

I. The Introduction, excellently adapted to the Main Design of the Epistle, in short a Vindication of S. *Paul's* Apostolical Authority and Doctrine, *Chap.* I.

II. The Main Design of the Epistle, viz. *to keep or reclaim the Galatians from Judaizing*, which he do's *two* ways,

One, by proving the Truth of his Doctrine concerning Justification by Faith; namely,

First, From Circumstances attending His Ministry, inasmuch as

1. He sought to please God, and not [men], which account he was Persecuted. Argument of his Sincerity, *Chap.* I. 6—
2. He received his Doctrine immediately from *Christ* by Revelation, *Ch.* I. 11—
3. His Doctrine was not Opposed, but approved of, by the Other Apostles at *Jerusalem*, *Ch.* II. 1—10.
4. He doubted not Openly to Reprove [Peter] for walking contrary to the Doctrine preached by him *Paul*, *Ch.* II. 11—21.
5. The *Galatians* themselves received the Spirit by receiving his Doctrine, *Ch.* III.

Secondly, by several Arguments drawn from Scripture, viz.

Argument 1*st* from *Gen.* 15. 6. *Chap.* III.
Arg. 2*d* from *Gen.* 12. 3 &c. *Ch.* III.
Arg. 3*d* from *Deut.* 27. 26. *Ch.* III.
Arg. 4*th* from *Habak.* 2. 4 and *Lev.* 18. 5. *Ch.* III.
Arg. 5*th* from *Deut.* 21. 23. *Ch.* III.
Arg. 6*th* from the Promise being made to *Abraham* long before the Giving of the Law, *Ch.* III. 15.—18.

Thirdly, by shewing that the Design of God's giving the Law was, not that we should be *justified thereby*, but to lead *to Christ*; together with an Inference from it as to the Ceasing of the Obligation of the Law, and an Illustration of God's Method in putting the *Jewish* Church under the Law, *Ch.* III.—IV. 7.

Other, by laying before them their Great Weakness & Folly in going about to subject themselves to the Law; to which end

1. He observes to them, that the Law consisted of Weak and Beggarly Rites with their Former Heathenish Religion, *Ch.* IV. 8—11.
2. He puts them in mind, that they acted inconsistently with that Zeal and earnest Affection, wherewith they at first received the Gospel, *Ch.* IV. 12—20.
3. He lays before them the Different Conditions of *Sarah*, *Hagar*, *Isaac* and *Ishmael*; and observes to them, that the Law was denoted by *Hagar*, and those under the Law by *Ishmael*; but the Gospel by *Sarah*, and those that embraced it by *Isaac*, *Ch.* IV. 21—31.
4. He tells them plainly, that if they were Circumcised *Christ would profit them nothing*, *Ch.* V. 1—9.

III. Instructions and Exhortations. 1. To excommunicate the Opposers of S. Paul's Doctrine. 2. Not to abuse their *Christian Liberty*, but to look on themselves as still bound to serve one another by Love, and to Live Holily &c. 3. Concerning Behaviour of the Spiritual towards the *Weak*. 4. Concerning Behaviour of *Common Christians* towards Their Teachers as to Maintenance, and of *All Christians* towards *Others in Need*, *Ch.* V. 10—VI. 10.

IV. The Conclusion, *Ch.* VI. 11—to the end.

THE

AN

HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING

St PAUL's Epiſtles to the *Epheſians*, *Philippians*, *Coloſſians*, *Timothy*, *Titus*, and *Philemon*,

Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Beſt and moſt Antient Readings.

II. The Common *Engliſh Tranſlation* render'd more Agreeable to the Original.

III. A *Paraphraſe*, wherein not only the *Difficult Expreſſions* and *Paſſages* are explain'd, but alſo the *Deſign* of the Apoſtle, and the *Method* uſed by Him in proſecuting his Deſign, are ſet forth by Proper Diviſions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopſis* ſubjoin'd to the End of the Epiſtle.

IV. Short *Annotations*, relating (as Occaſion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leiceſter-ſhire*.

OXFORD,

Printed at the THEATER, for *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London*. 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON.

Decemb. 7. 1714.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

THE PREFACE.

THAT this Epiſtle was writ by St PAUL, while he was a Priſoner at *Rome*, is agreed upon by the Learned; but they are not exactly agreed as to the Particular *Time* when it was writ; ſome judging it to be in *A. D.* 62, others in *A. D.* 64.

I. The *Place* whence, and *Time* when this Epiſtle was written.

The Principal *Deſign* of it was to preſerve the *Epheſian Converts* from being ſeduced by the *Judaizers*; wherein the Three Firſt Chapters are taken up, as the Three Laſt are in Exhortations to Piety.

II. The *Deſign* of it.

That it is highly probable, that this Epiſtle is the ſame with *That from Laodicea*, is ſhewn in the Note on *Col.* 4. 16.

III. This Epiſtle probably the Same with *That from Laodicea.*

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

TEXT.

Κεφ. α'.

ΠΑΥΛΟΣ Ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ· 2 Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ

TRANSLATION.

Chap. I.

PAUL an Apostle of Jesus Christ, by the will of God, to the Saints which are at Ephesus, and to the Faithfull in Christ Jesus:

2 Grace be to you and Peace from God our Father, and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed Us with all

πνευμα-

ANNOTATIONS.

(a) *Gal* 1. 15, 16. (b) This City was the Metropolis of the Proconsular *Asia*, and also the Seat of the Primate of the *Asian* Dioceſs. It is situated on the *Egean* Sea now a-days call'd the *Archipelago*, about five Miles from the Sea, and was anciently accounted a Maritime Town, by reason of the River *Caister*, which runs by the City, and near its mouth was capable of receiving the larger Vessels of those Days. The Reader may see more of it, both as to its Ancient and Modern State, in the Second Part of my Geography of the New Testament, *Chap.* 5. *Sect.* 1. *Numb.* 3.

(bb) *Grace* denotes more specially all Spiritual Blessings, and *Peace* all Temporal. And agreeably hereto the Second Daily Collect for Morning Prayer in our Excellent Liturgy is Entitled *a Collect for Peace*, and the Third *a Collect for Grace*.

Verſ. 3.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

PARAPHRASE.

THE INTRODUCTION.

PAUL an Apoſtle of Jeſus Chriſt, by the will of God, (*a*) (*who ſeparated me from my Mothers Womb, and call'd me by his Grace to preach his Son among the Gentiles,*) to the Saints, *i. e. Chriſtians in general* which are at (*b*) Epheſus, and *more eſpecially* to the Faithfull in Chriſt Jeſus, *i. e. to ſuch as perſevere in the True Doctrine of the Goſpel*: 2 Grace (*bb*) be to you and Peace, *i. e. All Bleſſing Temporal and Spiritual* from God our Father, and the Lord Jeſus Chriſt.

SECTION I.

The Apoſtle by many Conſiderations, reminds the Epheſians, *that by Faith in and Obedience to Chriſt, the* Gentile *Converts are,* Equally *with the* Jewiſh, *entitled to Salvation; implying that they ought not therefore to harken to the* Judaizers.

3 Bleſſed be the God and Father of our Lord Jeſus Chriſt, who has bleſſed us *Gentile Converts (as well as the Jewiſh,) not only with Temporal Bleſſings, which were All the Jews were entitled to, by the Obſervation of the Law conſider'd as diſtinct from the Goſpel, but alſo* with all

I. The Apoſtle obſerves to the Epheſians that God had *purpos'd before the foundation of the World* to adopt

TEXT.

πνευματικῇ ἐν τοῖς ἐπουρανίοις † ἐν Χριστῷ· 4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ· 5 προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ. 7 Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ.

8 Ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει· 9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ,

TRANSLATION.

ſpiritual Bleſſings in Heavenly places in Chriſt;

4 According as he has choſen us in him before the foundation of the World, that we ſhould be holy, and without blame before him in Love:

5 Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good pleaſure of his * own Will,

6 To the praiſe of the Glory of his Grace, wherein he has made us accepted in the Beloved.

7 In whom we have Redemption thro' his Blood, the Forgiveneſs of ſins, according to the Riches of his Grace:

8 Wherein he has abounded towards us in all Wiſdom and Prudence;

9 Having made known unto us the Myſtery of his * own Will, according to his * own good pleaſure, which he has purpos'd in himſelf;

10 as

ANNOTATIONS.

Verſ. 3. † The prepoſition ἐν before Χριστῷ is read, not only in the two moſt ancient MSS. viz. the Alexandrian and Clermontian, and All the *Stephens*, with Several others, but alſo in the moſt ancient Verſions, viz. Vulgar Latin, Syriack, Arabick, &c. as is obſerv'd by Dr *Mill*.

(*c*) It is true that by the τὰ ἐπουράνια here mention'd, may be underſtood in reference to this Text, not only Heavenly *Places*, but alſo Heavenly *Things*, i. e. whatever relates to our *Heavenly or Spiritual State* either in this World or the next. And I have accordingly paraphras'd the expoſition in ſo large a Senſe. But I have choſen to retain in the Tranſlation *Places* rather than *Things*, becauſe the Apoſtle ſeems more particularly to have this Meaning in his Thoughts, as may be gather'd from v. 20. of this Chapter, and v. 6. of Chap. 2. Read the Paraphraſe of this laſt Verſe; and compare alſo Chap. 3. 10.

(*d*) By the *Wiſdom* and *Prudence* here mention'd, may be denoted the Wiſdom and Prudence of God in bringing about the Salvation of the Gentile as well as Jew. But the Senſe follow'd in the Paraphraſe ſeems to be favour'd by v. 17. of this Chapter, and *Col.* 1. 9, 10.

(*e*) The

PARAPHRASE.

piritual Bleſſings, *and that not only in reference to our preſent ſtate here* the *Gentiles* to be
pon Earth, but alſo in reference to our future ſtate in Heavenly (*c*) places, his Children in
e. in Heaven itſelf: which Spiritual Bleſſings we are thus bleſſed with Chriſt; or (which
n Chriſt, *i. e. not by the Obſervance of any Legal Rite, but Solely by the* comes to the
Faith and Obedience of the Goſpel, and as we are Members of the My- ſame) had choſen
ſtical Body or Church of Chriſt. For Chriſt, who is thus Our Head, being them to become
ctually bleſs'd with All Spiritual Bleſſings in Heaven it ſelf, hence We *his People*, by their
rs Members may be ſaid alſo to be bleſs'd in Him with all Spiritual embracing the
Bleſſings even in Heaven it ſelf: 4 *Nor do we Gentile Converts* (*for,* Goſpel.
eing the Apoſtle of the Gentiles, I ſpeak in the Perſon of one of them)
me below the Jewiſh Converts, with reſpect to God's Intention of thus
Bleſſing us, if we look back to the Riſe thereof: for God has thus bleſſed
Js, Gentile as well as Jewiſh Converts, in Chriſt, according as He, *i. e.*
God has Choſen Us, *Gentile as well as Jewiſh Converts*, in Him, *i. e. in*
Chriſt before the Foundation of the World, that we ſhould be *his People,*
nd in reſpect of this our Relation to Him ſhould be Holy, (*as the whole*
ewiſh Nation is ſtil'd in this reſpect an Holy Nation,) *and not only ſo,*
ut ſhould alſo be Holy in reſpect of the internal Holineſs of our Lives, as
ell as of the external Holineſs ariſing from our Relation to God as Pro-
ſſors of Chriſtianity, and *as ſuch ſhould be* without Blame before him in
ſpect of the Duties of the Goſpel, particularly that principal One of Love
nto All the Saints or All Chriſtians, whether Jewiſh or Gentile Converts:
God, *I ſay, has thus choſen Us, Gentile as well as Jewiſh Converts, be-*
re the Foundation of the World, having predeſtinated us, *Gentile as well*
Jewiſh Converts, unto the Adoption of Children by Jeſus Chriſt to
mſelf, *and that not for any Merit either of Jew or Gentile, much leſs of*
e Jew above the Gentile, but only according to the good pleaſure of his
wn Will, 6 to the Praiſe of the Glory of *ſuch* his *infinite and free*
race or Favour exhibited to us by the Goſpel wherein He has made Us,
entile as well as Jewiſh Converts, accepted, *i. e. acceptable to Himſelf,*
ithout the obſervance of the Law,) in the Beloved, *i. e. in Jeſus Chriſt his*
eloved Son: 7 In whom *conſequently* we have Redemption thro' his
lood, *even* the Forgiveneſs of Sins, *and this not on the ſcore of any*
erit there is in the Obſervance of the Law or of any of its Rites, but
ely (*as to the primary Motive thereof*) *according to the Riches of his*
race:

II.
And that God had now *made known* this his Purpoſe by the Goſpel.

8 Wherein he has abounded towards Us, in (*d*) *beſtowing upon us*
ſpiritual Wiſdom, *ſo as to know aright the Extent of the Goſpel*, and
udence, *ſo as to comply with the Deſign of the Goſpel as we ought*,
having made known unto us the Myſtery of his own Will, *which his*
ill is, as is aforeſaid, entirely owing to, or according to his own Good
eaſure, which he has purpos'd in himſelf *before the Foundation of the*

World;

TEXT. TRANSLATION.

10 εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τά τε ἐν τοῖς οὐρανοῖς, καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ.

11 Ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ· 12 εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ. 13 Ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ Εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ· 14 ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

16 Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

10 * *Namely* in the Diſpenſation of the Fulneſs of Times, to gather together in One All things in Chriſt, both which are in Heaven, and which are on Earth, *even* in Him.

11 In whom we * alſo are become his Portion, being predeſtinated according to the purpoſe of Him, who worketh All things after the Counſel of his Own Will:

12 That we ſhould be to the Praiſe of his Glory, who firſt truſted in Chriſt.

13 In whom ye alſo truſted after that ye heard the Word of Truth, the Goſpel of your Salvation: in whom alſo after that ye believ'd, ye were Seal'd with that Holy Spirit of Promiſe,

14 Which is the Earneſt of our Inheritance, for the Redemption of the purchas'd Poſſeſſion, unto the praiſe of his Glory.

15 Wherefore I alſo, after I heard of your * Faithfulneſs in the Lord Jeſus, and Love unto All the Saints,

16 ſ

ANNOTATIONS.

(*e*) The firſt Clauſe of this Verſe may be referr'd to, and conſtrued with the laſt Clauſe of v. 9. thus: *Which he purpos'd in himſelf unto or until the Diſpenſation of the Fulneſs of Times.* This expreſſion, *the Fulneſs of Times* is us'd by St *Paul* to denote *the Time or Seaſon appointed by God for Chriſt's Coming into the World being Fully expir'd, and the like.* See *Gal.* 4. 4.

(*f*) Ἀνακεφαλαιώσασθαι is us'd by the Apoſtle to denote, *the Reducing of things under One Head*; which Acceptation, tho' it be ſomewhat different from that wherein it is commonly taken (viz. *to Sum up the Heads of a Diſcourſe*) yet it is very agreeable to the Etymology and Literal Import of the Word.

(*g*) So ἐκληρώθημεν do's properly ſignify; The word κλῆρος being us'd by the LXX. Interpreters to denote ſuch a *Portion* of the Land of Canaan, as fell by Lot to the ſeveral Tribes of the Children of Iſrael; κλῆρος primarily ſignifying *a Lot.*

(*b*) That

PARAPHRASE.

World; 10 Namely, (*e*) in the Diſpenſation of the Fulneſs of Times, o (*f*) gather together *as* in One *Body* All things in Chriſt, *as under heir Head, viz.* both *All things* which are in Heaven *as the ſeveral Ranks f Angels*, and *All things* which are on Earth *as Jews and Gentiles*; o *gather* (*I ſay*) *in One Body All theſe* even in Him, *i. e. Chriſt.*

11 In whom we alſo *the Gentile Converts* are become his, *i. e. God's* (*g*) Portion, being predeſtinated *thereto, as well as the Jewiſh Converts*, ccording to the *forementiond* purpoſe of Him, *i. e. God*, who worketh *brings about* All things after the Counſel of his Own Will; 12 that e ſhould *in a ſpecial manner* be to the Praiſe of his Glory, who (*h*) *among the Gentiles* firſt truſted *or had hope of Salvation* in Chriſt. 13 In whom ye, *Epheſians*, alſo truſted, after that ye heard the Word f Truth, the Goſpel *or Glad Tidings* of your Salvation *without the Obervance of the Law*: in whom alſo after that ye believ'd, ye were (*hh*) ſeal'd, *i. e. as it were mark'd to be the People of God, and aſſur'd hereof*, with that Holy Spirit of Promiſe, *i. e. which was promis'd to e People of God, and* 14 which is the Earneſt of our *being God's* Inheritance, *this Holy Spirit being given* for the Redemption of the purhas'd Poſſeſſion, *i. e. the Gift of the Holy Spirit being the Great means* f (*hhh*) *Convincing the Gentiles of the Truth of the Goſpel, and ſo of inging them into the Church purchas'd by the Blood of Chriſt*; *and as afore* (*v.* 12.) *obſerv'd, that the Converſion of the Gentiles who firſt beev'd tended to the Praiſe of God's Glory, ſo likewiſe your Converſion, nd being thereupon ſeal'd with the Holy Spirit, do's likewiſe tend* unto e Praiſe of his Glory.

15 Wherefore I alſo, after I heard *here at Rome where I am a Priner*, of your (*i*) Faithfulneſs in *adhering to the Truth of the Goſpel of* e Lord Jeſus, *as ſufficient to ſalvation without the obſervance of the aw*, and *of your* Love unto All the Saints *or Chriſtian Converts, Uncumcis'd as well as Circumcis'd*; 16 *hearing, I ſay, hereof, I* ceaſe not

III. And that they were accordingly now actually *become his People* by their Faith in Chriſt; and had receiv'd the Holy Spirit as *a Seal or Mark* of their being God's People.

IV. The Apoſtle Thanks God for their *Stedfaſtneſs in the Faith* hitherto, and prays for their further Underſtanding, what *a Glorious State* they were in, by their embracing of the Goſpel.

ANNOTATIONS.

(*b*) That by the, *We who firſt truſted in Chriſt*, are to be underſtood Such of e Gentiles as were firſt converted, ſeems moſt probable to me, both from the eſign of the Apoſtle, and alſo that by *We* in all other places of this Epiſtle are noted, either All Chriſtians in general, or elſe the Gentile Converts, never think) the Jewiſh.

(*bb*) See the Paraphraſe of *Rom.* 4. 11. and 15. 28. (*hhh*) See *Gal.* 3. 3.

(*i*) That by πίστις is here to be underſtood the *Conſtancy* of the Epheſians in e *True Faith*, or in one word their *Faithfulneſs* in the Doctrine of the Goſpel, ot their *Faith* or *Firſt Receiving* the Goſpel, will be evident to any one, that 's but conſider that St *Paul* could not be ignorant of their having receiv'd the ith, ſince he himſelf had converted them, and liv'd a long time at Epheſus, is clear from the Hiſtory of the Acts. In ſhort πίστις here refers to πιστοί v. 1. and is taken to denote the ſame as πιστούντας.

TEXT.

16 ὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου· 17 ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ· 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς † καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ.

20 Ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. 22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.

TRANSLATION.

16 Ceaſe not to give Thanks for you, making mention of you in my Prayers,

17 That the God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the Spirit of Wiſdom and Revelation, in the knowledge of him;

18 * Eyes of your Underſtanding enlightned, that ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints,

19 And what is the exceeding Greatneſs of his Power towards us who believe, according to the working of his mighty Power;

20 Which he wrought in Chriſt, when he rais'd him from the Dead, and * he ſet him at his own Right hand in the Heavenly places,

21 Far above all Principality, and Power, and Might, and Dominion, & every Name that is nam'd, not only in this World, but alſo in that which is to come.

22 And he put All things under his feet, and gave him to be the Head over all things to the Church,

23 Which is his Body, the Fulneſs of Him that filleth All in All.

Κεφ.

ANNOTATIONS.

V. 18. † Not only the moſt ancient MSS. Alexandrian, Clermontian, &c. with All thoſe us'd by *Stephens*, and Many other; but alſo All the Old Tranſlations viz. Vulgar Latin, Syriack, Arabick, and Ethiopick, &c read καρδίας not διανοίας ſo that it is not to be queſtion'd, but the former is the True Original Reading

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not to give Thanks for you *on the foresaid accounts*, making mention of you in my Prayers, 17 that the God of our Lord Jesus Christ, the Father of Glory, may give unto you *in greater measure* the Spirit of Wisdom and Revelation, in *or to* the *Clearer* Knowledge of Him: 18 (*k*) *and may also give you* Eyes of your Understanding *so* enlightned, that ye may know what is the Hope of his Calling, *i. e. to which he has call'd you*, and what the Riches of the Glory of his Inheritance (*kk*) in the Saints, *i. e. What Great Glory we are Entitled to the Inheritance of by being Christians*, 19 and what is the (*kkk*) exceeding Greatness of his Power towards Us who believe, *namely in enabling us to forsake our former Evil Courses and to live Godly: This being no less a Power than is answerable, or* according to the working of his mighty Power;

V. He sets forth the *Greatness* of our Saviour, and his *All-Sufficiency* to save them.

20 Which he wrought in Christ, when he rais'd him from the Dead, and he set him at his own Right hand in the Heavenly places, 21 far above All Principality, and Power, and Might, and Dominion, and every *other* Name *of Dignity*, that is nam'd *or made use of*, not only in this World, but also in that which is to come, (*l*) *and consequently far above all Angels*; 22 and he put All things under his feet, and gave him to be the Head over All things (*l*) *even the Angels* to the Church, 23 which is his Body, *being* the Fulness of Him that filleth All in All, *i. e. being fill'd or compleated by Christ alone, who filleth or supplies Every Member*

ANNOTATIONS.

and the latter only at first an Explication of the former in this place; which afterward was taken into the Text, *the Eyes of the Heart* seeming an Harsh Expression. On which account I have chosen to retain the former Rendring, viz. *Eyes of Understanding*, in the English Translation, tho' I have restor'd the True Reading in the Text.

(*k*) It is evident that the verb δῷη v. 17. do's govern not only πνεῦμα σοφίας &c. in that verse, but also πεφωτισμένους τοὺς ὀφθαλμοὺς in this v. 18.

(*kk*) Compare 2 *Thess.* 1. 10, 12. and *Col.* 3. 4.

(*kkk*) As other Criticks, so particularly the Learned Bp *Pearson* (pag. 256. of his Exposition on the Apostles Creed) takes notice, that the Eminent Act of God's Omnipotency in Raising Christ from the Dead, is excellently set forth by the Apostle here, in so high an exaggeration of expressions, as is scarce to be parallel'd in any Author. Our Translation comes far short of the Original Words, and I doubt (says the Learned Prelate) our Language can scarce reach it. For first, here are δυνάμις and ἰσχὺς two words to express the Power of God, and the Validity and Force of it; but not sufficient. Wherefore there is an Addition to each of them, μεγέθος τῆς δυνάμεως and κράτους τῆς ἰσχύος, two words more to express the Eminent Greatness of this Power and Force, but not sufficient yet. And therefore there is another Addition to each Addition, τὸ ὑπερβάλλον μεγέθος and ἡ ἐνέργεια τοῦ κράτους, to set forth the Eminence and Activity of that Greatness. And all yet as it were but flat and dull, 'till it be quicken'd with an Active Verb, ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, *All which he set on work, All which he actuated in Christ, when he rais'd him from the Dead.*

(*l*) Compare *Col.* 1. 15—18. and 2. 8, 9, 10, 18, 19.

TEXT. TRANSLATION.

Κεφ. β'. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις † ὑμῶν, 2 ἐν αἷς ποτε περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας· 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν· καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. 4 Ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ· (χάριτί ἐστε σεσωσμένοι·) 6 καὶ συνήγειρε καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·

Chap. II. And you *hath he quicken'd*, who were dead in * your treſpaſſes and ſins,

2 Wherein in time paſt ye walk'd according to the Courſe of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience:

3 Among whom alſo we All had our Converſation in time paſt, in the luſts of our Fleſh, fulfilling the deſires of the Fleſh and of the Mind; and were by Nature Children of Wrath, even as others.

4 But God, who is Rich in Mercy, for his great Love wherewith he lov'd us,

5 Even when we were dead in ſins has quicken'd us together with Chriſt, (by Grace ye are Sav'd)

6 And has rais'd us up together and made us ſit together in Heavenly places in Chriſt Jeſus:

7 in.

ANNOTATIONS.

V. 1. † ὑμῶν is read in the ancient Clermont. MS. and in thoſe moſt ancient Copies made uſe of by the Vulgar Latin, Syriack and Ethiopick Interpreters, &c. and the Alexandrian MS. reads to the ſame purpoſe ἐμοῦ. So that the Sins, wherein the Apoſtle tells the Epheſians they were Dead, were ſuch Sins as they themſelves had committed in their own Perſons, according to what follows v. 2.

(*l*) Compare Chap. 4. 19. (*m*) The Regions of the Air ſeem from Scripture, not only the place where the Faln Angels have as it were their ſettled Abode allotted them 'till the Day of Judgment, but alſo where they have ſome ſpecial Power allow'd them by God, ſo as to Raiſe the Winds, &c.

(*n*) I think that Rule of taking Words in their moſt Natural and Proper ſignification where it may be done, ought to be follow'd, and accordingly I have follow'd it in the Paraphraſe of this ſo much Controverted Text, in ſuch a manner as is (I think) juſtifiable from other Scriptures, ſo particularly from Rom. 7. 14, &c. as alſo from other Conſiderations.

(*o*) That by Sins are here meant Our Own Perſonal Sins, is evident from the Note relating to the True Original Reading of v. 1. of this Chapter; foraſmuch as it is there obſerv'd, that the True Original Reading was doubtleſs – ἐμοῦ ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις ἐμοῦ.

(*n*) By

PARAPHRASE.

Member of his Church, with All things requisite for his spiritual Welfare, so that there is no occasion to add to the Gospel, either the Observance of the Law, or of any Rite thereof, (*l*) *or the Worshipping of Angels, in order to render our selves Accepted by God unto Salvation.*

VI. He teaches them expresly, that they are Sav'd *by Grace thro' Faith in Christ*, not by *Works* (viz. *of the Law*).

Chap. II. And *answerable to that mighty Power, whereby God wrought All this in respect of Christ, is also* (*as I said v.* 19.) *that Power of God towards us Gentiles who believe: for it is by an equally Divine Power, that* you *Ephesians*, has he quicken'd *or enabled to live Godly*, who were Dead in your Trespasses and Sins, (*ll*) *so as never to have come to a Sense of your miserable State without the Quickning Grace of the Gospel*, 2 wherein in time past, *i. e. before your Conversion* ye walk'd according to the Course *or Fashion of the generality* of this World, according to *the suggestions of the Devil*, the Prince (*ll*) of the Power of the Air, the *Evil* Spirit that now worketh in the Children of Disobedience, *i. e. in those who refuse to obey the Gospel.* 3 Among whom also we All *Gentile Converts* had our Conversation in time past, *i. e. we liv'd before our Conversion, as do still those who refuse to be Converted*, in the Lusts of our Flesh, fulfilling the Desires of the Flesh and of the *Carnal* Mind *then in us*; and were by (*m*) Nature, *i. e. in that natural State we deriv'd from Adam, unable to live up so much as to the Dictates of Reason or Law of Nature, and so may be stil'd* the Children of Wrath, even as Others *or the Rest of Mankind, not only Gentiles but even the Jews themselves: forasmuch as the Whole Posterity of Adam, by means of his Fall, may so far be conceiv'd justly to fall under God's Wrath, as to be thereupon excluded from Heaven, tho' not to be thereupon condemn'd to Hell: This I say, was our Miserable State and Condition.* 4 But God, who is Rich in Mercy, for his Great Love wherewith he lov'd us *consider'd as his Creatures, when we were not only excluded from any Title to Heaven by being the Offspring of Faln Adam, but* 5 Even when we were Dead in Sins, *i. e. when by* (*n*) *Our own Wilfull and Actual sins against the Law of Nature, we were become as Dead to the sense of our then Miserable State, and so to Holiness and the Hope of Salvation, and liable to far Greater Punishment than the bare Exclusion from Heaven*, has quicken'd us (*nn*) together with Christ (*where by the way observe that* by Grace ye are Sav'd) 6 and has rais'd us up together *with Christ*, and made us sit together *with Christ* in Heavenly places, *and that* in *or thro'* Christ Jesus, *i. e. as by our Faith in Christ we are made Members of his Mystical Body the Church, so being Members of his Body we may be said to be quicken'd together with Him our Head,*

ANNOTATIONS.

(*nn*) By συνέζωσε, συνεζωοποίησε, &c. may also be understood God's Raising and Quickning &c. the Gentile as well as Jewish Converts in Christ. And this Exposition seems to be favour'd by ἐν Χριστῷ Ἰησοῦ in v. 6.

TEXT. TRANSLATION.

7 ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτον τῆς χάριτος αὐτοῦ, ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. 8 Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· (καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον·) 9 οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. 10 Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη, (ἐν σαρκὶ οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου·) 12 ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν

7 That in the Ages to come he might ſhew the exceeding Riches of his Grace, in his Kindneſs towards us in Chriſt Jeſus.

8 For by Grace are ye Sav'd thro' Faith; (and that not of your ſelves; it is the Gift of God:)

9 Not of works, *that no man ſhould boaſt:

10 For we are his Workmanſhip, created in Chriſt Jeſus unto Good works, *to which God has before prepared *us*, that we ſhould walk in them.

11 Wherefore remember, that ye being in time paſt Gentiles, *(who are call'd Uncircumciſion in the Fleſh, by that which is call'd the Circumciſion in the Fleſh made by hands)

12 That at that time ye were without Chriſt, alien from the Common wealth of Iſrael, and ſtrangers to the Co-

τῆς

PARAPHRASE.

Head, to be rais'd up together with Him our Head, and to be made to ſit together with Him our Head in Heaven: Namely we may be ſaid to be quicken'd together with Chriſt, and to be rais'd up together with Chriſt, foraſmuch as God's Quickning or Bringing to Life again the Dead Body of Chriſt, and Raiſing it up out of the Grave, was deſign'd to be both an Emblem and alſo an undeniable Argument, that upon our Believing in Chriſt we ſhould receive the Holy Spirit to be a Principle of a New and Holy Life, and thereby ſhould be Rais'd from the Death or Grave of Sin to the Life of Righteouſneſs, being by the Powerfull Aſſiſtance of the Holy Spirit enabled to caſt off our Former Sinfull Habits, and to live Godly: And in like manner we may be ſaid to be made to ſit together with Chriſt in Heavenly places, foraſmuch as Chriſt's being thus ſeated in Heaven is both an Emblem and Argument, that we his Members, being thus quicken'd and rais'd from the Death of Sin to the Life of

Righteouſ-

PARAPHRASE.

Righteousness, shall likewise be rewarded therefore by being admitted into Heaven. From All which it appears that it is by the Free Grace of God that ye are Sav'd, forasmuch as All these Benefits are bestow'd upon us in Christ, i. e. thro' our Faith in and Obedience to Him. 7 *And All this has God done, and made known now by the Preaching of the Gospel to the Gentiles as well as Jews,* that in the Ages to come he might shew (*what was not so well understood in the Ages before the Gospel, namely*) the exceeding Riches of his Grace, in his Kindness towards Us *Gentiles,* in Christ Jesus. 8 For *as I said above v.* 5. by Grace are ye Sav'd thro' Faith in Christ, (and that *ye are thus Sav'd thro' Faith, is* not of your selves, *i. e. is not owing to any Worth of your Own, but* it is the *free* Gift of God, *in that he has been pleas'd of his Grace to vouchsafe unto us the Revelation of the Holy Scriptures, and therein to make to us such exceeding Great Promises, as are abundantly sufficient to excite our Obedience to Him. And consequently our Obedience being thus owing to our Faith, and our Faith to the Divine Revelation, and Divine Revelation to God's Free Gift or Grace, it follows first that our very Salvation thro' Faith is the Gift of God, and consequently that we being thus Sav'd by Grace thro' Faith, are Saved*) 9 not of Works, *i. e. not upon the account of observing any Legal Rite, or of any thing done by Our own mere Natural strength,* so that *there is* no *room left that any* man should boast, *as if he deserv'd Salvation on the score of any thing done by his own Natural Strength:* 10 For *indeed we are so far from being able by our own Natural strength to perform any Good Work, i. e. any Work available to Salvation in itself, that* we are his Workmanship created in Christ Jesus unto Good Works, *i. e. We are created entirely anew by God as to the Ability we have to do Good, having a supernatural Principle of New Life conferr'd upon us thro' Faith in Christ, viz. the Holy Spirit, in order to perform Good Works,* to which God has before prepar'd Us *by thus giving us the Grace of his Holy Spirit,* that we should walk in them.

VII. The Apostle go's on to teach the *Ephesians,* that by Faith in Christ they are become *Equally nigh to God, as the Jewish Converts,* being *Fellow-Citizens* with them, and of the *Houshold of God,* as well as they.

11 Wherefore remember that ye being in time past Gentiles, (*o*) (who are call'd *by way of Distinction and even of Contempt* Uncircumcision *namely* (*o*) in the Flesh, by that *Nation, viz. of the Jews* which is call'd the Circumcision, *namely likewise* in the Flesh, *and* made by Hands; *whereas neither this Circumcision nor Uncircumcision in the Flesh avails any thing in Christ, or to Salvation: Remember I say,*) 12 that at that time, *while ye were yet unconverted,* ye were without *any title to the Benefits of* Christ, Aliens from *or being no Portion of* the Common wealth of Israel, *i. e. the People of God*, and *so* strangers to the Covenants

ANNOTATIONS.

(*o*) As it is granted that the latter ἐν σαρκὶ do's refer to ἀκροβυστία, so it will I think sufficiently appear upon a little consideration, that the former ἐν σαρκὶ is to be referr'd to ἐκροβυστία, to make up the Antithesis between the Circumcision and Uncircumcision the Apostle is speaking of, viz. that in the Flesh.

V. 17.

TEXT. TRANSLATION.

τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. 13 Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας· 15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην· 16 καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας † τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ † εἰρήνην τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα. 19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' † ἐστὲ συμπολῖται τῶν ἁγίων, καὶ οἰκεῖοι τοῦ Θεοῦ· 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων

venants of Promise, having no Hope, and without God in the World.

13 But now in Christ Jesus ye, who were sometime far off, are made nigh by the blood of Christ.

14 For He is our Peace, who has made Both One, and has broken down the middle-wall of Partition between us;

15 Having abolish'd in his Flesh the Enmity, even the Law of Commandments contain'd in ordinances, for to make in Himself of Twain One New man, so making Peace;

16 And that he might reconcile Both in one Body unto God by the Cross, having slain the Enmity thereby:

17 And he came and preach'd * the Gospel of Peace to you which were far off, and also to them that were nigh.

18 For thro' Him we Both have Access by One Spirit unto the Father.

19 Now therefore ye are no more Strangers and Foreigners, but ye are Fellow-citizens with the Saints, and of the Houshold of God;

20 And are built upon the Foundation of the Apostles

ANNOTATIONS.

V. 17. † Εἰρήνην is repeated in the last Clause of the Verse, both in the most ancient MSS. Alex. and Clerm. and also in the Vulgar Latin; so that it is scarce to be doubted, but that it was Originally writ so; tho' afterwards the last εἰρήνην came to be omitted, either thro' heedlessness, or as needless.

V. 19. † Ἐστὲ is read both in the Alex. and Clerm. MSS. and also in the Vulg. Lat. &c. So that it is scarce likewise to be doubted, but it was the Orig. Reading tho' afterwards omitted by one of the two ways mention'd in the last Note.

(o) The

PARAPHRASE.

nants of Promise *made to Israel or the People of God, and consequently* having no Hope *of the Blessings contain'd in those Promises*, and without *the Knowledge or Worship of the True* God in the World. 13 But now *by Faith* in Christ Jesus ye, who were sometime far off *from the Common-wealth of Israel, and so from God and his Covenants*, are made nigh, *i. e. part of the said Common-wealth or of the People of God*, by the Blood of Christ. 14 For he is our Peace, *i. e. Peace-maker*, who has made Both, *viz. Jews and Gentiles* One *Body or Society*, and has broken down (*oo*) the Middle-wall of Partition between us, 15 having abolish'd in his Flesh *or Body on the Cross, that which was the Cause of* Enmity *between Us*, even *that part of* the Law *which consisted* of Command-ments contain'd in *Carnal and Ceremonial* Ordinances, *excluding the Gentiles from the Conversation of the Jews*, for to make in *or under* Him-self *as Head* of Twain One *sort of* (*ooo*) New Man, *i. e. One Body of Men living after the New Law of the Gospel under himself as their Common Head*, so making Peace *between Jew and Gentile*: 16 And so that he might reconcile Both, *viz. Jew and Gentile being thus united* in One Body unto God by the Cross, having slain the *Cause of* Enmity (*p*) *between God and Mankind, whether Jew or Gentile, viz. the Guilt of Sin*, thereby, *i. e. by making a full, perfect and sufficient Satisfaction for the sins of the whole world on the Cross.* 17 And *accordingly* He came *in the persons of Us his Apostles*, and preach'd the Gospel *or Glad tidings* of Peace *being thus made with God* to you *Gentiles* which were *formerly* far off *from God*, and also to them that were nigh *to God afore as being his People, i. e. to the Jews.* 18 For thro' him we Both, *viz. Gentile as well as Jew*, have access, by One *and the same* Spirit *conferr'd upon us Both, as being equally his Adopted Children*, unto the Father. 19 Now therefore ye, *Ephesians*, are no more strangers *to the Covenants of Promise*, and Foreigners *or Aliens from the Common-wealth of the True Israel*, but ye are Fellow Citizens with the Saints, *i. e. Members of the Common wealth of the People of God*, and of the *very* Houshold of God; 20 and are built upon the Foun-dation

ANNOTATIONS.

(*oo*) The Apostle probably alludes here to the Wall in the Temple, which parted the Court of the Gentiles or Uncircumcis'd Proselytes from that, into which the Jews, and such Proselytes as submitted to Circumcision, were admit-ted, but no Uncircumcis'd Person.

(*ooo*) Of the Import of this Expression, *New Man*, see more in the Note on Chap. 4. 22.

(*p*) As the ἔχθρα or *Enmity* mention'd v. 15. denotes the Enmity between Jew and Gentile before the Gospel; so the ἔχθρα mention'd v. 16. do's denote such an *Enmity* as was between *Both* (i. e. Jew and Gentile) and God, which was that of Sin.

(*q*) It

TEXT. TRANSLATION.

καὶ Προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ· 21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ· 22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

Κεφ. γ'. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν. 2 Εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς. 3 ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, (καθὼς προέγραψα ἐν ὀλίγῳ· 4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ.) 5 ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις Ἀποστόλοις αὐτοῦ καὶ Προφήταις ἐν Πνεύματι· 6 Εἶναι τὰ ἔθνη συγκληρονόμα, καὶ σύσσωμα, καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ Εὐαγγελίου· 7 οὗ ἐγενόμην διάκονος, κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. 8 Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων

and Prophets, Jesus Christ himself being the Chief Corner-stone;

21 In whom All the Building fitly fram'd together grows unto an holy Temple in the Lord:

22 In whom also you are built together for an Habitation of God thro' the Spirit.

Chap. III. For this cause I Paul * am a Prisoner of Jesus Christ for you Gentiles.

2 * Forasmuch as ye have heard of the dispensation of the Grace of God, which is given me toward you:

3 How that by Revelation he made known to Me the Mystery (as I wrote afore in few words,

4 Whereby, when ye read ye may understand my Knowledge in the mystery of Christ)

5 Which in Other Ages was not made known unto the Sons of Men, as it is now revealed unto his holy Apostles and Prophets by the Spirit;

6 That the Gentiles should be Fellow-heirs, and of the same Body, and * Fellow-partakers of his Promise in Christ, by the Gospel.

7 Whereof I was made a Minister, according to the gift of the Grace of God given unto me, by the effectual working of his Power.

8 Unto me, who am less than the least of All Saints,

ANNOTATIONS.

(q) It is not unlikely that All from the end of this v. 1. to the beginning of v. 14. is to be look'd on as a long Parenthesis, not unusual in St *Paul's* Writings

PARAPHRASE.

dation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone: 21 In whom All the Building *both of Jews and Gentiles* fitly fram'd together, grows unto an Holy Temple in the Lord: 22 In whom you alſo, *Epheſians*, are built together *with other Believing Gentiles and with the Believing Jews*, for an Habitation of God thro' the Spirit: *The meaning of which Allegory ſeems in ſhort to be this: According to what was foretold by the Prophets of the O. T. and preach'd now by the Apoſtles of the N. T. the Believing Gentiles as well as Jews are Equally Members of Chriſt's Kingdom, being united together without any diſtinction under Chriſt their Head by the Spirit into Such a well fram'd Body, that God will delight in them as his People, and dwell amongſt them, as in a well fram'd Building ſet apart or dedicated to him.*

Chap. III. (*q*) For this cauſe, (*viz. preaching the Doctrin contain'd Chap. II. v. 13. to the end*) I Paul am a Priſoner, *in obedience to the will* of Jeſus Chriſt, for *the ſake and ſervice of* you Gentiles: 2 *Which you will eaſily believe* (*qq*) foraſmuch as ye have *formerly* heard of the Diſpenſation of the Grace of God, which is given me toward you *Gentiles*: 3 How that by *ſpecial* Revelation he made known to me *more particularly and fully* the Myſtery *I am ſpeaking of*, (as I wrote afore *Chap. I. 9. or 2. 19*, in few words, *i. e. hinted in ſhort*: 4 whereby, when ye read *and conſider*, ye may *ſomewhat* underſtand *or perceive* my Knowledge in the *ſaid* Myſtery of Chriſt:) 5 which in other, *i. e. former* Ages was not made known unto the Sons of Men *ſo clearly*, as it is now reveal'd unto his holy Apoſtles and Prophets *under the N. T.* by the Spirit: 6 *Namely*, that the Gentiles ſhould be Fellow-heirs, and of the ſame Body *or Society*, and Fellow-partakers of his Promiſe *of the Spirit here, and Eternal Happineſs hereafter* in Chriſt, *jointly with the Jews*, by *or under* the Goſpel. 7 Whereof I was made a Miniſter, according to the gift of the Grace of God given unto me, by the effectual working of his Power *in Signs and Wonders, to the actual converſion of the Gentiles by my Preaching.* 8 Unto me, who am *in my own eſteem* Leſs than the Leaſt of All Saints, is this Grace given, that

VIII. The Apoſtle obſerves to the Epheſians, that the Doctrin of *the Gentile Converts being Fellow-heirs of the Promiſes with the Jewiſh Converts*, was in a ſpecial manner *Reveal'd to Him*, and was that for which He then *Suffer'd Impriſonment*: which was an Argument of the Truth of the ſaid Doctrin, and alſo why they ſhould harken to him more than others.

I

ANNOTATIONS.

So that τούτου in v. 14. is the Verb to which ἐγὼ Παῦλος in v. 1. was deſign'd by St *Paul* to be referr'd. However that v. 1. may have a Perfect Senſe of it ſelf, I have inſerted *am*, it being not Diſagreeable to the Scope of the Apoſtle.

(*qq*) Εἴγε ſignifies *foraſmuch as* or *ſince that*, as well as *if*. And indeed our Engliſh *if* is frequently us'd by way of the ſtrongeſt Affirmation. As when one ſays: Do this or that for me, *if* (i. e. *foraſmuch as it can't be denied, but that*) I have done you any Kindneſs. But to render the Meaning of the Apoſtle more clear I have render'd εἴγε here, *foraſmuch as*, rather than *if*; and ſo likewiſe chap. 4. 21. From which laſt place it is evident, that from εἴγε here (chap. 3 1.) can't be truly inferr'd, that the Epheſians had not afore *heard of the Diſpenſation* the Apoſtle is ſpeaking of.

TEXT. TRANSLATION.

ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνε-
σιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον
πλοῦτον τοῦ Χριστοῦ, 9 καὶ φωτί-
σαι πάντας, τίς ἡ † οἰκονομία τοῦ μυ-
στηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα
† κτίσαντι· 10 ἵνα γνωρισθῇ νῦν
ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν
τοῖς ἐπουρανίοις, διὰ τῆς ἐκκλη-
σίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ
11 κατὰ πρόθεσιν τῶν αἰώνων, ἣν
ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν· 12 ἐν ᾧ ἔχομεν τὴν παρρη-
σίαν καὶ † προσαγωγὴν ἐν πεποιθήσει,
διὰ τῆς πίστεως αὐτοῦ. 13 Διὸ αἰτοῦ-
μαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου
ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς † τὸν πατέρα τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, (15 ἐξ οὗ πᾶσα πατριὰ
ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται·)
16 ἵνα δῴη ὑμῖν κατὰ † πλοῦτον τῆς δόξης
αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ
πνεύματος αὐτοῦ εἰς † τὸν ἔσω ἄνθρωπον·

this Grace given, that I should preach among the Gentiles the * Gospel of the Unsearchable Riches of Christ;

9 And to make All men see what is the * Dispensation of the Mystery, which from the beginning of the World has been hid in God, who created All things:

10 To the intent that now unto the Principalities and Powers in Heavenly places might be known, by the Church the manifold Wisdom of God,

11 According to the Eternal purpose, which he purpos'd in Christ Jesus our Lord:

12 In whom we have * Freedom and Access with Confidence, by the Faith of Him.

13 Wherefore I desire that ye faint not, at my Tribulations for you, which is your Glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 (Of whom the whole Family in Heaven and in Earth is named,)

16 That he would grant you, according to the Riches of his Glory, to be strengthned with might by his Spirit in the inner man,

17 κατοι-

ANNOTATIONS.

V. 9. † Thus it is read in Alex. MSS. and in the Latin of the Clermont MS. and in several other MSS. as also in the Vulgar Latin, Syriack, and Ethiopick Versions, and in Chrysostom, and both Text and Comment of Theodoret, Theophylact, Cyril, Oecumenius, Ambrose, Jerom, &c. So that it is not to be doubted, but οἰκονομία is the Original Reading, and that κοινωνία is only an explication of the Meaning of οἰκονομία in this place, which from the Margin crept into the Text instead of οἰκονομία.

Ibid.

PARAPHRASE.

I *more especially* should preach among the Gentiles the Gospel *or Glad Tidings* of unsearchable Riches of *God's Wisdom and Goodness in* Christ; 9 and to make All men see, What is the Dispensation, (*viz. as to the Fellowship of Gentiles as well as Jews in the Kingdom of Christ*) of the Mystery, which from *All Ages past or* the Beginning of the World has been hid *or conceal'd* in *the Secret purpose of* God, who created *or made as it were out of Nothing* All things *relating to the Second as well as First, the New as well as Old Creation:* 10 *And this I am to preach and make All Men see, among other Reasons* to the intent, that now unto the Principalities and Powers in Heavenly places, *i. e.* (*r*) *to the several Orders of Angels themselves*, might be known *more manifestly than afore*, by *the actual admission of Gentiles as well as Jews into* the Church, the manifold Wisdom of God *in bringing about the Salvation of all Mankind, Gentile as well as Jew,* 11 according to the *purpose before All the Ages of the World, or the* Eternal purpose which he purpos'd in Christ Jesus our Lord: 12 In whom we have Freedom *to speak and make known our Requests to God,* and Access with Confidence *of being Heard,* by the Faith of Him, *i. e. Christ.* 13 Wherefore I desire that ye faint not at my Tribulations for you, which is *rather a Cause of* your Glory, *as being a most strong Proof of the Truth of the Doctrin for which I suffer.*

IX. The Apostle concludes this First Part of the Epistle, with praying to God for their *Continuance* and *Proficiency* in the Faith, and with a *Doxology* to God.

14 For this Cause I bow my knees *in prayer* unto the Father of our Lord Jesus Christ, (15 Of whom, *viz. Christ*, the whole (*s*) Family of God, *i. e. All that have the privilege to call God Father, both* in Heaven *as Saints departed*, and in Earth *as Saints or Gentile as well as Jewish Converts, here living*, is nam'd, *i. e. obtain the Great privilege of filling God their Father: I bow my knees, I say, unto the Father of our Lord Jesus Christ*) 16 that he would grant you, according to the Riches of his Glory, *i. e. Glorious Mercy*, to be strengthen'd with might by his Spirit in the (*t*) Inner Man, *i. e. that the Faculties of your Soul may thro' the Operation of the Holy Spirit be spiritualiz'd or so prepar'd*

ANNOTATIONS.

Ibid. † In like manner, καὶ ἐν Χριστῷ, which is now generally read at the end of this Verse after τῶν αἰώνων *Amen*, is not read in the most Ancient MSS. viz. Alex. and Clermontian; nor yet in the Vulgar Latin, Syr. or Ethiop. Version; nor by Tertullian, Ambrose or Jerom. So that it is most probable, that these Words were first added only by way of Explication, and afterwards taken into the Text it self.

(*r*) Compare 1 *Tim.* 3. 16. and 1 *Pet.* 1. 12. It may also be understood in reference to the Evil Angels, as appears from Ch. 6. 12. and what Ignatius says.

(*s*) If it be consider'd, that the word πατριὰ in this verse was in all probability design'd by the Apostle to refer to ὁ πατὴρ in the foregoing verse; it will hence appear, that the Sense given in the Paraphrase of this place is to be preferr'd to such as are commonly given.

(*t*) By the *Inner man* is meant the Soul or Mind, by the *Outward man* the Body. See 2 *Cor.* 4. 16.

TEXT.

17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν. 18 ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος, καὶ μῆκος, καὶ βάθος, καὶ ὕψος, 19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ. 20 Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν· 21 αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

Κεφ. δ'.

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, 2 μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ· 3 σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. 4 Ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. 5 Εἷς Κύριος, μία πίστις, ἓν βάπτισμα, 6 εἷς Θεὸς καὶ πατὴρ

TRANSLATION.

17 That Christ may dwell in your hearts by Faith;

18 That ye being rooted and grounded in Love, may be able to comprehend with All Saints, what is the Breadth, and Length, and Depth, and Height,

19 And to know the Love of Christ, which passes knowledge, that ye might be fill'd with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above All that we ask or think, according to the power that worketh in us,

21 Unto him be Glory in the Church by Christ Jesus throughout all Ages, world without end, Amen.

Chap IV.

I therefore the prisoner of the Lord beseech you, that ye walk worthy of the Calling wherewith ye are call'd,

2 With all Lowliness and Meekness, with Long-suffering forbearing one another in Love,

3 Endeavouring to keep the Unity of the Spirit in the bond of Peace.

4 There is one Body, and one Spirit, even as ye are call'd in one Hope of your Calling;

5 One Lord, one Faith, one Baptism,

6 One God and Father of

πάντων,

ANNOTATIONS.

(tt) So the Words may be otherwise render'd; and such a Rendring is not only agreeable to what St *Paul* says *Phil.* 3. 7. and *Col.* 2. 2. but is also confirm'd by the Alexandr. MSS. which reads συνεζεύχθησαν ἀγάπῃ τῇ γνώσει τοῦ Χριστοῦ.

V. 6.

PARAPHRASE.

ar'd as to be capable to conceive Spiritual things, 17 that *ſo upon duly onſidering what Chriſt has done for you,* Chriſt may dwell in *or take full and conſtant poſſeſſion of* your Hearts by Faith; 18 *and* that ye eing rooted and grounded in *a due ſenſe of the* Love *of God to you in Chriſt,* may be able to comprehend with All *other* Saints, what is the readth, and Length, and Depth, and Height, *i. e. the Full extent of his Great Myſtery of God's taking the Gentile as well as Jewiſh Converts to be equally his People,* 19 and to know the Love of Chriſt, which *its full extent* paſſes Knowledge, (*or* (*tt*) *to know the Exceeding Love of God in vouchſafing you the Knowledge of Chriſt by the preaching of the Goſpel*) that ye might be fill'd with all the Fulneſs of God, *i. e. with all Gifts and Graces to ſuch a degree, as is ſuitable to your Capacity, God requires of you.* 20 Now unto him that is able to do exceeding bundantly above All that we ask or think, according to the Power *of he Holy Spirit* that worketh *among us Signs and Wonders for the con-rmation of the Goſpel, and alſo worketh* in us, *enabling us to caſt off ur former ſinfull courſes and to live Godly,* 21 Unto him be Glory in he Church by Chriſt Jeſus, throughout All Ages, World without nd, Amen.

SECTION II.

The Apoſtle gives them Rules or Directions concerning their Behaviour, both Publick and Private.

I. The Apoſtle, in the firſt place earneſtly exhorts them to *Unity* and *Peace.*

Chap. IV. *Having laid before you the Great Love of God in calling the entiles as well as Jews, and the tranſcendent Dignity of that State to hich you Gentiles are ſo call'd,* I therefore the Priſoner of the Lord, iz. *on account of this Doctrine of the Goſpel concerning the Call of the entiles, which my Condition ought to make my Exhortation to be of more eight with you,* beſeech you, that ye walk Worthy of the Calling herewith ye are call'd, 2 with all Lowlineſs and Meekneſs, with ong-ſuffering forbearing *or bearing with* one another in Love; 3 endeavouring to keep the *inward* Unity of the Spirit, *which is in All the Members of Chriſt,* in the bond of *outward* Peace. 4 For there is *but* ne *myſtical* Body *of Chriſt,* and *in that but* One Spirit, even as ye are ll'd *by the Goſpel* in One *and the ſame* Hope of your Calling, *viz. of Eternal Life by Jeſus Chriſt.* 5 *There is but* One Lord, *viz. Jeſus hriſt, Man as well as God,* One Faith, One Baptiſm, 6 One God and ather of All, who is *the Fountain of the Deity, and in whom therefore the Son and the Holy Ghoſt, the Three Perſons of the Deity being in-*

ſeparately

TEXT. TRANSLATION.

πάντων, ὁ ἐπὶ πάντων, ϗ διὰ πάντων, ϗ ἐν πᾶσιν † ἡμῖν.

7 Ενὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τ̃ Χριστ̃. 8 Διὸ λέγει· Ανεβὰς εἰς ὕψος, ἠχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις. (9 Τὸ δὲ, Ανέβη, τί ἐστιν ει μὴ ὅτι ϗ κατέβη πρ̃τον εἰς τὰ κατώτερα μέρη τ̃ γῆς; 10 Ο καταβὰς, αὐτός ἐστι ϗ ὁ ἀναβὰς ὑπεράνω πάντων τ̃ οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.) 11 Καὶ αὐτὸς ἔδωκε, τοὺς μὲ, ἀποστόλους· τοὺς δὲ, προφήτας· τοὺς δὲ, εὐαγγελιστάς· τοὺς δὲ, ποιμένας ϗ διδασκάλους, 12 πρὸς τ̃ καταρτισμὸν τ̃ ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τ̃ σώματος τ̃ Χριστ̃· 13 μέχρι καταντήσωμεν οἱ πάντες, εἰς τ̃ ἑνότητα τ̃ πίστεως, ϗ τ̃ ἐπιγνώσεως τ̃ υἱ τ̃ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τ̃ πληρώματος τ̃ Χριστ̃· 14 ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι ϗ περιφερόμενοι παντὶ ἀνέμῳ τ̃ διδασκαλίας, ἐν τ̃ κυβείᾳ τ̃ ἀνθρώπων, ἐν πανουργίᾳ πρὸς τ̃ μεθοδείαν τ̃ πλάνης· 15 ἀληθεύοντες δὲ

All, who is above All, and thro All, and in † Us All.

7 But unto every one of u is given Grace according to the measure of the Gift of Christ.

8 Wherefore he saith: when he Ascended up on high, he led Captivity captive, and gave Gifts unto Men.

(9 Now that he Ascended, what is it but that he also Descended first into the lower parts of the Earth?

10 He that Descended, is the same that also Ascended far above All Heavens, that he might fill All things:)

11 And he gave some, Apostles: and some, Prophets: and some, Evangelists: and some, Pastors and Teachers:

12 For the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ;

13 Till we all come into the Unity of the Faith, and of the knowledge of the Son of God, unto a Perfect man, unto the measure of the stature of the Fulness of Christ:

14 That we henceforth be no more Children, tost'd to and fro, and carried about with every wind of Doctrine, by the sleight of men, * by Cunning Craftiness * as to the method of *Deceiving*.

15 But * keeping the Truth

ANNOTATIONS.

V. 6. So Vulgar Latin, Syriack, Arabick Interpreters read it, as also Irenæus, and the Lat. of Clermont MS. &c. In what Sense Christ is here said to be

PARAPHRASE.

parately United in One Eſſence: whence God may be ſaid to be Above All, *more particularly in reference to the Father*, and thro' All *in reference to the Son*, and in Us All *that are True Chriſtians, in reference to the Holy Ghoſt.*

II. To this End he particularly obſerves to them, that *the Diverſity of Spiritual Gifts* ought not to be the cauſe of *Strife or Contention*, it being deſign'd for their Edification in order to promote *Unity and Peace and Love.*

7 But *to prevent your not keeping the Unity of the Spirit in the bond of Peace, on account of the different Gifts beſtow'd upon you, which has occaſion'd Diviſions in other Churches, it will be convenient to obſerve further, that* Unto every one of Us is given Grace, *not for the Merit of one above the other, but* according to the meaſure of the *Free* Gift of Chriſt, *i. e. as Chriſt ſees moſt fit and convenient who is the Free Giver of it.* 8 Wherefore he, *i. e. the Pſalmiſt* ſaith, *Pſal* 68. 18. When he, *i. e. Chriſt* aſcended up on high, he led Captivity, *i. e. What afore had Captivated others, viz. Satan and Death*, Captive *themſelves, and* gave Gifts unto Men (9 Now *by the way this Paſſage affords an unanſwerable Argument againſt the Unbelieving Jews, that the Meſſias or Chriſt ought to Dye: for* that he Aſcended, What is it but, *i. e. it neceſſarily implies* that he alſo Deſcended firſt, *namely* into the Lower parts of the Earth *or the Grave*? 10 He that Deſcended, is the ſame *Perſon* that alſo Aſcended far above All Heavens, that he might *fulfill all things that were written of Him, and conſequently receiving Fulneſs of Power after his Aſcenſion, he might* fill (*u*) All things, *i. e. All his Members with All Gifts and Graces requiſite for them.*) 11 And *accordingly after his Aſcenſion* He gave ſome *to be* Apoſtles; and ſome, Prophets; and ſome, Evangeliſts; and ſome, Paſtors and Teachers. *And this Diverſity of Gifts was not deſign'd to diſturb the Peace of the Church, but* for the perfecting of the Saints *or Orderly framing them into One Body, and ſo fitting them* for the Work of the Miniſtry *proper to each, and ſo* for the edifying *or regular building up* of the Body of Chriſt: 13 till we All *Jews and Gentiles* come *or meet and are as it were cemented together* into the Unity of the Faith, and of the Knowledge of the Son of God, *and ſo each arrive* unto a Perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt, *i. e. unto a right Underſtanding of the Goſpel and ſuch a Perfection alſo of Holineſs as is requir'd by the Goſpel, and as we are enabled to arrive at by the Grace of the Goſpel*: 14 That *ſo* we may henceforth be no more *like* Children *in underſtanding*, toſs'd to and fro, and carried about with every wind of Doctrine, by the ſleight of men, by *their* Cunning craftineſs as to the Method *or Art* of Deceiving: 15 but keeping *or* adhering to the Truth *of the Goſpel* (*particularly as to the Doctrine thereof eſtabliſh'd in this Epiſtle, the Fellowſhip of the Gentiles with the Jews*

ANNOTATIONS.

One Lord, and the Father the One God, ſee the Paraphraſe on 1 *Cor.* 8. 6.

u) This Rendring and its Expoſition is agreeable to Chap. 1. 23.

V. 16.

TEXT. TRANSLATION.

ὁ ἀγάπη, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός. 16 ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέλους τὴν αὔξησιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ, ἐν ματαιότητι τοῦ νοὸς αὐτῶν· 18 ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν· 19 οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. 20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν· 21 εἴγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ· 22 ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· 23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

in Love, may grow up unto him in All things, which is the Head, even Christ:

16 From whom the whole Body fitly join'd together, and compacted by that which every joynt supplies, according to the effectual working in the measure of every *member, makes increase of the Body unto the Edifying of it self in Love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk, not as the *Gentiles walk in the vanity of their Mind,

18 Having the Understanding darken'd, being alienated from the life of God thro' the Ignorance that is in them, because of the Blindness of their Heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all Uncleanness with greediness.

20 But ye have not so learned Christ:

21 *Forasmuch as ye have heard him, & have been taught by him, as the Truth is in Jesus:

22 That ye put off, concerning the former Conversation, the Old Man, which is Corrupt according to the deceitfull lusts;

23 And be renew'd in the Spirit of your Mind;

24 And that ye put on the New man, which after God is created in Righteousness, and true Holiness.

25 A

TEXT. TRANSLATION.

25 Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

25 Wherefore putting away Lying, Speak every man Truth with his Neighbour: for we are Members one of another.

26 Ὀργί-

PARAPHRASE.

Jews in the Kingdom of Christ) in Love *or mutual Charity of Jewish and Gentile Converts*, *ye* may grow up unto him in All things, *i. e. may increase in All Christian Graces in conformity to Him*, who is the Head, even Christ: 16 From whom the Whole Body fitly join'd together and compacted by that which every Joint supplies, according to the effectual working in the measure, *i. e. according to the proper function* of every Member, makes increase of the *whole* Body, unto the edifying it self in Love *or a mutual concern of the Members one for the other*.

III. The Apostle exhorts them to *Newness* or *Holiness of Life* in general.

17 This I say therefore *for your further Instruction how to walk worthy of your Calling*, and testify *to you* in *the name of* the Lord, that ye henceforth walk not as the *unconverted* Gentiles walk, in the Vanity of their mind, *i. e. in Idolatry and all Profligateness of Life*; 18 having the understanding darken'd, being alienated from the Life *prescrib'd* of God, thro' the Ignorance that is in them, because of the Blindness of their heart: 19 Who being past feeling *or a sense of shame*, have given themselves over unto Lasciviousness, to work all Uncleanness with greediness, *i. e. even beyond the bounds of Natural Desires*. 20 But ye have not so learn'd Christ, *i. e. you by Christianity have learn'd other things*, 21 forasmuch as ye have heard *of* him *by Us his Apostles*, and have been taught by him *in Us*, as the Truth is in Jesus, *i. e. according to the Truth of what God requires now under the Gospel*: 22 *viz.* that ye put off concerning the former Conversation, the (*uu*) Old Man *Former Habits and manner of Life* which is corrupt according to the deceitfull Lusts *of depravd nature*, 23 and be renew'd in the Spirit of your Mind, *i. e. be spiritually minded*; 24 and that ye put on the (*uu*) New Man, which after God is created in Righteousness and true Holiness, *i. e. put on or acquire New Habits of Righteousness and true Holiness which ye are enabled to do by the Grace of the Gospel*.

IV. He particularly cautions them against *Lying*, *Excess of Anger*, and *Stealing*.

25 Wherefore putting away Lying, speak every Man Truth with his Neighbour: for We are Members one of another, *and therefore ought*

ANNOTATIONS.

V. 16. † So Alex. MS. and Vulg. Syr. and Arab. Vers. and Chrysost. Basil, &c.

(*uu*) By the *Old man* is meant that Corrupted State of Nature we derive from the Old or First Adam; by the *New man*, that State of Regeneration or Grace, wherein we are placed by Faith in Christ, the Second or New Adam. See the Paraphrase on *Coloss.* 3. 9.

TEXT.

26 Ορίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν· 27 μήτε δίδοτε τόπον τῷ διαβόλῳ. 28 Ο κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς †ἰδίαις χερσίν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

29 Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ' εἴτις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούσι. 30 Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

31 Πᾶσα πικρία, καὶ θυμὸς, καὶ ὀργὴ, καὶ κραυγὴ, καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ. 32 Γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν. Κεφ. ε'. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ· 2 Καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ὀσμὴν εὐωδίας.

3 Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·

TRANSLATION.

26 Be ye Angry, and sin not: Let not the Sun go down upon your Wrath:

27 Neither give place to the Devil.

28 Let him that stole, steal no more: but rather let him labour, working with his own hands the thing which is Good, that he may have to give to him that needeth.

29 Let no corrupt Communication proceed out of your Mouth, but that which is Good to the use of Edifying, that it may minister Grace unto the Hearers.

30 And grieve not the Holy Spirit of God, whereby ye are seal'd unto the Day of Redemption.

31 Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice.

32 And be ye Kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you.

Chap. V. Be ye therefore Followers of God, as dear Children;

2 And Walk in Love, as Christ also has lov'd us, and has given Himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour.

3 But Fornication, and all Uncleanness or Covetousness, let it not once be nam'd among you, as becometh Saints:

TEXT.

ἢ αἰσχρότης, ἢ μωρολογία, ἢ εὐ-
τραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ
μᾶλλον εὐχαριστία. 5 Τοῦτο γὰρ ἔστε
γινώσκοντες, ὅτι πᾶς πόρνος, ἢ
ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν

TRANSLATION.

4 Neither Filthineſs, nor Fooliſh talking, nor Jeſting, which are not convenient; but rather Giving of Thanks.

5 For this ye know, that no *Fornicator, nor Unclean Perſon, nor Covetous man, who

εἰδωλο-

PARAPHRASE.

ght not to deceive one another. 26 Be ye angry *on a juſt Cauſe,* but *ke care that ye* ſin not, *by indulging your Anger too much or too long*: *r order hereto* let not the Sun go down upon your wrath; 27 neither *ve thereby* place *or opportunity* to the Devil, *to tempt you to any ſin-ful Action by doing Miſchief to the Perſon ye are angry with.* 28 Let *m* that ſtole, ſteal no more; but rather let him labour, working with *s* Own hands the thing which is Good, *i. e. at ſome honeſt Calling,* *at* he may have to give to him that needeth.

29 Let no Corrupt Communication *or Unbeſeeming Diſcourſe* pro-*ed* out of your Mouth, but that which is good to the Uſe of edifying, *at* it may miniſter Grace to the Hearers. 30 And *particularly by ſuch rrupt and Unholy Communication* grieve not the Holy Spirit of God, hereby ye are ſeal'd unto the Day of Redemption, *i. e. whereby as by Seal ye are mark'd as thoſe who ſhall be accepted by God at the Day the Reſurrection or Judgment.*

V. Againſt *Corrupt Communication.*

31 Let All Bitterneſs, and Wrath, and Anger, and Clamour, and *vil*-ſpeaking be put away from you, with All Malice. 32 And be ye *nd* one to another, tender-hearted, forgiving one another, even as *od* for Chriſt's ſake has forgiven you. Chap V. Be ye therefore Fol-*wers or Imitators* of God, as *his* Dear Children; 2 and walk in, *. let your whole Converſation be influenc'd by* Love, as Chriſt alſo has *ved* Us, and has given himſelf for Us an Offering and a Sacrifice to *od*, for a ſweet-ſmelling Savour, *i. e. Accepted by God for the ſins the World.*

VI. He cautions them againſt *Malice*, &c. and exhorts them to *Love*, &c.

3 But *that Carnal Love which tends to* Fornication, and All Un-*anneſs*, or Covetouſneſs, let it not be nam'd, *i. e. practis'd* amongſt *u*, as becometh Saints: 4 Neither Filthineſs, nor Fooliſh Talk-*g*, nor Jeſting *of this nature*, which are not *any of them* convenient, *t* rather giving of Thanks. 5 For this ye know, that no Fornicator, *r* Unclean Perſon, nor Covetous man (*x*) who is *notwithſtanding his Profeſſion*

VII. He cautions them againſt *Uncleaneſs* and *Covetouſneſs* &c.

ANNOTATIONS.

V. 28. † So Alex. Clerm. and other ancient MSS. as alſo Syriack, Arab. and *hiop.* Verſions, &c. (*x*) Read the Paraphraſe of *Col.* 3. 5, 6.

TEXT.

εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. 6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· 7 μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.

8 Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· (9 ὁ γὰρ καρπὸς τοῦ † φωτὸς ἐν πάσῃ ἀγαθωσύνῃ, καὶ δικαιοσύνῃ, καὶ ἀληθείᾳ·) 10 δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ. 11 Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. 12 Τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν, αἰσχρόν ἐστι καὶ λέγειν. 13 Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι. 14 Διὸ λέγει· Ἔγειρε ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

15 Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί· 16 ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι πονηραί εἰσι. 17 Διὰ τοῦτο μὴ

TRANSLATION.

is an Idolater, has any Inheritance in the Kingdom of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things comes the wrath of God upon the Children of Diſobedience.

7 Be not ye therefore partakers with them.

8 For ye were ſometime Darkneſs, but now are ye Light in the Lord: walk as Children of Light,

(9 For the Fruit of *Light is in all Goodneſs, and Righteouſneſs, and Truth)

10 Proving what is acceptable unto the Lord.

11 And have no Fellowſhip with the Unfruitfull Works of Darkneſs, but rather *even reprove them.

12 For it is a ſhame, even to ſpeak of thoſe things, which are done of them in ſecret.

13 But all things that are reprov'd, are made manifeſt by the Light: for whatſoever doth make manifeſt, is Light.

14 Wherefore he ſaith: Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.

15 See then that ye walk circumſpectly, not as *Unwiſe but as Wiſe,

16 Redeeming the time, becauſe the Days are evil.

17 Wherefore be ye not Un-

γίνεσθε

ANNOTATIONS.

V. 9. † So it is read in Alex. Clerm. and ſeveral other ancient MSS. as also in the Vulgar Latin, Syr. and Ethiop. Verſions; and likewiſe by Thaumaturg. Theophyl.

PARAPHRASE.

Profeſſion of Chriſtianity no better than an Idolater, has any Inheritance in the Kingdom of Chriſt and of God. 6 Let no man deceive you with vain words, *as if theſe things were not inconſiſtent with Chriſtianity*: for becauſe of theſe things comes the Wrath of God upon the Children (*x*) of Diſobedience, *i. e. thoſe that obey not God according to their Knowledge of his Will*: 7 Be not ye therefore partakers with them *in ſuch ſinfull Actions.*

VIII. He teaches them that the *Greater Knowledge of their Duty*, which they have received by the *Light of the Goſpel*, obliges them more ſtrictly to *avoid* Sinfull Practices, and even to *Reprove* them in others.

8 For *it is true indeed* ye were ſometime Darkneſs, *i. e. altogether in the Dark as to the Sinfulneſs of ſuch Practices*, but now are ye Light, *i. e. clearly and fully enlighten'd as to your Duty* in the Lord, *i. e. by the Goſpel*: *Wherefore it is now your Duty to* Walk as Children of Light, *i. e. as thoſe who are enlighten'd to know Good from Evil*, 9 For the Fruit *or Natural Effect and Benefit* of Light, *i. e. of the Knowledge of Spiritual Truth* is *agreeably thereto to walk* in All Goodneſs, and Righteouſneſs, and Truth, *i. e. all ſuch ways as are truly pleaſing unto God*) 10 Proving *firſt by means of the Goſpel and other Holy Scriptures, and then practiſing*, what is acceptable to the Lord. 11 And have no fellowſhip with *others in* the Unfruitfull (*as to any Real Benefit you will receive from them*) Works of Darkneſs, *i. e. in ſuch Works as are done by the Unconverted Gentiles ignorant of the Truth, and by them to be Harmleſs, even tho' at the ſame time they are ſo offenſive even to Natural Modeſty, as that they are done in the Dark or Secret.* 12 For it is a ſhame even to ſpeak of thoſe things, which are done of them in Secret. 13 But all things that are *diſcover'd to be Such as ought to be* Reprov'd, are made manifeſt by the Light *to be Such*: for *you know in Common as well as Spiritual matters*, whatſoever do's make manifeſt *any thing* is Light. 14 Wherefore *this is an Evidence of your being enlighten'd by the Goſpel, and accordingly* He, *viz. the prophet Iſaiah* ſaith *of Such as are Converted from Gentiliſm to Chriſtianity*; (*y*) Awake thou that ſleepeſt *in Sin*, and ariſe from the Dead *in Sin*, and Chriſt ſhall give thee Light.

IX. He particularly cautions them to Uſe *Prudence*.

15 See then, *ſince you are in the Light*, that ye walk *in all points agreeable thereto, not only Religiouſly but alſo* Circumſpectly *or with Prudence as to your Conduct*, not as Unwiſe, but as Wiſe, 16 Redeeming the Time, (*z*) *i. e. uſing All Prudent means to ſecure yourſelves from trouble*, becauſe the Days *you live in* are Evil. 17 Wherefore be ye not

ANNOTATIONS.

Theophylact, Ambroſe, Auguſtin, &c. Inſomuch that it is not to be doubted, but φωτὸς was the true Original Reading, and that πνεύματος was firſt added only by way of Note, and afterwards taken into the Text.

(*y*) *Iſaiah* 60. 1. (*z*) Compare the LXX. Verſion of *Dan.* 2. 8.

TEXT. TRANSLATION.

γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ † Θεοῦ.

18 Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι· 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν † ταῖς καρδίαις ὑμῶν τῷ Κυρίῳ· 20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί·

21 Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ † Χριστοῦ. 22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· 23 ὅτι ὁ ἀνήρ ἐστι κεφαλὴ τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος. 24 Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

25 Οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. 26 ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι·

wiſe, but underſtanding what the Will * of God is.

18 And be not drunk with Wine, wherein is * Diſſolutenſs, but be fill'd with the Spirit:

19 Speaking to your ſelves in Pſalms, and Hymns, and Spiritual Songs, ſinging and making melody in your hearts to the Lord,

20 Giving thanks always for All things, unto God and the Father, in the name of our Lord Jeſus Chriſt:

21 Submitting your ſelves one to another in the fear of * Chriſt.

22 Wives, ſubmit your ſelves unto your own Husbands, as unto the Lord.

23 For the Husband is the head of the Wife, even as Chriſt is the head of the Church: and he is the Saviour of the Body.

24 Therefore as the Church is ſubject unto Chriſt, ſo let alſo the Wives be to their own Husbands in every thing.

25 Husbands love your own Wives, even as Chriſt alſo lov'd the Church, and gave himſelf for it:

26 That he might * ſanctify it cleanſing it with the waſhing of water, by the Word.

27 ἵνα

ANNOTATIONS.

V. 17. † So it is read in the Alex. MS. and in the Latin of the Clerm. MS. as alſo in Vulgar Lat. Syr. and Ethiop. Verſions, and in Jerom, Gildas, &c. The Apoſtle probably refers to that Saying of Chriſt *Matt.* 10. 16. which being ſpoken by our Lord, might occaſion the change of the Orig. Θεοῦ into Κυρίου in tranſcribing.

V. 19. † So Alex. and Clerm. MSS. &c.

V. 21.

PARAPHRASE.

not Unwiſe *as to your Conduct towards the Unbelievers*, but underſtanding, *i. e. duly conſidering* what the Will of God is *in this point, viz. that we be wiſe as Serpents and harmleſs as Doves.*

18 And be not Drunken *by pleaſing your ſenſual Appetite* with Wine *to exceſs*, wherein is Diſſoluteneſs, *i. e. whereby ye are laid open to other Vices*; but *when you are chearfully diſpos'd*, be fill'd with the Spirit, *i. e. let your Entertainment be full of Spiritual Mirth*, 19 ſpeaking to your ſelves (zz) *or alternately* in Pſalms and Hymns and *other* Spiritual Songs, ſinging and making melody in your hearts, *i. e. ſincerely and affectionately* unto the Lord; 20 *For which you have Subject enough, it being your Duty to be* Giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt.

X. Alſo to expreſs their Mirth, not by *Drunkenneſs*, but in a *Spiritual Manner.*

21 *As to Duties relating from one to the other, you are to be careful likewiſe of them, in general* Submitting your ſelves one to another in the fear of Chriſt, *i. e. according to the Rules of the Goſpel.* 22 *To deſcend to Particulars*: Wives, ſubmit your ſelves to your own Husbands, *as being Members of the Church ye do* unto the Lord. 23 For the Husband is the head of the Wife, even as Chriſt is the head of the Church: and *as* he, *i. e. Chriſt being the Head* is the Saviour, *i. e. takes care* of the *ſaid* Body *his Church, ſo the Husband is to take care of his Wife.* 24 Therefore as, *on the foreſaid account*, the Church is ſubject unto Chriſt, ſo let alſo the Wives be to their own Husbands, in every thing *proper and agreeable to the Rules of the Goſpel.*

XI. He gives Rules concerning their Behaviour in general; and particularly concerning the Behaviour of *Wives* to their Husbands.

25 Husbands, love your own Wives, even as Chriſt alſo lov'd the Church, and *that ſo much as that he* gave himſelf *to Death* for it; 26 that he might ſanctify it *or fit it to himſelf*, cleanſing *it* with the waſhing of Water, *i. e. Baptiſm, and* by the Word *or Goſpel*: 27 that he

XII. Concerning the Behaviour of *Husbands.*

ANNOTATIONS.

V. 21. † So Alex. Clerm. and many other MSS. as alſo all the four Anc. Verſ. &c.

(zz) It is with great probability ſuppos'd by Learned men; nay the late Learned and Judicious Biſhop *Bull* ſays, (pag. 8. of his Primitive and Apoſtolical Tradition, &c. Grabe's Edit.) that he do's not at all doubt, but that in this place St *Paul* had in his Thoughts ſuch Hymns, as the Primitive Chriſtians are related by the Younger *Pliny* to have ſung alternately to Chriſt. The Words of *Pliny* in his Epiſtle to *Trajan* the Roman Emperor are theſe: *Affirmabant autem* (viz. the Primitive Chriſtians,) *hanc fuiſſe ſummam vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato die ante lucem convenire, carmenque Chriſto quaſi Deo dicere ſecum invicem.* Where by the way (adds the ſame Learned Biſhop) the Reader may obſerve, that what *Pliny* ſays concerning the Chriſtians being wont *dicere ſecum invicem* an Hymn to Chriſt, plainly anſwers to theſe words of the Apoſtle, ἑαυτοῖς ἐν ψαλμοῖς· by both which ſeems to be denoted the Way of ſinging Alternately, which is ſtill us'd in our Cathedrals. To which add I, that hence appears the Commendableneſs of reading or ſaying Alternately the Verſicles of the Pſalms and Hymns in Pariſh Churches, where are not Perſons skill'd in ſinging of them.

V. 27.

TEXT. TRANSLATION.

27 ἵνα παραστήσῃ † αὐτὸς ἑαυτῷ ἔνδοξον † ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος. 28 Οὕτω καὶ † ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν † ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. 29 Οὐδεὶς γάρ ποτε † ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν· 30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 Ἀντὶ τούτου καταλείψει ἄνθρωπος † πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται † τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν. 33 Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ, ἵνα φοβῆται † ἄνδρα.

Κεφ. ϛ'. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. 2 Τίμα † πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ·) 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

27 That he might present it to himself a Glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So * also ought Husbands, to love their own Wives, as their own Bodies: He that loveth his Wife, loveth himself.

29 For no man ever yet hated his own Flesh; but nourishes and cherishes it, even as the Lord the Church:

30 For we are Members of his Body, of his Flesh and of his Bones.

31 For this cause shall a Man leave his Father and Mother, and shall be *joyn'd* unto his Wife, and they Two shall be One Flesh.

32 This is a Great Mystery: but I speak concerning Christ and the Church.

33 Nevertheless, let every one of you in particular, so love his Wife as Himself; and let the Wife *see* that she reverence her Husband.

Chap. VI. Children, obey your Parents in the Lord: for this is Right.

2 Honour thy Father and Mother, (which is the First Commandment with Promise)

3 That it may be well with thee, and that thou mayst live long on the Earth.

4 And

ANNOTATIONS.

V. 27. † So Alex. and Clerm. and other ancient MSS. as also the Vulg. Latin Version, and Theophylact, Jerom, Ambrose, &c.

V. 2

PARAPHRASE.

he might (zzz) *at the laſt day* preſent it to himſelf a Glorious Church, not having *any* ſpot *of Uncleanneſs* or *ſo much as* wrinkle *of Misbecomingneſs*, or any ſuch thing; but that it ſhould be Holy and without Blemiſh. 28 So alſo ought Husbands to love their own Wives, as their own Bodies: He that loveth his Wife, loveth himſelf *in effect*. 29 *Whence appears the Unexceptionable Reaſonableneſs of this Duty*: for no man ever yet hated his own Fleſh, but nouriſhes and cheriſhes it, even as the Lord *Chriſt do's* the Church. 30 For we are Members of his Body; *inſomuch that as Adam ſaid of Eve*, (a) *Bone of my Bones, and Fleſh of my Fleſh, ſo likewiſe in a myſtical ſenſe it may be ſaid of us Chriſtians in reſpect of Chriſt, that we are* of his Fleſh and of his Bones. 31 For this cauſe, (*viz. becauſe Eve was Bone of Adam's Bone &c.*) ſhall a Man *by God's appointment* leave his Father and Mother, and ſhall be joyn'd unto his Wife, and they Two ſhall be *as* One Fleſh, *in reſpect of the Love and Care* (*&c.*) *one ought to have to the other*. 32 This *Paſſage of Scripture* is, *i. e. contains in* a Great Myſtery: but *when I ſay ſo*, I ſpeak concerning, *i. e. I mean in reference to* Chriſt and the Church. 33 Nevertheleſs *in the Literal or Primary Senſe it refers to the Caſe of Husband and Wife*; *and therefore* let Every one of you in particular ſo love his One Wife, as Himſelf; and let the Wife ſee that ſhe reverence her Husband.

Chap. VI. Children, obey your Parents in *obedience to* the Lord: for this is Right *and Conformable to that Commandment*: 2 Honour thy Father and Mother, (which is the Firſt Commandment with Promiſe) 3 that it may be well with thee, and that thou mayſt live long on

XIII. Concerning the Behaviour of *Children* and *Parents*.

ANNOTATIONS.

V. 28. † So Alex. and Clerm. MSS. &c. as alſo Vulg. Lat. Verſion, Jerom, &c.

V. 31. † So Alex. and Clerm. MSS. and Epiphanius, &c.

(zzz) What Biſhop *Pearſon* ſays pag. 345. of his Expoſ. on the Apoſtles Creed, may ſerve for an Excellent Comment on theſe words of the Apoſtle. The ſaid Biſhop's words are theſe: As the Church is *Truly Holy*, not only by an Holineſs of Inſtitution, but alſo by a Perſonal Sanctity in reference to thoſe Saints (i. e. ſuch as are properly ſo call'd) while they live; ſo is it alſo *perfectly Holy*, in relation to the ſame Saints glorified in Heaven. And at the end of the World, when all the Wicked ſhall be turn'd into Hell, and conſequently all cut off from the Communion of the Church; when the Members of the Church remaining being perfectly ſanctified, ſhall be eternally glorified, then ſhall the Whole Church be *truly and perfectly Holy*. Then ſhall that be compleatly fulfill'd, that Chriſt *ſhall preſent unto himſelf a glorious Church*, which ſhall be *Holy and without blemiſh*. Not that there are two Churches of Chriſt, One in which Good and Bad are mingled together, Another in which there are Good alone; One in which the Saints are imperfectly holy, Another in which they are perfectly ſuch: but One and the Same Church in relation to different times admits or not admits the Permixtion of the Wicked, or the Imperfection of the Godly.

(a) See *Gen.* 2. 23.

TEXT. TRANSLATION.

4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· 6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, 7 μετ' εὐνοίας δουλεύοντες, † ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις· 8 εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος. 9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι † καὶ τῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστι παρ' αὐτῷ.

10 Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ. 11 Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. 12 Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους † τούτου,

4 And ye, Fathers, provoke not your Children to wrath; but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in singleness of your heart, as unto Christ:

6 Not with Eye-service, as Men-pleasers; but as the Servants of Christ, doing the will of God from the Heart,

7 With good will doing service, as to the Lord, and not to Men:

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye, Masters, do the same things unto them, forbearing threatning: knowing that both * their and your Master is in Heaven, neither is there Respect of Persons with him.

10 Finally, my Brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil.

12 For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World,

PARAPHRASE.

on the Earth. 4 And ye, Fathers, provoke not your Children to wrath, *i. e. by too much Auſterity do not ſour or diſcontent them*, but bring them up in the Nurture, *i. e. ſuch a Method of Diſcipline* and Admonition *or Inſtruction, as is ſuitable to the Goſpel* of the Lord.

XIV. Concerning the Behaviour of *Servants* and *Maſters*.

5 Servants, *more peculiarly ye that are Bondmen or Slaves*, be obedient unto them that are your Maſters according to the Fleſh, *i. e. according to Human Conſtitutions*, with Fear and Trembling, *i. e. with Great Reſpect and Subjection*, in *ſuch* ſingleneſs *or ſincerity* of your Heart, as *you ſhould uſe* unto Chriſt himſelf; 6 Not with Eye-ſervice as Men-pleaſers *only*; but as the Servants of Chriſt, doing the will of God, *i. e. what God requires of you toward your Maſters* from the Heart, 7 with Good will doing ſervice, as to the Lord, and not to Men: 8 knowing that whatſoever Good thing Any man do's, *for* the ſame ſhall he receive *a ſuitable Reward* of the Lord, whether he be a Bond Servant or Free. 9 And ye, Maſters, do the ſame *Good* things unto them *that are your ſlaves or ſervants*, (*b*) remitting Threatning *or what ye have threaten'd, i. e. not puniſhing them oft times ſo ſeverely as ye may have occaſion to threaten*; knowing that both their and your Maſter is in Heaven, neither is there Reſpect of Perſons with Him; but *He will call you as well as them to an Account, for your Carriage one to Another.*

XV. He exhorts them to the careful uſe of *All the Means of Grace*, as ſufficient to enable them to withſtand their Spiritual Enemies.

10 Finally, my Brethren, be ſtrong *or firm* in the Lord, *i. e. in the Profeſſion of the Goſpel*, and in the Power of his Might, *which will ſupport you if you duly rely upon it, and is ſufficient to ſtrengthen you, if you uſe it duly.* 11 Put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devil. 12 For we wreſtle not againſt *Private Men only made of* Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World,

ANNOTATIONS.

V. 7. † So Alex. Clerm. &c. MSS. alſo Vulgar Latin, Syr. and Ethiopick Verſions, Chryſoſtom, Jerom, &c.

V. 9. † So Alex. Clerm. &c. MSS. alſo Vulgar Lat. Verſion.

V. 12. † Τῦ αἰῶνος is not read in Alex. or Clerm. &c. MSS. nor in the Copies uſed by the Vulgar Latin and Syriack Interpreters, or by Tertullian, Cyprian, Ambroſe, &c. Indeed it is implied in the word κοσμοκράτορας, and ſo is a Tautology, and was added no doubt by way of Explication, and for want of obſerving the full Import of κοσμοκράτορας.

(*b*) Ἀνίημι ſignifies, not to *forbear*, but to *remit*, i. e. quite to forgive, or at leaſt to abate of what is threaten'd. And indeed *Threatning* doing no Harm in it ſelf, but being chiefly intended to prevent actual Severity, the Apoſtle can't be well underſtood to enjoyn the Forbearance of Threatning, which would encourage Servants not to do their Duty, contrary to the intent of the Apoſtle in this place. God himſelf uſes the moſt Severe Threatnings, and that out of the greateſt Mercy, even that he may thereby keep us off from pulling upon us actual Severity or Puniſhment.

TEXT. TRANSLATION.

πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. 13 Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. 14 Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ Εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· 17 καὶ τὸν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ· 18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων.

19 Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παῤῥησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ Εὐαγγελίου· 20 (ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει,) ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

against ſpiritual Wickedneſs in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the Evil day, and having done All to ſtand.

14 Stand therefore, having your Loyns girt about with Truth, and having on the Breſt-plate of Righteouſneſs;

15 And your Feet ſhod with the *Readineſs of the Goſpel of Peace.

16 Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked one:

17 And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God:

18 Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all Perſeverance and Supplication for All Saints;

19 And for me, that Utterance may be given unto me, that I may open my mouth Boldly, to make known the Myſtery of the Goſpel,

20 (For which I am an Ambaſſador in bonds;) that therein I may ſpeak Boldly, as I ought to ſpeak.

21 I

ANNOTATIONS.

(e) It is not to be doubted, but St *Paul* took the Hint of this Figurative Armour from the Prophet *Iſaiah*, where ch. 59. v. 17. it is ſaid: *He put on Righteouſneſs as a Breaſtplate, and an Helmet of Salvation upon his Head.*

PARAPHRASE.

World, *i. e. againſt Rulers who uſe their Power to maintain or continue the Idolatry, which thro' Darkneſs or want of Knowledge of the Truth they and others have been bred up in; and not only ſo, but alſo* againſt ſpiritual Wickedneſs in *Heavenly* or high places, *i. e. againſt the Evil Angels or Spirits themſelves, who have the Regions of the Air allotted them for their preſent Abode.* 13 Wherefore take unto you the whole Armour of God, that ye may be able to withſtand *All theſe ſtrong and powerfull Enemies* in the Evil day *of Tryal by Perſecution or other Temptation,* and having done All, to ſtand *firm and unſhaken by them.* 14 *And here, Chriſtianity being a Warfare, and the Graces of the Goſpel your Armour, I ſhall hint to you the proper Uſe of the ſeveral Chriſtian Graces or Virtues, by repreſenting them as ſo many pieces of Armour, applicable to the reſpective Parts of the Body, and whereby you are to be arm'd as it were Cap-à-pee, in order to preſerve your ſelves in the Conflict with your Spiritual Enemies*: Stand therefore, having your Loyns girt about with *the* Truth *of the Goſpel,* and having on (*c*) the Breaſt-plate of Righteouſneſs; 15 and your Feet ſhod with the Readineſs of the Goſpel of Peace, *i. e. with Readineſs to walk in the way of Chriſtianity*: 16 Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Wicked one *or Devil.* 17 And take *for* the (*c*) Helmet *the Hope* of Salvation; and the Sword of the Spirit, which is the Word of God: 18 Praying always with all Prayer and Supplication (*d*) in the Spirit, *i. e. ſincerely and heartily,* and watching thereunto with all Perſeverance and Supplication for all Saints:

19 And for me *in particular*, that Utterance (*e*) *i. e. Freedom of Preaching* may be given unto me, that I may open my mouth Boldly *and Plainly*, to make known *the Call of the Gentiles without their being under any obligation to obſerve the Law*; *which is* the Myſtery of the Goſpel, 20 (for which I am an Ambaſſador *of Chriſt* in Bonds,) that therein I may ſpeak Boldly, as I ought to ſpeak, *being an Ambaſſador from God.*

XVI. He exhorts them to pray (as for *All Chriſtians* in general, ſo) particularly for *Him*, that He might Boldly *preach and maintain the Truth* of the Goſpel, as to the Gentiles being thereby call'd to Salvation, equally with the Jews.

ANNOTATIONS.

(*d*) It is an Obſervation of the late Learned Bp *Bull* in his Defence of the Nicene Creed pag. 55. *Grabe's* Edit. that by the *Spirit* in this place is not to be underſtood the Holy Spirit, but our Own Spirit, aſſiſted indeed by the Grace of the Holy Spirit: So that *to pray in the Spirit* here denotes the ſame that in this very Epiſtle is denoted Ch. 5. 19. by *praying in the Heart*, i. e. with the ſincere affection of the Heart.

(*e*) Compare *Coloſſ.* 4. 3.

The

TEXT. TRANSLATION

21 Ινα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμέ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος ἐν Κυρίῳ· 22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν. 23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ. 24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

21 But that ye also may know my Affairs, and how I do, Tychicus a beloved Brother, and Faithful Minister in the Lord, shall make known unto you All things:

22 Whom I have sent unto you for the same purpose, that ye might know our Affairs, and that he might comfort your Hearts.

23 Peace be to the Brethren, and Love with Faith from God the Father and the Lord Jesus Christ.

24 Grace be with All them that love our Lord Jesus Christ in sincerity. Amen.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

Written from Rome to the Ephesians by Tychicus.

PARAPHRASE.

The CONCLUSION.

21 But that ye alſo, *as well as others*, may know my Affairs, and
ow I do, Tychicus a belov'd Brother and Faithfull Miniſter in the
ord, ſhall make known unto you All *Particulars relating to theſe*
ings: 22 Whom I have ſent unto you for the ſame purpoſe, that
might know our Affairs, and that he might comfort your Hearts, *as*
any Grief you are under for me. 23 Peace be to the Brethren, and
ove *one towards another, together* with Faith, *i. e. Faithfulneſs in ad-*
ring to the Truth of the Goſpel, from God the Father and the Lord
ſus Chriſt. 24 Grace be with All them, that love our Lord Jeſus
riſt in ſincerity, *i. e. without corrupting the Goſpel of Chriſt, by mix-*
g or joining therewith the works of the Law, as neceſſary in order to
lvation; *or any other Falſe Doctrines.*

Written from Rome, *and ſent* to the Epheſians by Tychicus.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*, *Chap.* I. 1, 2.

II. The *Main Design* of the Epistle, viz. to *preserve the Ephesians from being seduced by the Judaizers.* In order whereto the Apostle

1. Observes that God had *purpos'd before the Foundation of the World* to take the *Gentile* Converts for *his People*. *Ch.* I. 3 —— 7.
2. Observes that God had now *made known this his Purpose* by the preaching of the Gospel. *Ch.* I. 8 —— 10.
3. Observes that the *Gentile* Converts were now *Actually become God's People* by embracing the Gospel. *Ch.* I. 11 —— 14.
4. Observes (viz. by praying for their Understanding thereof) that they are admitted into a *most Glorious State* thro' Christ. *Ch.* I. 15 —— 19.
5. Observes to them the *Divine Excellency of Christ*. *Ch.* I. 20. *to the end.*
6. Observes that they are not Sav'd by *Works* (viz. of the Law) but by Grace through Faith in Christ, by whom they *are created unto*, (or wholly enabled to do) *Good Works*, i. e. Such as are accepted by God unto Salvation. *Ch.* II. 1—10.
7. Observes that consequently they are *Fellow-partakers* of the Promises with the *Jewish* Converts, and altogether upon the Level with them. *Ch.* II. 11 *to the end.*
8. Observes that this Doctrine was in a special manner *revealed* to Him, and that He was then *imprison'd in Testimony of its Truth*. *Ch.* III. 1 —— 13.
9. Concludes the First General part of this Epistle, with praying for their *Continuance* and *Proficiency* in the Faith. *Ch.* III. 14. *to the end.*

III. Rules or Exhortations

1. To *Unity and Peace*; and in order hereto the Apostle instructs them, that the Diversity of Spiritual Gifts was design'd for the Edification of the Church. *Ch.* IV. 1 —— 16.
2. To *Holiness of Life*; and consequently to leave off Lying, Stealing, Malice, Uncleanness, Covetousness, Drunkenness, &c *Ch.* IV. 17 —— *Ch.* V. 20.
3. As to the *Relative Duties* of Husband and Wife, Parents and Children, Masters and Servants. *Ch.* V. 21 —— *Chap.* VI. 9.
4. To a Careful *use of the means of Grace*. *v.* 10—20.

IV. The *Conclusion*. *Ch.* VI. 20. *to the end.*

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

THE PREFACE.

I. The *Place* where, and *Time* when this Epistle was written.

THE Learned in Chronology are agreed, that this Epistle was writ from *Rome*, in the *same Year* with that to the *Ephesians*; and consequently some refer the writing of this (as they do of that) to *A. D.* 62, others to *A. D.* 64.

II. The Principal *Occasion* or *Design* of it.

The Principal *Occasion* of it was (the same, with that of the other two Epistles written from *Rome* in the same year, one to the *Ephesians*, the other to the *Colossians*, viz.) to preserve the *Philippians* from falling off from the Faith for fear of Persecution, and more especially to preserve them from falling off from the True Faith to the *Judaizers*.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

TEXT.	TRANSLATION.
Κεφ. α'.	Chap. I.
ΠΑΥΛΟΣ ϗ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις ϗ διακόνοις·	PAUL and Timothy the Servants of Jesus Christ to All the Saints in Christ Jesus, who are at Philippi, with the Bishops and Deacons:
2 χάρις ὑμῖν ϗ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, ϗ Κυρίου Ἰησοῦ Χριστοῦ.	2 Grace be unto you and Peace from God our Father and the Lord Jesus Christ.
3 Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,	3 I thank my God upon every Remembrance of you,
4 πάντοτε ἐν πάσῃ	4 (Always in every Prayer

ANNOTATIONS.

(a) See Note (A) on Rom. 1.

(b) It is expresly taken notice of Act. 16. 12. that *Philippi was the Chief City of that part of Macedonia*, (namely which belonging formerly to Thrace, was thence distinguish'd by the name of *Macedonia Thracia*) and a Colony of the Romans. See more concerning it in my Account of St *Paul's* Travels, the second Part of my Geogr. of N.T. Chap. 4. Sect. 1. numb. 14.

(bb) That the words ἐπίσκοποι and πρεσβύτεροι are us'd promiscuously in the Writings of N. Testament, is evident and granted on all sides. Wherefore the *Bishops* here must be understood, either *separately* the Bishops, which were afterwards distinguish'd by the name of Presbyters appropriated to them, or else the said Presbyters *in conjunction* with the Apostle or chief Governour of the Church at *Philippi*, afterwards distinguish'd by the appropriated name of Bishop. The Apostle or Bishop properly so call'd of *Philippi* being by Antiquity said to

Epaphrodi

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

PARAPHRASE.

SECTION I.

The Apostle, partly by way of Commending (or giving Thanks for) their Former Behaviour, and partly by praying for their like Future Behaviour, and by other Considerations, exhorts the Philippians *that they would* Stand Firm in the Faith of Christ, *more especially against the* Judaizers.

I. The Introduction.

PAUL and Timothy, the Servants, (*a*) *i.e. Ministers* of Jesus Christ, to All the Saints in Christ Jesus, *i.e. to All the Christians Jews or Gentiles,* who are at (*b*) Philippi, with the (*bb*) Bishops and Deacons; 2 Grace be unto you, and Peace, from God our Father, and the Lord Jesus Christ.

II. The Apostle thanks God for the Philippians *continuing Firm in the True Faith,* (testified by their Concern for and Kindness to Him) and prays for their *further Continuance* in the same.

3 I thank my God upon every Remembrance of you, 4 *which as I have at other times, so especially* Always in every Prayer of mine, for you

ANNOTATIONS.

Epaphroditus, who was with St *Paul* at the Writing this Epistle, and brought from *Rome*; hence by *Bishops* here are generally understood only *Presbyters* properly so call'd. If *Epaphroditus* was not the Bishop of *Philippi* properly so call'd, then the said Bishop or Chief Governour together with the Presbyters or Bishops of the Second Order may All be denoted by this Common name Bishops, just as in the Collect for the Clergy in our Liturgy the two Inferior Orders, viz. *Presbyters* and *Deacons* are comprehended under the Common name of *Curates*.

TEXT.

δέησίς μου ὑπὲρ πάντων ὑμῶν μετὰ
χαρᾶς τὴν δέησιν ποιούμενος,)
5 ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ Εὐαγ-
γέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι
τοῦ νῦν· 6 πεποιθὼς αὐτὸ τοῦτο,
ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγα-
θὸν, ἐπιτελέσει ἄχρι ἡμέρας Ἰησοῦ
Χριστοῦ· 7 καθώς ἐστι δίκαιον ἐμοὶ
τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου, καὶ ἐν τῇ
ἀπολογίᾳ, καὶ βεβαιώσει τοῦ Εὐαγ-
γελίου, συγκοινωνούς μου τῆς χάρι-
τος πάντας ὑμᾶς ὄντας. 8 Μάρτυς
γάρ μού ἐστιν ὁ Θεὸς, ὡς ἐπιποθῶ
πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ
Χριστοῦ. 9 Καὶ τοῦτο προσεύχομαι,
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
μᾶλλον περισσεύῃ, ἐν ἐπιγνώσει καὶ
πάσῃ αἰσθήσει· 10 εἰς τὸ δοκιμάζειν
ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλι-
κρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν
Χριστοῦ· 11 πεπληρωμένοι καρπὸν
δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ, εἰς
δόξαν καὶ ἔπαινον Θεοῦ.

TRANSLATION.

of mine for you All making
request with joy,)

5 For your contribution to
the Gospel, from the first day
until now:

6 Being confident of this
very thing, that he who has
begun a Good Work in you,
will perform it until the Day
of Jesus Christ:

7 Even as it is meet for me
to have this Concern for you
All, because I have you in my
heart, inasmuch as ye All are
partakers with me of Grace,
both in my Bonds, and in the
defence & confirmation of the
Gospel.

8 For God is my Witness,
how greatly I long after you
All, in the bowels of Jesus
Christ.

9 And this I pray, that your
Love may abound yet more
and more, in knowledge and
in all judgment,

10 That ye may approve
things that are excellent, that
ye may be sincere and without
offence till the Day of
Christ;

11 Being fill'd with the
fruits of Righteousness, which
are by Jesus Christ, unto the
Glory and Praise of God.

12 Γι

The Introduction.

ANNOTATIONS.

(666) That this is the True meaning of Κοινωνία in this place, will appear from comparing ch. 4. v. 15.

(c) Compare Rom. 2. 18, where the Apostle uses the very same manner of Expression, viz. Δοκιμάζειν τὰ διαφέροντα in a like sense.

PARAPHRASE.

or you All *both Jewiſh and Gentile Converts*, making Requeſt, *and hat* with Joy, *namely*) 5 for your (*bbb*) Contribution to, *i. e. Chari-able Liberality towards propagating* the Goſpel, *even* from the Firſt ay *you embraced the Goſpel* until now: 6 Being confident of this ery thing, that He, *i. e. God*, who has begun a Good Work in you, *viz. in bringing you not only to the Knowledge of the Goſpel, but alſo to he embracing of it ſo Cordially, as thus Liberally to contribute towards s Propagation*, will *go on to* perform *what is to be done on his part to-ard finiſhing* it, until the Day of Jeſus Chriſt, *i. e. the day of Judg-ent*: 7 Even as it is meet for me to have this concern *in remem-ring and praying* for you All, *whether Jewiſh or Gentile converts, that ou ſtand faſt in the truth of the Goſpel*, becauſe I have you in my eart, inaſmuch as ye All are partakers with me of Grace, both in my onds, and in the defence and confirmation of the Goſpel, *i. e. ye are nabled by the like Grace of God, both to aſſiſt me by your Contributions my Defence of and Sufferings for the Goſpel, and alſo to defend and ffer your ſelves for the ſame*: 8 For God is my Witneſs, how greatly long after you All in the bowels of Jeſus Chriſt, *i. e. to confirm to u the truth of my having you in my heart, I ſolemnly call God to wit-eſs, that I have the Greateſt degree of Chriſtian love for you.* 9 And, *an effect thereof*, this I pray, that your Love *to Chriſt and the ruth of the Goſpel, and to me* (*or others*) *who preach or defend it*, may ound yet more and more, in *further* knowledge and in all judgment *Quickneſs to perceive the Truth of the Goſpel*, 10 that *being fitted to try and examine thoſe things wherein your Doctrine differs from that thers, viz. of the Judaizers*, ye may approve thoſe things that are ex-llent, *i. e. moſt agreeable to the Will of God*; *and conſequently* that ye ay be ſincere, *i. e. free from all tincture of Judaizing*, and without of-nce *upon that as well as other accounts*, till the Day of Chriſt; 11 being ll'd with the fruits of Righteouſneſs, which are by Jeſus Chriſt, *i. e. exerciſing all thoſe Virtues and Religious Duties, which ye are both in-ted and enabled to perform, (not by the Law of Moſes conſider'd in op-ſition to the Goſpel, but) by Faith and the Gracious aſſiſtance of the oly Spirit accompanying the Faith of the Goſpel: the ſincere perform-ce of which Good Works, (tho' attended with Imperfection, and not-ithſtanding your former Wilfull Sins now truly repented of) is accepted God in the ſtead of Perfect Righteouſneſs, for the merits of Jeſus Chriſt, ithout the obſervance of any Legal Rites; and conſequently ſuch your riſtian Righteouſneſs is no matter of Boaſting in your own Worth, (as the Jews on account of their Obſerving the Legal Rites, thinking they thereby of themſelves, or by their own Natural Strength, merit God's favour, and become Righteous or acceptable unto Salvation) but is entirely zing, as to its prime Cauſe, to the mere Free Goodneſs of God, and ſo timately and principally tends* unto the Glory and Praiſe of God.

12 But

TEXT. TRANSLATION.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ Εὐαγγελίου ἐλήλυθεν. 13 Ὥστε τοὺς δεσμούς μου φανερούς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι· 14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ Θεοῦ λαλεῖν. 15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν· τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. 16 Οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου· 17 Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ Εὐαγγελίου κεῖμαι. 18 Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. 19 Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ· 20 κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

12 But I would ye should understand, Brethren, that the things which happen'd unto me, have fallen out rather unto the furtherance of the Gospel;

13 So that my Bonds in Christ are manifest in All the Palace, and in all other places;

14 And many of the Brethren in the Lord waxing confident by my Bonds, are much more bold to speak the Word of God without fear.

15 Some indeed preach Christ, even of Envy and Strife, and some also of good Will.

16 The one preach Christ out of contention, not sincerely, supposing to stir up Affliction to my Bonds:

17 But the other of Love, knowing that I am set for the defence of the Gospel.

18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preach'd; and I therein do rejoyce, yea and will rejoyce.

19 For I know that this shall turn to my Deliverance thro' your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and hope, that in nothing I shall be asham'd, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by Life or by Death.

21 Ἐμοὶ

PARAPHRASE.

III. He acquaints them, that *his Sufferings, or Imprisonment* had fain out to the *Furtherance* of the Gospel.

12 But, *for your further encouragement to adhere to the Truth of the Gospel,* I would ye should understand, Brethren, that the things which happen'd unto me, have fain out rather unto the Furtherance *than the Hindrance* of the Gospel. 13 So that my Bonds in *the cause of* Christ, *viz. for maintaining the Gospel to be sufficient unto Salvation without the Law* are manifest, *i. e. manifestly taken notice of* in all the Palace *or Court of Cesar,* and in all other places *or by all other Persons here at Rome.* 14 And *hereupon* Many of the Brethren in the Lord, *i. e. many Christians* waxing confident by *the example of* my *Courage in my* Bonds are *become* much more bold *than afore* to speak the Word of God, *particularly as to the Gentiles being not under the Obligation of the Law,* without fear. 15 Some indeed *there are, who* preach Christ, even of Envy and Strife; and some also of Good Will *to the Gospel and my self:* 16 The one, *viz. former sort* preach Christ out of Contention *or Disaffection to me,* not sincerely *out of Love to Christ or according to the Truth of the Gospel, but* opposing *by their false Doctrine, particularly concerning the Necessity of the Gentile Converts to be Circumcis'd,* to stir up Affliction *of Heart* to my Bonds: 17 But the other, *viz. latter sort preach Christ* out of Love *to Christ and so to me,* knowing that I am set *or appointed by Christ in special manner* for the Defence of the Gospel, *particularly as to its sufficiency to Salvation without Circumcision or any other Legal Observance.* 18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preach'd; and I therein do rejoyce, yea and will rejoyce. 19 For I know that this, *which the foresaid Adversaries to the Gospel do,* shall turn to my (*d*) Deliverance *or Enlargement out of prison,* thro' your Prayer, and the *special* supply *or assistance* of the Spirit of Jesus Christ, *directing me so to manage all Circumstances as that they shall tend to bring about my being set at Liberty,* 20 according to my Earnest expectation and hope, that *thro' the assistance of the Holy Spirit* in nothing I shall be asham'd *of the Gospel,* but with all boldness, as always, so now also Christ shall be magnified in my Body, whether it be by *preserving now my* Life, or by *enabling me hereafter courageously to suffer* Death.

21 For

ANNOTATIONS.

V. 16. † Instead of ἐριθείας is read ἔριδος in the two most ancient MSS. Alex. and Clerm. and some other; and so the Vulg. Lat. Interpreter, and Ambrose &c. read it. And indeed ἔριδος is much more answerable to the Thought and Design of the Apostle, who neither look'd Himself, nor would have the Philippians look on his Bondage as matter of *Affliction,* but contrary of *Joy.* And therefore to preach False Doctrine was not properly to *add New* Affliction to his *Former,* but to *raise or stir up* Affliction of Heart which he had not on account of his Bondage or Imprisonment.

(*d*) That by σωτηρία here is rather to be understood Salvation or Deliverance from his Present Imprisonment, than from Eternal Misery, seems evident from comparing

TEXT.

21 Ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς καὶ τὸ ἀποθανεῖν, κέρδος. 22 Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ γνωρίζω. 23 Συνέχομαι † δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλῷ † γὰρ μᾶλλον κρεῖσσον. 24 Τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς. 25 Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως· 26 ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

27 Μόνον ἀξίως τοῦ Εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ Εὐαγγελίου· 28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ· 29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον

TRANSLATION.

21 For to me to Live, is Christ; and to Dy is Gain.

22 But if I live in the flesh, this is the fruit of my Labour: * and what I shall choose, I know not.

23 * But I am in a strait betwixt two, having a desire to depart, and to be with Christ; * for this is by far much better.

24 But * *for me* to abide in the flesh, is more needfull for you.

25 And having this Confidence, I know that I shall abide and continue with you all, for your furtherance and joy of Faith:

26 That your Glorying may be more abundant in Christ Jesus for me, by my Coming to you again.

27 Only let your Conversation be as it becomes the Gospel of Christ; that whether I come and see you or else be absent, I may hear, * as to your affairs, that ye stand fast in one spirit, with one mind striving together for the Faith of the Gospel;

28 And in nothing terrified by your Adversaries: which is to them an evident token of Perdition, but to you of Salvation, and that of God.

29 For unto you it is given in the behalf of Christ,

ANNOTATIONS.

comparing this verse and v. 25. together. For as the Apostle says here, *I know that this shall turn to my σωτηρίαν*, so he says v. 25. *I know that I shall abide and continue with you.*

PARAPHRASE

21 For *the only motive* to me to Live, is *the ſervice of* Chriſt, and to Dy is *my greateſt* Gain. 22 But if I *continue to* live in the Fleſh, this *ſame ſervice of Chriſt in converting or ſtrengthning others* is the fruit of my Labour, *i. e. is well worth my Labour*: and *therefore* what I ſhall chooſe I know not. 23 But I am in a ſtrait betwixt two, having *on my own account* a deſire to depart, and to be with Chriſt: for this is by far much Better for Me *than continuing in this Life, did reſpect only my Own Eaſe*. 24 But for me to abide in the Fleſh, is more needfull for you. 25 And having this confidence, *that my abiding in the Fleſh will be more advantageous for you*, I know that I ſhall abide and continue with you All for your furtherance and Joy of Faith, *viz. in adhering to the Truth of the Goſpel*; 26 that (*e*) your Glorying may be more abundant in Chriſt Jeſus, *as being not only on account of your being entitled to Salvation thro' him without the Law, but alſo* for me, *or on account of my Deliverance, who am the Principal Aſſerter of this Truth of ſo comfortable an importance to you Gentiles*: *which ſcore your Glorying will be increas'd* by my Coming to you again.

IV. He declares to them his Readineſs to *Dy or Live*, as ſhall be moſt for *their Good and God's Glory*.

27 *Laying aſide therefore your Sollicitous Concern for me, the* Only thing *I would preſs upon you is this*, ſo let your Converſation be, as it becomes (*ee*) the Goſpel of Chriſt, that whether I come and ſee you, or elſe be abſent, I may hear, as to your Affairs, that ye ſtand faſt in one ſpirit, with one mind ſtriving together for the *maintaining of the* one Faith of the Goſpel *againſt the Judaizers and all other Adverſaries of it*; 28 and in nothing terrified by *ſuch* your Adverſaries: which, *i. e. their oppoſing and perſecuting of you* is *in reference* to them an evident token of *their being Children of* Perdition, but *which, viz. your* chearfully *and undauntedly adhering to the Truth of the Goſpel is in reference* to you *an evident token* of Salvation, and that of God. 29 For *you muſt not aſcribe your Conſtancy in the Faith to your ſelves, but principally to the Grace of God; for you are to know that* unto you it is (*ff*) *graciouſly* given, *as a ſpecial favour*, in the behalf of Chriſt; not only

V. He exhorts them to ſtand faſt in the True Faith, and to eſteem it as *a ſpecial Favour*, to ſuffer for *Chriſt*.

ANNOTATIONS.

V. 23. † So Alex. Clerm. and all Stephens's MSS. with others; as alſo the Latin Verſion.

Ibid. † The Alex. and ſeveral other MSS. read γε; as alſo Clemens Alexand. Theodoret, &c.

(*e*) I believe upon obſervation it will be found, that the Apoſtle generally, if not always, uſes the verb καυχᾶσθαι and its Derivatives, either in reference to the Jews *Boaſting* of or *Glorying in the Law*, or elſe by way of oppoſition in reference to the True Chriſtians *Boaſting of* or *Glorying in Chriſt*, as ſufficient to Salvation without the Law.

(*ff*) What it is to πιστευειν τοις εἰς Χριστον, See *Coloſſ.* 1. 10.

(*f*) So the word χαριζομαι properly ſignifies.

TEXT. | TRANSLATION.

το εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· 30 τὸν αὐτὸν ἀγῶνα ἔχοντες, οἷον εἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί.

Κεφ. β. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ, 2 πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες, 3 μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν· 4 μὴ τὰ ἑαυτῶν ἕκαστοι † σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.

5 Τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ· 6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ·

only to Believe on him, but also to Suffer for his sake; 30 Having the same conflict which ye saw in me, and now hear to be in me.

Chap. II. If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having the same Love, being of One Soul, minding the One thing;

3 *Minding* nothing through strife of vain-glory, but in lowliness of mind each esteeming other better than themselves:

4 Looking not every man on his Own things, but every man also on the things of others.

5 * For let this Mind be in you, which was also in Christ Jesus:

6 Who being in the form of God, thought it not robbery to be equal with God;

ANNOTATIONS.

V. 4. † So Alex. and Clerm. and several other MSS. as also Basil, Ambrose,

(ff) The Apostle had in the beginning of this Verse exhorted them to *φρονεῖν to be like minded*; and therefore it seems reasonable to suppose that by exhorting them again in the latter part of this Verse τὸ ἓν φρονοῦν he design'd something different, and what more likely than That mention'd in the Paraphrase? And there being no other Verb or Participle to govern μηδὲν in the beginning of the Verse, it may be well suppos'd that the Apostle refer'd the μηδὲν as well as the ἓν φρονοῦντες to the same Participle *φρονοῦντες*. And thus there will be no need of supposing any Ellipsis.

(gg) It is evident, that, if by Christ's *taking upon him the Form of a Servant*, the Apostle had meant Christ's being as Man in a Servile Condition, then the Nature of Things as well as of a Climax would have requir'd that the Apostle should have first mention'd Christ's *being made in the Likeness of Men*. Wherefore since it is evident that the Apostle do's in the other Particulars mentioned v. 7, 8. observe both the Natural Order of things and of a Climax, it is but reasonable to allow that he do's so here likewise. Whence it necessarily follows,

PARAPHRASE.

nly to Believe on him, but alſo to Suffer for his ſake; 30 *you* having *ith your Adverſaries* the ſame *kind of* Conflict, which ye ſaw in me *hen I was with you*, and now hear to be in me *with the ſame kind Adverſaries to the Faith.* Chap. II. If there be therefore any Conlation in *the Goſpel and Promiſes of* Chriſt, if any Comfort of *mutual ove between both Gentile and Jewiſh Converts*, if any Fellowſhip *or artaking* of the *ſame* Spirit *of Love*, if *ye have* any Bowels and Mer-es, *i. e. Bowels of Mercy or Pity for me the Priſoner of Chriſt*, 2 fulye my joy, that ye *both Jewiſh and Gentile Converts* be like-minded, ving the ſame Love *one toward the other*, being of (*ff*) One Soul, inding the One thing *neceſſary*, *viz. the promoting your Common Salion*, 3 *and* minding nothing thro' Strife *one with the other*, or Vainory, *as if the Jewiſh Converts ſtood higher in the favour of God than e Gentile Converts, or theſe than thoſe*, but in lowlineſs of mind each *rty* eſteeming *the* other Better than themſelves: 4 looking not every n on his Own things *or what is for the Good of his Own party*, but ery man *looking* alſo on the things of others, *or conſulting and proting what is for the Good of the other party, as being Fellow-members Chriſt or the Chriſtian Church. And the ſame Rules are very proper d neceſſary to be obſerv'd, as to the Private Behaviour of Single Pers (whether of the ſame or different Party) one toward the other.*

VI. He exhorts them to Love and Humility by the *Great Example of Chriſt*; and to that end ſets forth the *Great Condeſcenſion and Exaltation* of Chriſt for ſuch his Humility & Obedience.

5 For, *as you are Chriſtians, ſo you ought to follow the example of Chriſt, d conſequently to* let this Mind *or the ſame Concern* be in you, which s alſo in Chriſt Jeſus, *namely the Good not of the Jew only, or only of Gentile, but of All Mankind, both Jew and Gentile; in order whereto is neceſſary to be endued with the Greateſt Humility or Lowlineſs of ind, as Chriſt was*: 6 Who being *from all Eternity* in the Form of od, *i. e. Formally or* (*g*) *Eſſentially God*, thought it not Robbery to Equal with God, *i. e. knew that he did not wrongfully aſſume to himſelf*

ANNOTATIONS.

Chriſt's *taking upon him the Form of a Servant*, is to be underſtood ſomeat Antecedent (in the Natural Conception of Things) to Chriſt's *being made the Likeneſs of Men*, viz. Chriſt's taking upon him a Created Nature, whereby became Eſſentially a *Servant* to God, whereas he was not ſo Before, but al to the Father as to his Godhead. Wherefore ſince μορφὴ δούλου v. 7. is evitly oppoſ'd to μορφὴ Θεοῦ v. 6. and the Nature of an Antitheſis requires that μορφὴ ſhould be taken in the ſame Senſe in both places; hence it plainly follows that μορφὴ δούλου denotes Chriſt's becoming a *Created* Being *Eſſentially*, ſo μορφὴ Θεοῦ denote Chriſt's being a *Divine* Being or *God* likewiſe Eſſentially. And ceably hereto we ſhall find the Apoſtle's Climax to proceed very Naturally. the Firſt Degree of Chriſt's Humiliation conſiſted in this, that *being in the m of God*, i. e. God Eſſentially or an Uncreated Being, He condeſcended to *e on him the Form of a Servant*, i. e. to become a Created Being, and ſo Eſtially a Servant to God. And whereas Chriſt had thus *taken on him the Form a Servant*, tho' he had been made only an Angel; therefore the Second De-

TEXT. TRANSLATION.

7 ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· 8 καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτόν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. 9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· 10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· 11 καὶ πᾶσα γλῶσσα ἐξομολογήσηται, ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

12 Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν

7 But emptied himself and took upon him the form of a Servant, and was made in the likeness of men:

8 And being found in fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

9 Wherefore God also highly exalted him, and gave him a Name which is above every Name:

10 That at the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth;

11 And that every tongue should confess, that Jesus Christ is the Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obey'd, not as in my presence only, but now much more in my

ANNOTATIONS.

gree of Christ's Humiliation consists in this, that he not only *took on him the Form of a Servant* or became a Created Being, but condescended still further *to be made in the Likeness of Men, i. e. to become a Man.* And *being found in fashion as a Man, he humbled himself* still further, even so as to *become Obedient unto Death*, which therefore rightly makes the Third Step of the Apostle's Climax as Christ's *humbling himself* still further yet, namely not *unto Death* only, but *even to the Death of the Cross*, justly and naturally makes the Fourth and Last Step of the Apostle's.

As to the Expression v. 6. οὐχ ἁρπαγμὸν ἡγήσατο, as it is capable of a Double sense, so I have inserted Both into the Paraphrase. And it needs only be observed here, that (whereas it is objected against the Common Translation, that ἀλλὰ in the beginning of v. 7. must agreeably thereto be taken to denote as much as ὅμως) there are many other places in the N. T. and particularly in the Writings of St Paul himself, where ἀλλὰ is plainly taken to denote ἀλλ' ὅμως, or *But yet, nevertheless.* Thus it being said Acts 7. 47. that *Solomon built him an house*, is added v. 48. Ἀλλ' *Howbeit* (or, *But yet*) *the Most High dwells not &c.* See 1 Tim. 1. 16. and 1 Cor. 14. 20. &c.

V.

PARAPHRASE.

elf an Equality with God the Father in reſpect of the Divine Nature common both to God the Father and God the Son, and therefore appear'd o the Patriarchs before his Incarnation in a Glorious manner ſuitable to is Godhead, and receiv'd from the ſaid Patriarchs the Greateſt Acts of Religious Worſhip; and accordingly might have apppear'd on Earth in a like Glorious and Divine manner, without any Injury done to God the Father: however, as for the Salvation of Man he took upon him Fleſh, o in order to effect our Salvation in his Fleſh, he did not think fit to atch at Divine Honour, or to be in haſte to have his Fleſh or Humane Nature exalted likewiſe without any adoe to a State of Divine Honour, nd to be Worſhipp'd even in reſpect of his Manhood as God; 7 but *on he contrary Voluntarily or of his Own Free Will* emptied himſelf, *i. e. id not appear in a Glorious manner as God here upon Earth,* and took pon him the Form of a Servant, *i. e. a created Nature, and ſo became n reſpect of the ſaid created and aſſum'd Nature Eſſentially a Servant o God, and ſo Inferiour to God the Father in this reſpect.* And *tho' this ome was an infinite Condeſcenſion yet the Humility of Chriſt is ſtill reater, in that he took not upon him the Nature of Angels, but* was ade in the Likeneſs of Men, *namely in All things, Sin only excepted.* 8 And being found in faſhion as a Man, He humbled himſelf *ſtill fur-her,* and became obedient *to the Will of God even* unto Death, *and that* even the *moſt ignominious* Death of the Croſs. 9 Wherefore, *on ccount of ſuch his infinite Condeſcenſion to the Greateſt degree ima-inable,* God alſo has highly exalted him *now in reſpect of his Humane Nature,* and *tho' whatever He did or ſuffer'd in his ſaid Humane Na-ure, was no more than this Duty, conſider'd as a Man, yet ſuch his Humility and Obedience in his Human Nature was ſo pleaſing to God, that God has therefore graciouſly* given him, *even as a Man,* a Name, *e. Title of Dignity,* which is above every Name *or Title of Created Beings*; 10 *viz.* that at the Name of Jeſus; *given to the Second Per-on of the Glorious Trinity at his Circumciſion as Man,* Every Knee hould bow, of things in Heaven, and things on Earth, and things nder the Earth, *i. e. that All Created Beings, whether Angels or Men, hould Worſhip him in reſpect of his Humane as well as Divine Nature*; 11 and that Every Tongue, *i. e. both Men and Angels* ſhould confeſs, hat *the Man* Jeſus Chriſt is *now conſtituted* the Lord *over All Created Beings,* to the Glory of God the Father, *who has thus Graciouſly re-warded the Humility and Obedience of Chriſt in his Humane Nature, o to confer Divine Honour upon it.*

12 Wherefore, my Belov'd, *ſince Chriſt has given you ſuch an Ex-mple of Love and Humility and Obedience to the Will of God,* as ye ave always obey'd *hitherto in following the ſaid Example of our Bleſſed aviour, and that* not as in my Preſence only *or when I was with you,* ut now much more in my Abſenſe *or ſince I left you, ſo I exhort you*

for

VII. He infers from Chriſt's Example their Duty to *work out their Salvation with Fear and Trembling,* i. e. with all Humility & Obedience, particularly as to avoiding *Murmurings and Diſputings.*

TEXT.

τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε. 13 Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας. 14 Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν· 15 ἵνα † ἦτε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ, ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες.

Εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα. 17 Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν. 18 Τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι.

19 Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν. 20 Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. 21 Οἱ πάντες γὰρ τὰ ἑαυτῶν ζη-

TRANSLATION.

fence; work out your own Salvation, with fear and trembling.

13 For it is God who worketh in you, both to Will and to Do, of his good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the Sons of God without rebuke in the midst of a crooked and perverse * generation; among whom ye shine as Lights in the World.

16 Holding * fast the Word of Life: that I may * glory in the Day of Christ, that I have not run in vain, nor labour'd in vain.

17 Yea and if I be * poured out upon the sacrifice and Service of your Faith, I joy and rejoyce with you All.

18 For the same cause also do ye joy, and rejoyce with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good Comfort, when I know your State.

20 For I have no man like-minded, who will naturally care for your State.

21 For all seek their Own

PARAPHRASE.

for the future to go on to Work out your own Salvation, with fear and trembling, *and consequently with the most humble behaviour.* 13 For *as it is true that* it is God, who worketh in you both to Will and to Do, *i. e. who by his preventing Grace disposes and inclines you to Will, and by his assisting Grace enables you to Do what is Good, and that of his own free or* good pleasure; *so you on your part are to concurr with the Grace*

PARAPHRASE.

Grace of God in working out your own Salvation, i. e. in the actual performance of all such Duties as God requires of you by the Gospel, if you will be Sav'd; it being in vain for you to hope for Salvation, unless you thus work it Out by doing your Part towards it, since Christ himself was not rewarded with Happiness in his Humane Nature, till he had work'd the Work that God sent him to do in order to his Exaltation. 14 *In a special manner, as one Effect of true Christian Humility and Obedience,* take care ye do All things without murmurings and disputings, *either with respect to God on account of the Persecutions ye may meet with, or with respect one to the other;* 15 that *by such a Christian behaviour* ye may be Blameless and Harmless, the *true* Sons of God, *i. e. true Christians,* without *being liable to* Rebuke *upon any account* in the midst of a crooked and perverse generation *of Unbelieving Jews and Gentiles,* and *also of False Judaizing Christians;* among whom ye shine as Lights in the World, 16 holding fast *the Truth of the Gospel, which may be* fitly stil'd the Word of Life, *forasmuch as we are thereby taught the true Way to Eternal Life.*

VIII. He further exhorts them so to do, that he might *rejoyce in the Day of Christ* upon their Account.

This I exhort you to, that I may Glory in the Day of Christ, *when he shall judge the World,* that I have not run in vain, nor labour'd in vain, *but my Labours have been successful among you unto your Salvation.* 17 yea and if *it so please God, that as the Wine under the Law was pour'd out upon the Sacrifice,* so I be *as it were* pour'd out upon the Sacrifice and Service of your Faith, *i. e. while I am imploy'd in rendring you an acceptable Sacrifice to God, my Blood should be pour'd forth for the Libation to the said Sacrifice; or more plainly if it please God, that I lose my own Life in confirming you in the true Faith, I should esteem even this as matter of* Joy, and *should* rejoyce with you All *thereupon.* 18 For the same Cause *or in like manner* also do ye *not be afflicted and dejected, if such a thing should happen, but on the contrary* joy and rejoyce with me, *for the special Grace of God in thus giving or vouchsafing me the Honour to Dy in the cause of Christ.*

IX. He acquaints them with his intention to *send to them Timothy and Epaphroditus.*

19 But I hope in the Lord Jesus *for your sake, that things will go well here, as that I shall be able to spare, and* to send Timothy shortly unto you, that *He may acquaint you how things stand with me, and that ye may be comforted, and on the other hand* I also may be of good comfort, when I know your State *by him.* 20 *The reason I send him to you is,* for *that* I have no man like-minded, *or who will have an equal concern for you as I my self have but he,* who will *as it were* (*) naturally (*He being as it were my Son in the Service of the Gospel*) care for your State, *with the same sincerity, as I (who am as it were his Father)* do. 21 For all, *i. e. the generality of them with me are too apt to* seek their

ANNOTATIONS.

V. 15. † So the two most Ancient MSS. Alex. and Clerm. read it.

(*) Compare 1 *Tim.* 1. 2.

TEXT. TRANSLATION.

τῦσιν, ὑ τὰ Χεισῦ Ιησοῦ. 22 Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ Εὐαγγέλιον. 23 Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμέ, ἐξαυτῆς. 24 Πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι † πρὸς ὑμᾶς. 25 Ἀναγκαῖον δὲ ἡγησάμην, Ἐπαφρόδιτον τὸν ἀδελφὸν, καὶ συνεργὸν, καὶ συστρατιώτην μου, ὑμῶν δὲ Ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς· 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς † ἰδεῖν, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε. 27 Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ, ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ. 28 Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα, ἰδόντες αὐτὸν πάλιν, χαρῆτε, κἀγὼ ἀλυπότερος ὦ. 29 Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε· 30 ὅτι διὰ τὸ ἔργον τοῦ Χεισῦ μέχρι θανάτου ἤγγισε, † παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

Κεφ. γ'. Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. τὰ

not the things which are of Jesus Christ.

22 But ye know the proof of him, that as a Son with the Father, he has serv'd with me in the Gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also my self shall come shortly unto you.

25 Yet I suppos'd it necessary to send to you Epaphroditus my brother, and companion in labour, and fellow-souldier, but your * Apostle, and Minister to my want:

26 For he long'd † to see you all, and was full of heaviness, because that ye had heard that he was sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, † seeing him again, ye may rejoyce, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation:

30 Because for the Work of Christ he was nigh unto death, * hazarding his Life to supply your lack of Service toward me.

Chap. III. Finally, my Brethren, rejoyce in the Lord. To

TEXT.	TRANSLATION.
αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν	write the same things to you,
οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.	to me indeed is not grievous, but for you it is safe.

2 Βλέπετε

PARAPHRASE.

their own *Ease and Safety*, not the things which are *for the promoting of the Gospel* of Jesus Christ. 22 But ye know the proof of him, *i. e. have prov'd by experience*, that, as a Son with the Father, *in respect of Filial Duty and Concern for whatever I am concern'd for*, he has serv'd with me in the *preaching and promoting of the* Gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But, *notwithstanding my intention to send him presently*, I trust *or have confidence*, in the Lord, that I also my self shall come shortly *after* to you. 25 Yet I suppos'd it necessary, *since neither I nor Timothy can now come to you*, to send to you *in the mean time or now immediately* Epaphroditus, my Brother and Companion in *the* labour *of the Gospel*, and fellow-souldier *in Christ*, but your Apostle *or Bishop and Chief Governour of your Church*, and Minister to my wants, *i. e. who brought your Contributions toward the Relief of my wants.* 26 For he long'd to see you All, and was full of heaviness, because *he knew you would be griev'd for* that ye had heard, that he was sick. 27 For indeed he was sick nigh unto Death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, *i. e. I was the more desirous to send him*, that seeing him again *after his Recovery*, ye may rejoyce, and that I may be the less sorrowfull, *your sorrow being turn'd into joy*. 29 Receive him therefore in the Lord with all Gladness, and hold such in reputation; 30 because for the work of Christ *or promoting the Gospel* he was nigh unto Death, hazarding his Life to supply your lack *or defect* of Service toward me, *i. e. which by reason of your Absence you could not perform.*

X. He more expresly cautions them against *the Judaizers.*

Chap. III. Finally, *or what more remains to be said to you, is this*, my Brethren, rejoyce in the Lord, *as thro' whom alone without the Observance of the Law you are to be Sav'd.* To write the same things to you, *which I have formerly told you by word of mouth*, to me indeed *for your sake* it is not grievous, but for you it is safe *or requisite to keep you from*

ANNOTATIONS.

V. 24. † So the Alex. MS. and the Vulg. Lat. Version, and Chrysostom, &c.

V. 26. † So the two most ancient MSS. Alex. and Clerm. and some other.

V. 30. † So Alex. Clerm. MSS. as also Vulg. Lat. and Ethiop. Versions. And agreeably hereto such as expos'd their Lives by a Free and Open Profession of their being Christians, even when they were not requir'd so to do, were in the following Primitive ages stil'd *Parabolani.*

TEXT.

2 Βλέπετε τὺς κύνας, βλέπετε τὺς κακὺς ἐργάτας, βλέπετε τ' κατατομήν.
3 Ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

4 Καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί· εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, 6 κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. 7 Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. 8 Ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω, 9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει·

TRANSLATION.

2 Beware of Dogs, beware of evil Workers, beware of the Concision.

3 For we are the Circumcision, who worship God in the Spirit, and glory in Christ Jesus, and have no Confidence in the Flesh.

4 Tho' I might also have Confidence in the Flesh. If any other man thinks, that he has whereof he might trust in the Flesh, I more:

5 Circumcis'd the eighth day, of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews; as * to the Law, a Pharisee;

6 As to Zeal, persecuting the Church; as to the Righteousness which is * by the Law blameless.

7 But what things were gain to me, those I have counted loss for Christ.

8 Yea doubtless, and I count all things but loss, for the excellency of the Knowledge of Christ Jesus my Lord: for whom I have suffer'd the loss of All things, & do count them but dung, that I may win Christ

9 And be found in him, not having my own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith:

10 T

PARAPHRASE.

from falling to the Judaizers. 2 Beware *then* of *the Jews, who as they were wont to call the Gentiles for being out of Covenant with God, so we may be call'd themselves for the like reason* Dogs; beware of *such* Evil Worke

PARAPHRASE.

Workers, *who work only to pull down or hinder the Building of the Church of Christ*; beware *of them, who can now be justly stil'd no more than* the Concision, *i. e. such as do indeed cut their Flesh, and also thereby cut themselves off from the Church; but are not now Rightly stil'd the Circumcision.* 3 For we *Christians* are *now* the *only true* Circumcision, *i. e. circumcis'd in such a manner as is now requir'd and accepted by God,* who worship God in the Spirit, *i. e. by Spiritual Circumcision or in Purity of Heart,* and Glory in Christ Jesus, *as He alone who can recommend us to God,* and have no Confidence in *the Circumcision of* the Flesh, *as if that would any way commend us to God.*

4 Tho', *were this any true Ground of Confidence,* I might also have Confidence in the Flesh. *For* if any other man thinks, that he has whereof he might trust in the Flesh, I *have* more *reason so to do*: 5 *Being* Circumcis'd the eighth day *from my Birth, the very day appointed by the Law,* of the Stock of Israel, *not of Ishmael or any other Descendent of Abraham who us'd Circumcision,* of the Tribe of Benjamin, *which was one of the Two Tribes that adher'd to the house of David,* an Hebrew of the Hebrews, *i. e. both by Father and Mother,* as to the *observance of the* Law, a Pharisee *the strictest Sect of the Jews*; 6 as to Zeal *for the Law, I have shew'd it to the highest degree,* persecuting the Church *with the utmost industry*; as to the Righteousness which is in *or by* the Law, Blameless, *i. e. I never committed any such Crime, as made me obnoxious to any Punishment appointed by the Law and to be inflicted by the Judges.* 7 But what things *aforementioned* were *formerly* Gain to me, *or matters of great Advantage in relation to my Spiritual Welfare or my Acceptance with God,* those I have counted Loss for Christ, *i. e. since my Conversion to Christianity, and in order to become a true Christian I have counted the said particulars as matters of no real Advantage towards recommending me to God.* 8 Yea doubtless and I count All things but Loss, *i. e. of no Advantage or such as I should readily part with* for the Excellency of the *true and right* Knowledge of Christ Jesus my Lord: for whom I have *actually* suffer'd the Loss of All things *relating to the Ease and Comfort of my Worldly State,* and do count them but Dung, that I may win, *i. e. obtain the Benefits of* Christ; 9 and be found in him, *i. e. a true Disciple or Member of Him,* not having my Own Righteousness which is of the Law, *i. e. not being Righteous only as to the Observance of the External Rites and Ordinances of the Law; (which tho' I have so observ'd, as to be Blameless in that Respect, and that too by my Own Natural Strength, whence I call it, my Own Righteousness, yet such my Own Righteousness is by no means sufficient to render me Acceptable to God unto Salvation)* but having that *Righteousness* which is thro' the Faith of Christ, the Righteousness which is of God, *both as it is* by Faith, *(which is the Gift of God, inasmuch as it is of his Free Mercy that he has given us*

XI. And as an argument of the *No Necessity* of observing the Law, he urges to them his own Practice, in *Renouncing his Own Righteousness which is of the Law*, tho' he might boast thereof as much as any One.

TEXT. TRANSLATION.

10 Τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ· 11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν † τὴν ἐκ νεκρῶν.

10 That I may know him, and the Power of his Resurrection, and the fellowship of his Sufferings, being made conformable unto his Death;

11 If by any means I might attain unto the Resurrection * from the Dead.

12 Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ. 13 Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐπω λογίζομαι κατειληφέναι· 14 ἓν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

12 Not as tho' I had already attain'd, or were already perfect: but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus.

13 Brethren, I count not yet my self to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the High Calling of God in Christ Jesus.

15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. 16 Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ † στοιχεῖν, τὸ αὐτὸ φρονεῖν. 17 Συμμιμηταί μου γίνεσθε,

15 Let us therefore, as many as be perfect, be * of this mind: and if in any thing ye be * of another mind, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attain'd, * walk ye according to the Same, be ye of the Same mind.

17 Brethren, be followers

ANNOTATIONS.

V. 11. † So Alex. and Clerm. and other MSS. Also Vulg. Lat. and Syr. and Arab. Versions. Iren. Tertull. &c.

V. 16. † Neither the Alex. nor Clerm. (the two most ancient) MSS. read στοιχεῖν; nor yet some other MSS. Nor Hilary or Ambrose &c. It is highly probable it was first added only by way of Explication.

V. 17.

PARAPHRASE.

the Revelation of his Will, the Object of our Faith,) *and also as We become thus Righteous not without the Supernatural Assistance of the Holy Spirit:* 10 *The Knowledge of Christ, whose Excellency I spoke of v.* 8. *and the Righteousness which is of God by Faith and spoken of v.* 9. *is by no means a bare Knowledge or Faith of Christ, but such a Knowledge and Faith as produces a Conformity and Obedience to Christ in all things; and therefore when I desire to be found having the Knowledge and Righteousness abovemention'd, I mean,* that I may know Him, *i. e. Christ,* and *also* the Power of his Resurrection, *i. e. so as by my Knowledge and Faith to be enabled thro' Grace to rise from the Death of Sin to the Life of Righteousness*; and *not only this, but if he calls me thereto, that I may know also* the Fellowship of his Sufferings, *i. e. that I may be ready also to Suffer, as Christ did, for the sake of the Gospel,* being made conformable *even* unto his Death; 11 if by *these or* any *other* means I might attain unto the Resurrection, *viz. an Happy Resurrection* from the Dead.

12 *For I look* not *on my self* as tho' I had already attain'd *to the Certainty of a Happy Resurrection,* or were already Perfect *or Consummate, so as to be in no Danger of forfeiting Eternal Happiness*: but I follow after *or pursue Eternal Happiness with all Care and Industry,* if that I may *at length* apprehend *or lay hold of* that *Happiness,* for *the obtaining* of which also I am apprehended of Christ Jesus *by calling me to the Knowledge and Apostleship of the Gospel.* 13 Brethren, I *tho' an Apostle and One that has done and suffer'd so much for Christ, nevertheless* count not yet my self to have apprehended, *or to be secure of Eternal Happiness*; but this One thing *I do*, forgetting those things which are behind, *i. e. which I have already done or suffer'd,* and reaching *or stretching* forth *my self* unto those things which are before, *i. e. being still carefull to do what yet remains to be done or suffer'd by me,* 14 I press toward the mark *or End of my Christian Race* for *to attain* the prize of the High Calling of God in Christ Jesus, *i. e. for to attain that Happiness which is above in Heaven, and to which we Christians are call'd by God thro' Christ.*

15 Let us therefore, as many as be Perfect, *or throughly instructed in the Design of the Gospel,* be of this mind *that I have told you I am of in reference to the observance of the Law*; and if in any thing *else* ye be of another mind *from what I am of,* God shall reveal even this unto you, *if he sees it requisite, as he has reveal'd his Will concerning the Gentiles being under no obligation to observe the Law.* 16 Nevertheless *in the mean time* whereto we *by God's special Revelation* have already attain'd, *namely, as to the Certain Knowledge that it is not needfull for the Gentile Converts to be Circumcis'd, or observe the Law,* walk ye according to the same, be ye of the same mind *with me in this matter that has been so clearly reveal'd to me.* 17 Brethren, be (*as it is your special Duty*

XII. By way of Reproof to the Boasting of the Judaizers, as if they were *Certain of Salvation by being Circumcis'd, &c.* He tells them that notwithstanding his Circumcision and Righteousness which is of the Law, he esteem'd himself *not yet Certain of Salvation,* but still *labour'd after it,* as the prize of the High Calling of God *in Christ Jesus,* i. e. as attainable only by Obedience to the Gospel.

XIII. He further exhorts them to follow *his Example,* and the examples of Such *others as oppos'd the Judaizers,* as he did. And as a further Encouragement hereto,

TEXT.

ἀδελφοί, ϗ σκοπεῖτε τὺς ϑτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.

(18 Πολλοὶ γὰρ περιπατοῦσιν, ὓς πολλάκις ἔλεγον ὑμῖν, νυνὶ δὲ καὶ κλαίων λέγω, τὺς ἐχθρὺς τοῦ σταυροῦ τοῦ Χριϛοῦ· 19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, ϗ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.)

20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ ϗ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριϛόν· 21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν † σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν ϗ ὑποτάξαι ἑαυτῷ τὰ πάντα.

Κεφ. Δ'. Ὥϛε, ἀδελφοί μου ἀγαπητοὶ ϗ ἐπιποθητοί, χαρὰ ϗ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.

2 Εὐωδίαν παρακαλῶ, ϗ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. 3 † Ναὶ ἐρωτῶ καὶ σε, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς,

TRANSLATION.

together of me, and mark them who walk ſo, as ye have us for an example.

(18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the Enemies of the Croſs of Chriſt:

19 Whoſe end is deſtruction; whoſe God is their Belly; and whoſe Glory is in their ſhame; who mind earthly things:)

20 For our Converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our Vile Body, that it may be faſhion'd like unto his Glorious Body, according to the working whereby he is able even to ſubdue All things unto himſelf.

Chap. IV. Therefore, my Brethren, dearly belov'd & long'd for, my Joy and Crown, ſo ſtand faſt in the Lord, my dearly Beloved.

2 I beſeech Euodias, and beſeech Syntyche that they be of the ſame mind in the Lord.

3 *Yea I intreat thee alſo true Yoke-fellow, help thoſe

ANNOTATIONS.

V. 21. † So it is read in Alex. Clerm. and other MSS. Alſo in Vulg. Lat. Verſion, and Iren. Tertull. Ambroſe.

V. 3. † So Alex. Clerm. and many other MSS. Alſo Vulg. Lat. Arab. and Ethiop Verſions. As likewiſe Theodoret, Oecumen. &c.

(*gg*) Compare 1 *Theſſ.* 2. 19, 20.

(*h*) Had this Exhortation related as to Difference of Opinion concerning the Neceſſity of Circumciſion, or the like, the Apoſtle would not have us'd ſo general an Expreſſion as παρακαλῶ. Some underſtand Συντύχην to be the Accuſative of the Maſculine Συντύχης.

(*i*) Who is here meant by the Apoſtle, there is no good Account to be learn'd from Antiquity.

(*g*) Whe

PARAPHRASE.

Duty on account of the Revelation made to me in this point) Followers together of me, *i. e. do All of you together follow or imitate my Practice in this point*, and mark *or take reſpectfull notice alſo of* them who walk ſo, as ye have us for an Example:

18 For many, *being too Zealous for the Law*, walk *contrariwiſe*; of whom I have told you often, and now tell you even weeping, that, *tho' they profeſs themſelves Chriſtians, yet in reality and effect* they are the Enemies of the Croſs of Chriſt; 19 whoſe End is *or will be* Deſtruction, *however they may proſper at preſent*, whoſe God, *i. e. Chief thing propos'd to themſelves* is *the ſatisfaction of* their Belly *or Temporal intereſt*, and whoſe Glory is in *what really is or ought to be* their Shame; who mind Earthly things:

XIV. He ſets before them the *miſerable End* of ſuch False Teachers, on the one hand:

As I therefore ſaid afore v. 17. *imitate Us*: 20 For our Converſation *or Citizenſhip* is in Heaven, *and conſequently we chiefly mind the things of Heaven*, from whence alſo (*as a further and ſignal Encouragement to our ſtedfaſtneſs in the Faith*) we look for the Saviour, the Lord Jeſus Chriſt; 21 Who, *if he ſees not fit to deliver us from Perſecution and Death here, yet at the Reſurrection* ſhall change our Vile body, *or this Body wherein we Humble our ſelves unto Death*, that it may be faſhion'd *or become* like unto his Glorious Body; *which, as it is no other than He is able to perform*, according to the Working *or Power wherewith he is inveſted, and* whereby he is able to Subdue All things unto himſelf, *and conſequently Death and Corruption, ſo it will be a ſufficient Reward for the Greateſt Evils we can Suffer in the Body.*

XV. And on the other hand, *the Happy and Glorious End* of Such as ſhall perſevere in the True Faith, even to Death it ſelf.

Chap. IV. Therefore, my Brethren, dearly belov'd and long'd for, my joy and Crown (*gg*) of *Glorying in the preſence of our Lord Jeſus Chriſt at his Coming*, ſo *as I have above given you Directions* ſtand faſt in the Lord, *not complying with the Judaizers or any other Seducers*, my dearly beloved.

SECTION II.

The Apoſtle gives ſome General and Particular Directions, *together with a Commendation of their* Liberality *to Him, and alſo concludes.*

2 *In a particular manner* I beſeech Euodias and beſeech Syntyche, that they be of the ſame mind in the Lord, *i. e. whatever different Notions they have as to ſome* (*h*) *leſs material points relating to Chriſtianity, yet they break not out into open diſſenſion thereupon, but act in reſpect both of their Publick and Private Behaviour, as if there was no Such Difference of Opinion between them.* 3 Yea I intreat thee alſo, true (*i*) Yokefellow *or ſpecial Fellow-labourer in the Work of the Goſpel*, help thoſe

I. He gives ſome Directions concerning *Particular Perſons.*

Women

TEXT. TRANSLATION.

ἅτινες ἐν τῷ Εὐαγγελίῳ συνήθλησάμοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

4 Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. 5 Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς. 6 Μηδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν. 7 Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. 8 Τὸ λοιπόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴτις ἀρετὴ καὶ εἴτις ἔπαινος, ταῦτα λογίζεσθε· 9 ἃ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

Women, who labour'd with me in the Gospel, with Clement also, and with other my Fellow-labourers, whose names are in the Book of Life.

4 Rejoyce in the Lord always; *and* again I say, Rejoyce.

5 Let your *Meekness be known unto All men. The Lord is at hand.

6 Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your Requests be made known unto God.

7 And the Peace of God which passes all understanding, shall keep your hearts and minds thro' Christ Jesus.

8 Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any Virtue, and if there be any Praise, think on these things.

9 Those things, which ye have both learn'd and receiv'd, and heard and seen in me, do: and the God of Peace shall be with you.

10 Ἐχά-

ANNOTATIONS.

(*k*) When we find the Author of the Book of Wisdom introducing some Persons Glorying in their Power, and resolving to sift the Temper of the Righteous man after this manner: *Let us examine him by Torture and Despitefulness, that we may know his Meekness, Wisd.* 2. 19. it is not to be doubted but St. *Paul* here alludes to this place of the Book of Wisdom; and considering that *Despite* and *Torture* with which the *Philippians* might be treated, as he lately was, he advises them in the very same Expression,

PARAPHRASE.

Women who labour'd with me in *promoting* the Goſpel, *namely by miniſtring to me in my Perſecutions and Troubles, and bearing a ſhare of them by that means themſelves,* with Clement alſo, and other my fellow-labourers, whoſe Names are *as it were* writ in the Book of Life, *i. e. who have a Title to Eternal Life, as it is uſual to write the names of the Citizens of any City in a Regiſter, whereby is denoted their right and Title to the Privileges of the ſaid City, if they forfeit not that title by any miſcarriage.*

II. He exhorts to *Meekneſs* & *Cheerfulneſs* under Perſecution, and to the practice of *Piety* in general.

4 Rejoyce in the Lord alway, *even under the Greateſt Afflictions, for what will turn to your advantage, if you perſevere,* and *therefore* again I ſay, Rejoyce *and be by no means Dejected or Repine at your Calamities.* 5 *On the contrary,* let your (*k*) Meekneſs *or Gentleneſs under Affliction* be known unto All Men. *And this you have the greater encouragement to, foraſmuch as* the Lord is at hand *to put an end to the ſtate of the Unbelieving Jews our fierceſt Enemies.* 6 Be *anxiouſly* carefull for nothing, but in every thing by Prayer & Supplication with Thankſgiving, let your Requeſts be made known unto God. 7 And the Peace of God, *i. e. that inward Tranquillity and Comfort of Mind, which will riſe from your Living according to the Rules here given you, and from your ſenſe of God's Favour to you thereupon, and* which paſſes *or exceeds* all Underſtanding *fully and perfectly to comprehend the Value of it,* ſhall keep your hearts and minds *ſtedfaſt in the Faith* thro' Chriſt Jeſus. 8 Finally, *or to ſumm up in ſhort what more remains to be ſaid,* Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any *ſuch thing as* Vertue, and if there be any *ſuch thing as* Praiſe, think on theſe things, *which I have here laid before you in this Epiſtle.* 9 *Alſo* thoſe things, which ye have *formerly* both learn'd and receiv'd, and heard *by word of mouth,* and ſeen in me, do *ye*: and the God of Peace ſhall be with you *without fail, ſo as to bleſs you with inward Peace of Mind, if not with outward Peace and Proſperity.*

10 But

ANNOTATIONS.

τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν, *Let your Meekneſs be known to All.* For ſo it evidently appears from comparing theſe two places together, it ought to be render'd in the Text of the Epiſtle to the Philippians, as well as in the other of the Book of Wiſdom: Eſpecially ſince the Condition of the Philippians, to whom this Epiſtle was written, was a State of Perſecution, at beſt of Toleration, and ſo a Proper Occaſion for exerciſing the Virtue of *Meekneſs*; whereas the exerciſe of *Moderation* is proper only for ſuch as are in Power and Proſperity. From which it appears, how wretchedly This Text has been of late years Abus'd. Of which ſee more in an Excellent Diſcourſe on this Text lately preach'd and publiſh'd by the Reverend Mr *Chiſhull.*

TEXT.

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. 11 Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι. 12 Οἶδα † καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι. 13 Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ. 14 Πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει. 15 Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ Εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι Ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι. 16 Καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε. 17 Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. 18 Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ. 19 Ὁ δὲ Θεός μου πληρώσει πᾶσαν

TRANSLATION.

10 But I rejoyced in the Lord greatly, that now at the last your care of me has flourish'd again; wherein ye were also carefull, but ye lack'd opportunity.

11 Not that I speak in respect of Want: for I have learn'd, in whatsoever state I am, therewith to be content.

12 I know both how to be abas'd, and I know how to abound: every where, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things thro Christ who strengthens me.

14 Notwithstanding ye have well done, that ye did communicate with my Affliction.

15 Now ye, Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as to giving and receiving but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not that I desire a Gift but I desire Fruit that may abound to your account.

18 But I have all, & abound: I am full, having receiv'd of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God.

19 *And my God shall fill

TEXT.

ξείαν ὑμῶν χ̣ν τὸν πλοῦτον αὐτοῦ
δόξα, ἐν Χριστῷ Ἰησοῦ. 20 Τῷ δὲ
θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

TRANSLATION.

ply all your need, according to his riches in Glory, by Christ Jesus.

20 Now unto God and our Father be Glory for ever and ever. Amen.

21 Ἀσπά-

PARAPHRASE.

III. He commends their Liberality towards Him, teaching them that Such Charity is as a very *Acceptable Sacrifice* to God.

10 But *now having given you such Directions as I judge proper for*
ou, I can't conclude without taking notice again of your Kindness to me:
acquaint you therefore that I rejoyced in *your Liberality, not so much*
s it tended to my Relief, but rather as it was highly acceptable to the
Lord, that now at the last your Care of me *to supply my wants* has
lourish'd again *or reviv'd*, wherein ye were also carefull *all along*, but
ou lacked opportunity *afore now*. 11 Not that I speak *this* in respect
f any desire in me, that you or others should supply my want: for I have
arn'd in whatsoever State I am, therewith to be content. 12 I know
oth how to be abas'd, and I know how to abound: every where and in all
hings I am instructed, both to be full and to be hungry, both to abound
nd suffer need, *in such a manner as is pleasing to God.* 13 *For* I can
o All things, *behave my self as I ought in every state of Life*, thro'
hrist who strengthens me. 14 Notwithstanding ye have Well done,
hat ye did communicate with my Affliction, *i. e. not only bear a part*
hereof by your Concern for me, but also contribute toward my Relief.
5 Now ye, Philippians, know also, that in the beginning of *my preach-*
g the Gospel *in your Parts of the World*, when I departed from Mace-
onia, No Church communicated with me as to Giving and Receiving,
ut ye only, *i. e. I receiv'd Charitable Contributions from no Church*
ut from you. 16 For even *while I was* in Thessalonica, ye sent once
nd again unto *the supply of* my necessity. 17 *And this I remind you*
, not that I desire a *further* Gift *for my Own advantage*, but *because*
desire Fruit *of your Christian Charity*, that may abound to your ac-
ount *in the day of the Lord.* 18 But *as for me* I have All *that is*
eedfull at present, and abound: I am Full, having receiv'd of Epa-
hroditus the things which were sent from you, *which are as* an Odour
f a sweet Smell, *as* a Sacrifice acceptable *and* well-pleasing unto God.
9 And *therefore on the other hand* my God shall supply all your Need,
cording to his Riches in Glory, *i. e. according to the Glorious Riches*
his Goodness, by Christ Jesus. 20 Now unto God and our Father
e Glory for ever and ever. Amen.

21 Salute

ANNOTATIONS.

V. 12. † So Alex. Clerm. and many other MSS. and Vulg. Lat. Version, and
lem. Alexandr. and Theodoret, &c.

TEXT.	TRANSLATION.
21 Ασπάσασθε πάντα ἅγιον ἐν Χριστῷ Ιησοῦ. ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. 22 Ασπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας. 23 Η χάρις τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ μετὰ † τοῦ πνεύματος ὑμῶν. Αμήν.	21 Salute every Saint in Chriſt Jeſus. The Brethren, which are with me, ſalute you. 22 All the Saints ſalute you, chiefly they that are of Cæſar's houſhold. 23 The Grace of our Lord Jeſus Chriſt be * with your Spirit. Amen.
Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ρώμης διὰ Επαφροδίτου.	It was written to the Philippians from Rome, by Epaphroditus.

ANNOTATIONS.

V. 23: † So Alex. Clerm. and other MSS. Alſo Vulg. Lat. and Ethiop. Verſions, and Ambroſe, &c.

The CONCLUSION.

IV. The Conclusion.

21 Salute every Saint in Christ Jesus, *i. e. every True Christian who hopes for Salvation thro' Faith in and Obedience thro' Christ without observing the Law.* The Brethren, which are with me, salute you. 22 *And* All the *other* Saints, *who dwell at Rome*, salute you, chiefly they that are of Cesar's houshould. 23 The Grace of our Lord Jesus Christ be with your Spirit. Amen.

It, *i. e. this Epistle* was written to the Philippians from Rome, *and sent to them* by Epaphroditus.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction. Chap.* I. 1, 2.

II. The *Main Deſign* of the Epiſtle, viz. to *preſerve the Philippians from Judaizing.* Which the Apoſtle endeavours to do,

1. By *thanking* God for their *Stedfaſtneſs* in the Faith hitherto, and *praying* to God for their *Continuing* ſo to do. *Chap.* I. 3 —— 11.
2. By acquainting them, that what had befaln him, had fell out to the Fur*therance* (of the Truth) of the Goſpel. *Chap.* I. 12 —— 20.
3. By declaring *his Readineſs to Dy* in defence of the Truth of the Goſpel, and his *Deſiring to Live* only on that account. *Chap.* I. 21 —— 26.
4. By inſtructing them to eſteem it as a *Special Favour* to ſuffer for the ſake of Chriſt. *Chap.* I. 27 —— *Ch.* II. 4.
5. By ſetting before them the *Great Example of Chriſt* in ſubmitting unto the *Death of the Croſs out of Obedience* to the Will of God. *Chap.* II. 5 —— 16.
6. By obſerving to them, that without their Perſeverance *All his Labour upon them would be in vain Chap.* II. 17, 18.
7. By acquainting them, that their Perſeverance was a Matter of ſo Great moment, that he intended *to ſend Timothy on purpoſe* to ſee how things ſtood with them, and to confirm them. *Chap.* II. 19. *to the end.*
8. By *expreſsly cautioning* them againſt the *Judaizers*, uſing great ſharpneſs of ſpeech againſt the ſaid Falſe Teachers. *Chap.* III. 1 —— 3.
9. By urging his *Own Example* to them, in *Renouncing his Own Righteouſneſs as is of the Law*, tho' he might boaſt thereof as much as any One; and endeavouring to *ſecure to himſelf Salvation, only thro' Chriſt. Chap.* III. 4 —— 14.
10. By urging to them, that this Doctrine of the Gentiles being under no Obligation to be Circumcis'd, was in a ſpecial manner *Reveal'd* to him, and therefore they ought *to Follow him* therein. *Chap.* III. 15 —— 17.
11. By foretelling them of the *Miſerable End of the Falſe Teachers*, and the *Glorious End* of ſuch as ſhould *perſevere in the Truth. Chap.* III. 18 —— *Chap.* IV. 1.

III. Other Particulars.

1. Directions concerning Particular Perſons. *Chap.* IV. 2, 3.
2. Exhortations to Cheerfulneſs under Perſecution, and the Practice of Piety. *Chap.* IV. 4 —— 9.
3. A Commendation of their Liberality towards Him and the Propagation of the Goſpel. *Chap.* IV. 10 —— 20.

IV. The *Concluſion. Ch.* IV. 21. *to the end.*

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

THE PREFACE.

I. The *Place* whence, and *Time* when this Epiſtle was writ.

THERE is a great Agreement among the Learned, that this Epiſtle was written from *Rome*, in the *ſame year* with thoſe to the *Epheſians* and *Philippians*; and conſequently in *A. D.* 62, or 64.

II. The *Deſign* of this Epiſtle.

The *Deſign* of this Epiſtle was likewiſe the Same with that of the two others aforemention'd, *viz.* to preſerve the *Coloſſians* from being ſeduced by the *Judaizers*, and that not only to the Neceſſity of Circumciſion or Keeping the Law, but alſo as to the Worſhipping of Angels. Which laſt Doctrin being more inſiſted againſt in this Epiſtle than the Others, it is reaſonable to infer therefrom, that it prevail'd more (or was at leaſt preſs'd more by the Falſe Teachers) at *Coloſs* than at *Epheſus* or *Philippi*. For that it was alſo ſtarted there, ſeems probable from *Epheſ.* 1. 21, 22. and *Phil.* 2. 9, 10. compar'd with *Col.* 1. 16. and 2. 10, 18, 19.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

TEXT.

Κεφ. α'.

ΠΑΥΛΟΣ ἀπόστολος Ιησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, 2 τοῖς ἐν Κολασσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ † Ιησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ιησοῦ Χριστοῦ.

3 Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ιησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι 4 ἀκούσαντες

TRANSLATION.

Chap. I.

PAUL an Apostle of Jesus Christ by the Will of God, and Timothy * the Brother,

2 To the Saints and Faithfull Brethren in Christ Jesus, who are at Colosse: Grace be unto you, and Peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you;

4 Since we heard of your

ANNOTATIONS.

V. 2. † Ιησοῦ is read in Alex. Clerm. and other MSS. as also in Vulg. Latin, and Syriack Versions, &c.

(a) See *Gal.* 1. 15, 16. (b) *Colosse* was a City of *Phrygia*, not far from *Hierapolis* and *Laodicea*, which are both mention'd in this Epistle Chap. 4. 13. It is in almost All the ancient MSS. writ Κολασσαῖς. So that it is not unlikely that it was usually pronounc'd Κολασσαὶ, not Κολοσσαὶ, at least by the Inhabitants of these Parts, or about that Time. See more of it in the second Part of my Geogr. of N. T. Chap. 4. Sect. 1. numb. 4.

(c) Whether St *Paul* had ever been himself at *Colosse*, and there preach'd the Gospel, before he writ this Epistle, is controverted. And be that as it will, by

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

PARAPHRASE.

THE INTRODUCTION.

PAUL an Apostle of Jesus Christ by the *special* (*a*) Will of God, and Timothy the Brother *eminent in the Work of the Gospel*, 2 to the Saints *or Christians in general*, and *more especially* to the Faithful Brethren in Christ Jesus, (*i. e. who stand Firm against the Judaizers and all other Seducers*) who are at (*b*) Colosse: Grace be unto you, and Peace from God our Father, and the Lord Jesus Christ.

SECTION I.

The Apostle instructs the Colossians, why they ought not to hearken *to those False Teachers*, *as would Seduce them to be* Circumcis'd *and* Observe the Law; *and also to* Worship Angels.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 since we heard (*c*) *of the Constancy* of your Faith

I. The Apostle thanks God for the *Colossians Stedfastness in the Faith*, and commends their Piety.

ANNOTATIONS.

(*a*) here seems most reasonable to understand, not so much the Colossians *First* receiving of the Faith, but rather or principally *their Constancy* in adhering to the True Faith that they had formerly receiv'd, or in one word their *Faithfulness*. For this is most agreeable to the Inscription of this Epistle to the *Faithfull* in Christ Jesus, v. 2. And it can't be well suppos'd, but that the Apostle had heard, considerably afore the writing of this Epistle, of their Conversion and

TEXT.

τ πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τ ἀγάπην † ἣν ἔχετε εἰς πάντας τοὺς ἁγίους,
5 διὰ τ ἐλπίδα τ ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τ ἀληθείας τοῦ Εὐαγγελίου, 6 τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ· καὶ ἔστι καρποφορούμενον † καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τ χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·
7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ· 8 ὁ καὶ δηλώσας ἡμῖν τ ὑμῶν ἀγάπην ἐν πνεύματι.

9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι, ἵνα πληρωθῆτε † τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ, ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ·
10 περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφορούντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς· 12 εὐχαριστοῦντες

TRANSLATION.

Faith in Christ Jesus, and of the Love which ye have to all the Saints;
5 For the hope which is laid up for you in heaven, whereof ye heard before in the Word of the Truth of the Gospel:
6 Which is come unto you, as it is in all the World; and brings forth fruit * & increaseth, as it do's also in you, since the day ye heard *of it*, and knew the Grace of God in Truth.
7 As ye * learn'd of Epaphras our dear Fellow-servant, who is for you a Faithfull Minister of Christ:
8 Who also declar'd unto us your Love in the Spirit.
9 For this cause we also, since the day we heard *it*, do not cease to pray for you and to desire, that ye might be fill'd with the Knowledge of his Will, in all Wisdom and Spiritual Understanding:
10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good Work, and increasing in the Knowledge of God;
11 Strengthen'd with all might according to his glorious Power, unto all patience and long-suffering with joyfulness;
12 Giving thanks unto the

ANNOTATIONS.

First Receiving the Faith, allowing that he did not Himself convert them. Besides we find the same Expression us'd in *Ephes.* 1. 15. and yet there is no doubt but the Apostle converted the *Ephesians* Himself; and consequently that by *this* or *Faith* must be understood their *Faithfulness*. And if so, it may likewise be understood so here; and consequently No certain Argument can be drawn hence, that St *Paul* did not himself convert the Colossians, or at least had no hand

PARAPHRASE.

Faith in Chriſt Jeſus, and of the Love which ye have to All the Saints without *diſtinction Uncircumcis'd as well as Circumcis'd*; 5 *which Faith and Love ye have* for the Hope which is laid up for you in Heaven, whereof ye heard before in the Word of the Truth of the Goſpel, *i. e. by the preaching of the Goſpel of Truth*: 6 Which *by the good Providence of God* is come unto you, as it is *preach'd* in all the World: and brings forth fruit and increaſes, as it do's alſo in you, ſince the day ye *firſt* heard of it, and knew the Grace, *i. e. Gracious Kindneſs* of God in Truth, *i. e. to be extended to you Gentiles by the Goſpel as well as to the Jews.* 7 As ye (*d*) learn'd of Epaphras our dear Fellow-ſervant, who is for you a Faithfull Miniſter of Chriſt: 8 who alſo declar'd unto us your Love in the Spirit, *i. e. your ſincere and hearty Love to me.*

II. He prays for their *further Increaſe* in Piety, and Knowledge of the Deſign of the Goſpel.

9 For this cauſe We alſo, ſince the day we heard it, *viz. your Love to me and Faithfulneſs in maintaining the Truth of the Goſpel*, do not ceaſe to pray for you and to deſire, that ye might be fill'd with the Knowledge of his Will, *i. e. might fully know the Will of God in Chriſt the deſign of the Goſpel*, in all *Spiritual* Wiſdom and Spiritual Underſtanding; 10 that *being thus ſpiritually Wiſe* ye might walk (*e*) Worthy of the *Calling wherewith the* Lord *has call'd you, namely* unto all pleaſing *of God*, being fruitfull in every Good Work, and *continually* increaſing in the Knowledge of God; 11 ſtrengthen'd with all *Spiritual* might according to his Glorious Power, *i. e. according to the Glorious Power of his Holy Spirit working in you and ſtrengthning you*, unto all Patience and Long-ſuffering, *and that ſo as to be able even* with joyfulneſs *to undergo Affliction*; 12 Giving thanks unto *God* the Father

ANNOTATIONS.

ſeen at *Coloſſ.* Some indeed will have the Epiſtle to the *Epheſians* to be that, which was written to the *Laodiceans*, and is mention'd chap. 4. 16. (concerning which more ſhall be there ſaid.) But then the ſame Perſons own that it is likely that the ſame Epiſtle, tho' firſt written to the *Laodiceans*, yet was afterwards by *Paul's* order carried by *Tychicus* alſo to the *Epheſians*, and ſo came to be commonly inſcrib'd *to the Epheſians*. And therefore τοὺς *Epheſ.* 1. 15. muſt ſtill be underſtood to denote, at leaſt with reference to the *Epheſians*, not their Firſt receiving of the Faith, but their Firm Continuance therein. And if ſo there, may alſo be here. For further Confirmation whereof compare chap. 2. 5.

V. 4. † So Alex. Clerm. and other MSS. as alſo Vulg. Lat. Verſion, &c.

V. 6. † So Alex. Clerm. and many other MSS. Alſo Vulg. Latin, Syr. and Ethiop. Verſions. Likewiſe Chryſoſt. Theodoret, Theophyl. Oecum. &c.

V. 7. † Καὶ is omitted in Alex. Clerm. and other MSS. as alſo in Vulg. Latin, Syr. and Ethiop. Verſions, &c.

V. 10. † So Alex. Clerm. and many other MSS. Alſo Vulg. Lat. Syr. and Ethiop. Verſions, with Chryſoſt. Ambros, &c.

(*d*) This that is here ſaid, ſeems to be a Good Argument, that the *Coloſſians* were converted, not by St *Paul*, but by *Epaphras*.

(*e*) Compare *Eph.* 4. 1. and *Phil.* 1. 27.

TEXT.

τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί· 13 ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ· 14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, † τὴν ἄφεσιν τῶν ἁμαρτιῶν.

15 Ος ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως· 16 ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται· 17 καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε. 18 Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς Ἐκκλησίας, ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα

TRANSLATION.

Father, who has made us meet to be Partakers of the Inheritance of the Saints in Light:

13 Who has deliver'd us from the power of darkness, and has translated us into the Kingdom of his dear Son:

14 In whom we have redemption, *even* the forgiveness of Sins.

15 Who is the Image of the invisible God, the first-born of every creature:

16 For by him were All things created, that are in heaven, and that are on earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and for him:

17 And he is before All things, and by him All things consist.

18 And he is the Head of the Body, the Church; who is the Beginning, the First-born from the Dead; that in

γένηται

ANNOTATIONS.

V. 14. † So the MSS. and Versions last cited; and together with Chrysost. and Ambr. also Theophylact.

(*ee*) As to the Expression πρωτότοκος πάσης κτίσεως, the Apostle has himself taken care to explain what he meant thereby, namely v. 17. where he says of Christ, Αὐτός ἐστι πρὸ πάντων. And yet πρωτότοκος πάσης κτίσεως is equivalent to πρὸ πάσης κτίσεως, is evident from *Joh.* 1. 30. where *John* the Baptist says of our Saviour ὀπίσω μου ἦν, that is, πρό μου ἦν, and accordingly we render it; *He was before me.* So that from this Expression of St *Paul* it can't be inferr'd that Christ as to the Nature he subsisted in, before he took Flesh, was of the Rank of Creatures, being only the First-born of Created beings or the First of That Rank; but from the Expression Rightly understood according to the Apostle's own Explication v. 17. it may be Rightly inferr'd that He is Truly and Essentially God. For *He that is Before All Things Created*, is Himself Uncreated, and consequently Truly God.

(*f*) This surely is a very Considerable and Undeniable Argument of the True Divinity of Christ; and that Supreme Worship is due to Him; since Supreme

Worship

PARAPHRASE.

ther who *by vouchſafing us the Grace of his Holy Spirit* has made us meet to be partakers of the Inheritance of the Saints in Light, *viz. the Light of the Goſpel here, and Eternal Light hereafter*; 13 who has deliver'd us from the Power of Darkneſs, *viz. from the Power the Devil had over us by means of our Spiritual Ignorance, before we were inſtructed by the Goſpel, and whereby he ſeduced us to commit Works of Darkneſs or ſuch Sins as ariſe from Ignorance and are uſually committed in the Dark, and whereby we were render'd liable to Eternal Darkneſs or Damnation*; and has tranſlated us *from the Power or Kingdom of the Devil* into the Kingdom of his Dear Son *Jeſus Chriſt*: 14 In whom we have Redemption *from All the Spiritual Miſeries the Devil would bring upon us, the firſt part of which Redemption conſiſts in this*, even the Forgiveneſs of Sins.

III. He ſets before them the *Excellency of our Bleſſed Saviour*, both as to his Divine and Humane Nature, thereby intimating his Ability to Save them, without the Obſervance of the Law, &c.

15 Who is the *true and perfect* Image of the inviſible God, *i.e. whereas God in his own Divine Excellency is uncapable of being ſeen by mortal Eyes, the Second Perſon of the Holy Trinity, who is of the ſame infinite Goodneſs, Power, &c. with the Father, and ſo likewiſe Inviſible as to his Divine Nature no leſs than the Father, did before his Incarnation aſſume to himſelf a Viſible Glory wherein he appear'd to the Patriarchs, and at his Incarnation did aſſume to himſelf Fleſh, wherein he appear'd and dwelt among us in theſe latter days; and the ſame Second Perſon of the Holy Trinity may alſo be ſtil'd* the Firſt-born of Every Creature, *namely as in reſpect of his Divine Nature he was begotten of the Father before All Creatures, and as to his Humane Nature He was the Firſt that was rais'd from the Dead, never to Dy again*: 16 *As to his Divine Nature I ſay He was begotten before All Creatures*: for by Him were All things created, that are in Heaven, and that are on Earth, Viſible and Inviſible, *of which laſt ſort are the ſeveral Orders of Angels*, whether they be Thrones, or Dominions, or Principalities, or Powers: All things were created by him, and *alſo* (*f*) for him, *i. e. for his ſervice and to his Glory*: 17 And *it hence appears that* He is before All things, and *alſo it is to be known further that as by him All things were firſt created, ſo* by Him All things Conſiſt *or are ſtill preſerv'd.* 18 And *ſtill further* He is the Head of the *Myſtical* Body *or Spiritual Society, call'd* the Church: who *agreeably to ſuch his Headſhip, as he was the Beginning or Perſon, by whom the Firſt Creation was effected, likewiſe he* is the Beginning *or Perſon by whom the Second Creation is effected, and as to his Humane Nature in particular is* the Firſt-born from the Dead, that in All things, *viz. in reſpect of the Firſt and Second Creation, i. e. in reſpect of the Creation properly ſo call'd, and the Redem-*

ANNOTATIONS.

Worſhip is evidently due from the Creature to Him, for whoſe Service and Glory the ſaid Creature is made.

V. 22.

TEXT.

γένηται ὁ πᾶσιν αὐτὸς πρωτεύων. 19 Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι· 20 καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, (εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ,) εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

21 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν, 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου † αὐτοῦ, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· 23 εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ Εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν.

Οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος. 24 † Ὃς νῦν χαίρω ἐν τοῖς † παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ Ἐκκλησία· 25 ἧς ἐγενόμην ἐγὼ διάκονος, κατὰ † οἰκονομίαν τοῦ Θεοῦ, † δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι † λόγον τοῦ Θεοῦ·

TRANSLATION.

all things he might have the Preeminence.

19 For it *seem'd good that in him should All Fulness dwell;

20 And by him to reconcile All things unto him (having made peace by the blood of his Cross; by him, I say,) whether they be things on earth or things in heaven.

21 And you that were some time alienated, and Enemies in your mind by wicked works, yet now has he reconcil'd,

22 In the body of his *own flesh, thro' * his own death, to present you holy, and unblamable, and unreprovable in his own sight:

23 If ye continue in the faith grounded and settled, and be not mov'd away from the Hope of the Gospel, which ye have heard, and which is preach'd to every Creature which is under heaven: whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his Bodies sake, which is the Church:

25 Whereof I am made a Minister, according to the dispensation of God, which is given to me * toward you, to fulfill the word of God;

26 t

ANNOTATIONS.

V. 22. † So Alex. and other MSS. as also Syr. Arab. and Ethiop. Versions together with Irenæus, &c.

V. 24. † So Clerm. and other MSS. as also Vulg. Lat. Version, &c.

PARAPHRASE.

Redemption or Reſtoration of mankind, He might have the Preeminence. 19 For it ſeem'd good (*g*) *to God*, that in him ſhould All Fulneſs *of the Divine Nature* (*viz. Goodneſs, Wiſdom, Power, &c.*) dwell, 20 and *as by Him All things were at firſt Created, and are ſtill preſerv'd, ſo* by Him, *i. e. Chriſt* (*g*) to reconcile All things unto (*g*) Him, *i. e. God* having made Peace *between God and Man, and conſequently between the Holy Angels and Men, as alſo between Jew and Gentile*, by the Blood of his Croſs; by him, I ſay, *thus to reconcile All things, viz.*) whether they be things on Earth or things in Heaven.

IV. He obſerves to them, that they are *Reconcil'd to God by Chriſt.*

21 And *accordingly* you, *Coloſſians and other Gentiles*, that were ſometime alienated *or ſtrangers to the Covenant of God*, and Enemies *to God*, in your Mind *or affections which Enmity ſhew'd it ſelf alſo* by Wicked Works, yet now has he, *i. e. Chriſt* reconcil'd *to God*, 22 in the Body of his own Fleſh thro' his own Death, *in order* to preſent you holy and unblamable, and unreprovable in his own ſight: 23 if *ſo* (*b*) *be* (*or foraſmuch as*) ye continue in the Faith, grounded and ſettled, and be not mov'd away *by fear of Perſecution* from the Hope of the Goſpel, which ye have heard, and which is preach'd to Every Creature, *i. e. to All Mankind*, which is under Heaven.

V. He obſerves to them, that he was in a ſpecial Manner made a Miniſter of the Goſpel, to publiſh the Myſtery hid to former Ages, viz. that *the Gentiles were, equally with the Jews call'd to Salvation thro' Chriſt*; and that for preaching this it was, that he at preſent *ſuffer'd Impriſonment.*

Whereof I Paul am made a Miniſter. 24 Who *as ſuch* now rejoyce *even* in my ſufferings for you *Gentile Converts*, and *ſo go on to* fill up that *ſhare* which is behind of the Afflictions of Chriſt *in his Members*, *by enduring my ſhare of them* in my Fleſh, for his Bodies ſake, which is the Church. 25 Whereof I am made a Miniſter, according to the Diſpenſation of God which is given to me *particularly* toward you Gentiles, to fulfill the Word of God *in being ſent to preach the Goſpel to you as*

ANNOTATIONS.

Ibid. † Μῦ is wanting in Alex. Clerm. and many other MSS. as alſo in Vulg. Syr. and Arab. Verſions, &c.

(*g*) As it is not here expreſsly ſaid, that *it ſeem'd good to the* FATHER, ſo there is no Ground in the Context for reſtraing it to the Father. For tho' v. 20. is render'd in our Tranſlation, *And by him to reconcile All things unto* HIMSELF, yet the Original Word render'd *Himſelf* is not ἑαυτὸν or αὐτὸν but αὐτῷ according to the univerſal agreement of Copies. And v. 21, 22. it is evident that the Perſon there more particularly ſpoken of by the Apoſtle is Chriſt himſelf, or the Second Perſon of the Trinity. All which particulars carry in them no contemptible Arguments for the True Divinity of Chriſt. And as the applying αὐτῷ in v. 19. to the Godhead is warranted by the place parallel hereto, viz. 2 Cor. 5. 19. ſo that καταλλάσσον αὐτῷ (not αὐτὸν) is the true Reading, is confirm'd by the parallel place *Eph.* 5. 27. Laſtly it is here obſervable, that it is with great reaſon ſuppos'd, that the Apoſtle here aſſerts τῶν τὸ πλήρωμα (viz. of the Godhead, as appears from chap. 2. 9.) to dwell in Chriſt, in oppoſition to the falſe Notions and Doctrins of the Gnoſticks, who made the Pleroma of the Godhead to conſiſt of Thirty Æones.

(*b*) Εἴγε may very well be render'd likewiſe here, *Foraſmuch as.*

V. 27.

TEXT.

26 Τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· 27 οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, † ὅ ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ. 29 Εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει. Κεφ. Β'. Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί· 2 ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ· 3 ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

4 Τοῦτο δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. 5 Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ

TRANSLATION.

26 *Even* the Myſtery, which has been hid from ages and from generations, but now is made manifeſt to his Saints:

27 To whom God would make known, what is the Riches of the Glory of this myſtery among the Gentiles, which is Chriſt in you, the Hope of Glory:

28 Whom we preach, warning every man, and teaching every man in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus:

29 Whereunto I alſo labour, ſtriving according to his working which worketh in me mightily.

Chap. II. For I would that ye knew, what great *ſtriving I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh:

2 That their hearts might be comforted, being knit together in Love, and unto all the riches of the full aſſurance of underſtanding, to the acknowledgment of the Myſtery of God and the Father, and of Chriſt.

3 In whom are hid all the Treaſures of Wiſdom and Knowledge.

4 And this I ſay, leſt any man ſhould beguile you with enticing words.

5 For tho' I be abſent in the Fleſh, yet am I with you in the Spirit, joying and beholding your order, and the

PARAPHRASE.

s was foretold by the Prophets, and fully to preach the ſame, viz. in ſpect of that Branch of the Goſpel which is more particularly and fully veal'd to me; 26 Even the Myſtery *of the Calling of the Gentiles*, hich has been hid from Ages and from Generations *paſt, in compariſon f the Clearneſs wherewith it is now reveal'd*; but now is made Mani-ſt to his Saints: *by my Preaching*. 27 To whom God would *now* ake known, what is the Riches of the Glory of this Myſtery among e Gentiles; which *Myſtery in ſhort* is Chriſt in you, *i. e. the Preach-g of Chriſt among you, and thro' him* the Hope of Glory. 28 Whom *cordingly* we preach, warning every man *whether Jew or Gentile*, and ching every man in all *Spiritual* Wiſdom, that we may preſent every n Perfect in Chriſt Jeſus, *without having any Recourſe to the obſerva-n of the Law*: 29 Whereunto I alſo Labour *earneſtly*, ſtriving ac-rding to his working which worketh in me mightily, *viz. both in ing me Grace to be Willing ſo to labour and ſtrive, and alſo in aſſiſting with the power of working Miracles in order to convince others of the uth of the Goſpel as preach'd by me.* Chap. II. For I would that ye ew, what great ſtriving *in my Prayers* I have for you, and for m at Laodicea, and for as many as have not ſeen my face in the ſh; 2 that their Hearts might be comforted *under their Afflictions*, t they may be knit together in *mutual* Love (*eſpecially between the wiſh and Gentile Converts*) and *may advance* unto all the Riches of full aſſurance of Underſtanding, *i. e. to a Full underſtanding and aſ-nce of the Riches of God's Mercy, and ſo* to the acknowledgment of Myſtery of God and the Father, and of Chriſt, *viz. the Myſtery of ing Salvation to the Gentiles equally with the Jews by the Goſpel of riſt*: 3 In whom, *i. e. in Chriſt or the Myſtery of Saving the Be-ing Gentiles as well as Jews by Chriſt*, are hid all the Treaſures of ſdom and Knowledge; *which ye had need to ſeek after in order to r Salvation.*

VI. He proceeds to warn them a-gainſt the *Falſe Teachers* among them.

4 And this I ſay, leſt any man ſhould beguile you with enticing rds, *or ſhould by* (*i*) *plauſible but falſe Reaſoning ſeduce you into any erent Opinion, as if it was neceſſary to Salvation for you to know r particulars, which relate not to, and are inconſiſtent with the Go-*

5 For tho' I be abſent *from you* in the Fleſh *or Body*, yet am I h you in the Spirit *or Mind*, joying and beholding, *i. e. with joy beholding*

ANNOTATIONS.

.27. † So Alex. and Clerm. MSS. as alſo Vulg. Lat. and Syr. Verſions, &c.

) Thus παραλογίζεσθαι ἐν πιθανολογίᾳ do's properly ſignify, παραλογίζεσθαι being *gue wrong*, and πιθανολογία being a *plauſible way of Diſcourſing*, or the uſing *auſible Arguments*, ſuch as the *Law being given by the Diſpoſition of Angels*, 7.53. Michael being call'd *your Prince*, Dan. 10.21.

TEXT. TRANSLATION.

στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
6 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε·
7 ἐῤῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. 8 Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας, καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν.
9 Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς·
10 καὶ ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας.
11 ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος † τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ· 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν. 13 Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι, καὶ τῇ ἀκροβυστίᾳ τῆς

stedfastness of your Faith in Christ.
6 As ye have therefore received Jesus Christ the Lord, so walk in him:
7 Rooted and built up in him, and stablish'd in the Faith, as ye have been taught, abounding therein with thanksgiving.
8 Beware lest any man spoil you thro' Philosophy and vain Deceit, after the tradition of Men, after the rudiments of the World, and not after Christ:
9 For in him dwells all the Fulness of the Godhead bodily.
10 And ye are compleat in him, who is the Head of All principality and power.
11 In whom also ye are circumcis'd, with the Circumcision made without hands, in putting off the Body of the Flesh, by the Circumcision of Christ:
12 Buried with him in Baptism, wherein also you are risen with *him*, thro' the faith of the operation of God, who has rais'd him from the Dead.
13 Even you being dead in your sins, has he quicken'd together with him, and *that*

ANNOTATIONS.

V. 11. † So Alex. and Clerm. and other MSS. Also Vulg. Lat. and Ethiop. Versions, &c. τῶν ἁμαρτιῶν seems to be added by way of Explication.
(*k*) Compare verse 17.
(*kk*) The Apostle having said v. 12. that the Colossians *were risen with Christ*, he adds here v. 13. καὶ ὑμᾶς νεκροὺς ὄντας &c. not as a new distinct particular, but only as a Further illustration of the Grace of the Gospel, viz. that God has quicken

PARAPHRASE.

holding your Order and the Stedfastness of your Faith in Christ. As ye have therefore receiv'd Christ Jesus the Lord, *i. e. as ye have been taught that your Faith in, and Obedience to Christ is sufficient to Salvation,* so walk in *obedience to* Him *as who is sufficient to save you,* rooted and built up in Him, and stablish'd in the Faith *of Him,* as ye have been taught, *viz. that the Gospel is the only Rule you need to observe in order to be sav'd,* abounding therein with Thanksgiving, *i. e. being abundantly thankfull to God for requiring no other Terms of Salvation than those that are propos'd in the Gospel.* 8 Beware lest any man spoil *or as it were plunder* you *of True Saving Knowledge,* thro' Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, *i. e. thro' any Vain Speculations or Doctrins borrow'd either from the Heathen Philosophy or the Jewish Law, and grounded on mere Human Tradition or Worldly (whether Heathenish or Jewish) Customs and Rites,* and not after *or agreeable to the Gospel of* Christ.

VII. Particularly as to the Worshipping of *Angels.*

9 For *in opposition to the False Doctrins concerning the World being made by Angels, and that in them the Godhead is to be conceiv'd to dwell in part, and that it is requisite to worship the said Angels, as inferior Deities, in opposition to these and the like Doctrins borrow'd from or agreeable to the Heathen Philosophy, you are to know and believe assuredly,* that in Him, *viz. Christ* dwells all the Fulness of the Godhead (*k*) Bodily, *i. e. All the Divine Perfections, viz. Goodness, Wisdom, Power, &c.* really and Essentially; 10 and *consequently that* ye are compleat, *as to All requir'd to Salvation,* in *Believing and Obeying and Worshipping* Him, who is the Head of All Principality and Power, *or the several Orders of Angels.*

VIII. And as to the Necessity of *Circumcision* or *Observing the Law.*

11 In whom also ye are Circumcis'd, with the *true Spiritual* Circumcision made without hands *and now requir'd and accepted by God, and which consists* in putting off the Body of the Flesh, *i. e. in casting off the Power of Sin which dwells in the Flesh,* by the Circumcision of Christ, *i. e. by the Christian Circumcision or Baptism:* 12 *Being buried to sin* with him, *i. e. Christ* in Baptism, wherein also ye are risen *Newness or Holiness of Life* with him, *i. e. as One part of Baptism, the Dipping under the Water do's denote your being Dead and Buried to Sin, i. e. your Renouncing of Sin, so the other part of Baptism, your Rising up from under the Water do's denote your Rising to Holiness of Life or your Sincere and Firm Resolution to live an Holy Life the future, namely* thro' the Faith of the Operation of God, who hath rais'd Him, *i. e. Christ* from the Dead, *and consequently can by his Grace raise us likewise from the Death of Sin to the Life of Righteousness:* 13 (*kk*) Even you (*I say*) being *afore* dead in your Sins, has he, *viz.* God quicken'd, *i. e. rais'd up from the Death of Sin to the Life of Righteousness,* together with him, *i. e. as he rais'd up Christ from Bo-*

TEXT. TRANSLATION

σαρκὸς ὑμῶν συνεζωοποίησε σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα. 14 ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παρρησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

16 Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων· 17 ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

18 Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑόρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον, καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

the Uncircumcision of your flesh, having forgiven * us All Treſpaſſes,

14 Blotting out the hand-writing of ordinances, that was against us, which was contrary to us; and he took it out of the way, nailing it to his Croſs.

15 *And* having * diveſted principalities and powers, he made a ſhew of them openly, triumphing over them * by it.

16 Let no man therefore judge you in Meat or in Drink, or in reſpect of an Holyday, or of the New Moon, or of the Sabbaths:

17 Which are a ſhaddow of things to come, but the Body is of Chriſt.

18 Let no man beguile you of your reward, * by a voluntary Humility and worſhiping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.

19 And not holding the Head, from which all the Body, by joynts and bands having nourishment miniſter'd, and being knit together, increaſeth with the increaſe of God.

ANNOTATIONS.

quicken'd and raiſed them up together with Chriſt, *Even when they were dead in their Sins.* Wherefore καὶ in this place is beſt render'd, (not *and*, but) *even* as it is in the parallel place *Epheſ.* 2. 5. Moreover, the Great Deſign of the Epiſtle being to ſatisfy the *Coloſſians* of the No Neceſſity of being Circumciſed, forasmuch as their being Uncircumciſed was no Bar to their becoming God's People by the Goſpel; it ſeems not proper to refer the next clauſe [ἐν τῇ ἀπεκδύσει τοῦ σαρκὸς ὑμῶν,] to περιτομῇ, this ſerving rather to ſhew the Diſadvantage of Uncircumciſion, and ſo the Advantage of Circumciſion, and conſequently not agreeable to the Deſign of the Epiſtle; but it ſeems requiſite to refer the

PARAPHRASE.

dily Death, and that in the Uncircumcision of your Flesh *or without requiring you to be Circumcis'd, and to become obedient to the Yoke of the Law*, having *graciously* forgiven us All Trespasses *past and now repented of*, 14 Blotting out the hand-writing, *i. e. cancelling or making to cease the obligation* of *the Legal or Mosaical* Ordinances, that was against us *Gentiles*, *or* which was contrary to us, *inasmuch as it excluded us from being the People of God*, and he took it out of the way, nailing it to his Cross, *i. e. he put an end to the Obligation of the Law by his Death on the Cross*; 15 And having divested Principalities and Powers (*i. e. the Evil Spirits which deluded the Heathens*,) *of their Power, viz. to speak or deliver Oracles, to possess men, &c.* He made a shew of *this his Conquest over* them Openly, *viz. by publickly silencing the said Evil Spirits, and casting them out of such as were possess'd &c.* triumphing, *i. e. having gain'd this triumph* over them by it, *i. e. his Cross. From all which* (*said from v.* 11.) *it is evident, that ye are also compleat in Christ without the Observance of the Law, or any Jewish Rite.*

16 Let no man therefore judge you, *as if ye did amiss, in not observing the Legal distinction* in Meat or in Drink, or in respect of *your not Observing* an Holyday *of Legal or Jewish institution*, or of the New Moon, or of the Sabbaths *observ'd by them*: 17 Which *Rites* are *only* a Shadow *or faint and imperfect Representation* of things to come *under the Gospel, i. e. of Christian Duties*, but the Body is of Christ, *i. e. the Substance or Real Duties and Virtues shadow'd by the Legal Rites are those which are instituted and requir'd by the Gospel.*

IX. He observes to them, that the *Legal Rites* were only *Shadows* of the *Christian Duties.*

18 *Likewise* let no man beguile you of your Reward *as a Christian*, by a Voluntary Humility and Worshipping of Angels, *i. e. by seducing you to Worship Angels as a piece of Voluntary Humility acceptable to God*, *Such an one* intruding into those things which he has not seen, *i. e. can't have a Rational knowledge of, and acting thus as being at the bottom* vainly puff'd up by his Fleshly mind, *as if he made some Great Discovery or had deeper Insight into Sublime matters than others, whereas all these Speculations are grounded only on mere Fancy*; 19 and *He is to be not hearken'd to, as one* not holding *the Truth of the Gospel which teaches us that Christ is* the Head, from which all the Body *of the Faithfull, whether Jews or Gentiles, by the Gifts of the Holy Ghost variously imparted to the several Members thereof according to their proper Offices, and by the mutual Assistance of the said Members, as it were in a Natural Body* by joynts and bands, *having nourishment ministred, and being knit together in Love*, increases with the increase of God, *i. e. in all Piety and Virtue, and so in that Righteousness which is accepted by God unto Salvation, without any Heathen or Jewish Rites.*

X. He observes to them, that the *Worshipping of Angels* was not founded on any *Rational Grounds*, but on *Vain Fancies.*

20 Where-

ANNOTATIONS.

Clause to *continuum*, as in the Paraphrase, this exactly answering the Design of the Epistle.

(*kkk*) These

TEXT. ΑΡΗΦΑΡΙ TRANSLATION.

20 Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; 21 Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγγῃς· 22 ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων· 23 ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

20 Wherefore if ye be dead with Christ from the Rudiments of the World; why, as tho' living in the World, are ye subject to Ordinances,

21 (Touch not, taste not, handle not:

22 Which all * tend to corruption by the Abusing) after the commandments and doctrins of Men?

23 Which things have indeed a shew of Wisdom in Will-worship and Humility, and neglecting of the Body, not in any honour to the satisfying of the Flesh.

Κεφ. γ'. 1 Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς. 3 Ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ. 4 Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

Chap. III. If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

2 Set your Affection on things above, not on things on the earth.

3 For ye are dead, and your Life is hid with Christ in God.

4 When Christ, *who is* your Life, shall appear, then shall ye also appear with him in Glory.

5 Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν,

5 Mortify therefore your Members, which are upon the earth, fornication, uncleanness,

ANNOTATIONS.

(***) These Words in the Sense follow'd in our Bible are of very mean or no importance; for who knows not, that what we eat or drink, is to come to Corruption. Whereas the Words taken in the Sense follow'd in the Paraphrase, are of a very weighty importance, and what the *Colossians* could not know so well without the Apostle's teaching them so much, viz. that Such things, tho' indifferent in themselves, yet by the *Abuse of them* in enjoining them as Necessary, did *corrupt* their whole Christianity, i. e. render them unacceptable to God. And this is exactly agreeable to what the Apostle teaches *Gal.* 5. 2, 9. and 1 Cor. 5. 6. And the like Expression is us'd *Ephes.* 6. *v. last.* where ἀφθαρσία comes from

PARAPHRASE.

20 Wherefore if ye be Dead with Christ from the *Elements* or Rudiments of the World, *i. e. if by taking upon you Christianity ye have renounc'd, as ye ought, the observance of Heathen and Jewish Rites*; why, as tho' living in the World, *i. e. as if ye were still Heathens or Jews*, are ye subject to *the Heathen or Jewish* Ordinances, 21 Such as are, Touch not, taſt not, handle not *this or that*: 22 which all, *tho' indifferent in themſelves, yet* tend to the (*kkk*) Corruption of Chriſtianity by the Abuſing *of them, viz. by making them Neceſſary Rites, contrary to the intent of the Goſpel, and only*) after the Commandments and Doctrins of Men? 23 Which things have indeed a ſhew of Wiſdom in Will-worſhip, *i. e. in paying of our own Free Will more Worſhip to God than he requires*, and *in* Humility, *viz. the Worſhipping of Angels*, and *in* neglecting of the Body, *namely* not in *giving* any *ſuch* honour *or regard to it, as tends* to the ſatisfying of the Fleſh *or our Fleſhly Deſires*.

XI. He obſerves to them, that the Obſervance of Legal Rites, and the Worſhipping of Angels, are *utterly inconſiſtent* with Chriſtianity, how plauſible they may ſeem, or indifferent in themſelves.

SECTION II.

The Apoſtle lays down ſeveral Rules *relating to the* Publick *and* Private Duties *of Chriſtians.*

Chap. III. If ye then be riſen with Chriſt *to an Holy Life, as he to a Glorious, which you profeſs by your Baptiſm*, Seek *by walking in Newneſs and Holineſs of Life* thoſe things which are above, *i. e. the Happineſs of Heaven*, where Chriſt ſits at the Right hand of God. 2 *And in order to your ſeeking them, take care to* Set your Affection *chiefly* on things above, not on things on the Earth. 3 For *as ye are Chriſtians*, ye are *to look on yourſelves as* Dead *to the Affection of things on the Earth*; and your *true* Life is *to be eſteem'd that Eternal Life which ye ſhall enjoy in Heaven, and of which ye have no* (*l*) *clear Apprehenſion yet, but Chriſt has taken* (*m*) *poſſeſſion of in your Right, whence it may be ſaid to be* hid with Chriſt in God *foraſmuch as it conſiſts in the Fruition of the Divine Preſence.* 4 When Chriſt, who is *the Author and Purchaſer of our True or Eternal* Life, ſhall appear, then ſhall ye alſo appear with him in Glory, *viz. in that Glory and State of Life which is yet hid from you.*

I. He exhorts them to ſet their Affections *on things above.*

5 Mortify therefore, *in order to your attainment of Eternal Life, all thoſe ſinfull Affections which dwell in* your Members which are upon the Earth, *i. e. in your Earthly or Carnal Members*; *ſuch as are*, Fornication,

II. And to mortify all *Earthly and Sinfull Luſts*; as being no other than they are *requir'd* and *enabled to do* by the Goſpel.

ANNOTATIONS.

the ſame Primitive as φθορὰ here, and denotes *Incorruption* as φθορὰ *Corruption*. and therefore as by ἀφθαρσία there is denoted, the *not Corrupting* of Chriſtianity with Judaiſm, ſo by φθορὰ here is denoted on the contrary, the *Corrupting* of Chriſtianity with Judaiſm.

(*l*) See 1 *Joh.* 3. 2. (*m*) See *Heb.* 6. 20.

V. 13.

TEXT. TRANSLATION.

πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία· 6 δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας· 7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς. 8 Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν. 9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ· 10 καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν.

11 Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος· περιτομὴ καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσασθε οὖν (ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι) σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, 13 ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ † Κύριος ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς. 14 Ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, † ὅ ἐστι σύνδεσμος τῆς τελειότητος. 15 Καὶ ἡ εἰρήνη τοῦ † Χριστοῦ

inordinate affection, evil concupiscence, and covetousness, which is Idolatry:

6 For which things sake the Wrath of God comes on the Children of Disobedience.

7 In the which ye also walk'd some time, when ye liv'd in them.

8 But now you also put off all these; anger, wrath, malice, *evil speaking, filthy communication, out of your mouth.

9 Ly not one to another, seeing that ye have put off the Old man with his deeds;

10 And have put on the New man, which is renew'd in knowledge, after the image of him that created him:

11 Where there is neither *Gentile nor Jew, Circumcision nor Uncircumcision, Barbarian nor Scythian, bond nor free; but Christ is All, and in All.

12 Put on therefore (as the Elect of God, holy and belov'd) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering,

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as *the Lord gave you, so also do ye.

14 And above all these things *put on* Charity, which is the bond of Perfectness.

15 And let the Peace of

ANNOTATIONS.

V. 13. † So Alex. and Clerm. MSS. and Vulg. Lat. Version, &c.

V. 14. † So likewise in the MSS. and Version aforecited.

V. 15.

PARAPHRASE.

nication, Uncleanneſs, Inordinate Affection, Evil Concupiſcence, and Covetouſneſs, which is *one ſort of* Idolatry, *the Covetous man* (*mm*) *truſting in his Riches*: 6 For which things ſake the Wrath of God comes on the Children of Diſobedience, *i. e. ſuch as diſobey God by ſuch ſinfull practices.* 7 In the which ye alſo walk'd ſometime, when ye liv'd, *as do the Unbelieving Gentiles*, in *the habitual practice of* them. 8 But now you alſo, *as well as other Believers*, put away all theſe *following* vices, *as well as thoſe already mention'd, viz.* anger, wrath, malice, evil ſpeaking, filthy communication, out of your mouth. 9 *Alſo* ly not one to another, ſeeing that ye have put off the Old man with his Deeds, *i. e. have renounced all thoſe ſinfull Luſts and Practices, which ye are inclin'd to by that Corrupted ſtate of Nature, which ye deriv'd from the Firſt or Old Adam,* 10 and have put on the New Man, *i. e. have made ſolemn Reſolutions and Vows of living New or Holy lives, by that Grace or Supernatural Aſſiſtance which ye derive from the Second or New Adam, i. e. Chriſt, and in reſpect whereof your Chriſtian ſtate may be eſteem'd a ſtate* which is renew'd, *i. e. reſtor'd like as in the ſtate of Innocency* in knowledge, *or to the acknowledgment of God and All that is Good*, after the image of Him, *i. e. Chriſt* that created him, *viz. this New Man, i. e. that has re-inſtated us in a ſtate of Grace, like as was Adam before the Fall.*

III. He obſerves, that there is *no Diſtinction of Perſons* under the Goſpel, as to matters relating to Salvation.

11 Where, *or in which ſtate of Grace or the Goſpel*, there is *difference* made neither *as to* Gentile nor *as to* Jew, *neither as to* Circumciſion nor Uncircumciſion; *and among the Uncircumcis'd there is difference* made (*neither as to Nation, viz.*) *neither as to the more civiliz'd* Barbarian, nor *as to* Scythian, *the moſt unciviliz'd among the Barbarians*, (*nor yet as to Condition, viz.*) *neither as to* Bond or Free; but Chriſt, *i. e. the being a true Chriſtian*, is All *that is requir'd in order to Salvation*, and *that* in All *ſorts of Perſons.*

IV. He exhorts them to *Love* and *Peace* and other Chriſtian Duties and Acts of Piety.

12 Put on therefore (as the Elect of God, *i. e. Perſons choſen to be his People or Church, and to whom now belong the titles given formerly to the Jews, viz. of* Holy and Belov'd) bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering; 13 forbearing one another, *kindly* forgiving one another, if any man have a *ground of* Quarrel againſt any; even as the Lord *graciouſly* forgave you, ſo alſo do ye *one another.* 14 And *to this end* above all theſe things *afore mention'd* put on Charity, *or the true Love of God and your Neighbour*, which is the Bond of Perfectneſs, *i. e. that Virtue or Grace, which will moſt perfectly unite you together, and alſo unite all other Chriſtian Graces in each of you, ſo as to make you Perfect or Unblamable before God.* 15 And let

ANNOTATIONS.

V. 15. † So Alex. Clerm. Vulg. Lat. Ethiop. &c.

(*mm*) See *Mark* 10. 24.

TEXT. TRANSLATION

βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι, καὶ εὐχάριστοι γίνεσθε. 16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ † Θεῷ. 17 Καὶ πᾶν ὅ, τι ἂν ποιῆτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ Χριστοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς † ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ. 19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον † ἐν Κυρίῳ. 21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα Κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι † Θεόν. 23 Καὶ πᾶν ὅ, τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις· 24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε † τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε. 25 Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωπολημψία.

Christ rule in your hearts; to the which also ye are called in one Body, and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts * to God.

17 And whatsoever ye do in word or deed, do All in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit your selves unto your * husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your Parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your Children *to anger*, lest they be discourag'd.

22 Servants, obey in all things your Masters according to the flesh; not with eye-service, as Men-pleasers, but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that do's wrong shall receive for the wrong which he has done; and there is no respect of Persons.

Kap. 4.

PARAPHRASE.

t the Peace of Christ rule in your hearts, *i. e. let that Godly Peace, hich Christ came to promote, be that which ye have a principal Regard in your Actions, as being that* to the which also ye are call'd in one ody, *i. e. as being Members of One Body*, and be ye thankfull *to Christ* ho has thus call'd you to so happy a State of Peace. 16 Let the word, e. *Doctrin or Gospel* of Christ dwell in you richly in all wisdom, *i. e. inging forth plentifully the fruits of Righteousness, as occasion shall re-uire and Wisdom direct; among which acts of Piety is to be reckon'd* e teaching and admonishiug one another in Psalms and Hymns and piritual Songs, singing with Grace in your Hearts, *i. e. not with Light-ess of Heart, but with a becoming Sincerity and Seriousness*, to God, 7 And whatsoever ye do in word or deed, do all in the Name of the ord Jesus, *i. e. as becomes Christians*, giving thanks to God and the ather by Him.

V. He shews in short the mutual Duties of *Husbands and Wives.*

18 Wives, submit your selves unto your Husbands, as it is fit in e Lord, *i. e. as Christianity requires you.* 19 Husbands, love your ives, and be not bitter against them, *i. e. behave your selves not un-ndly towards them.*

VI. Of *Parents* and *Children.*

20 Children, obey your Parents in all things *consistent with your Obe-ence to God*: for this is well-pleasing unto the Lord. 21 Fathers, ovoke not your Children to anger *by causeless or too great Severity*, t they be discourag'd, *as despairing to please you, from attempting to their Duty toward you.*

VII. Of *Masters* and *Servants.*

22 Servants, obey in all things, *consistent with your Obedience to d your Heavenly Master, those that are* your Masters according to the esh, *i. e. according to Human Laws*; *and that* not with eye-service Men-pleasers, but in singleness *or Honesty* of Heart, *as* fearing God *o sees what you do, when you are out of your Masters sight*: 23 And atever ye *are set to* do, do it heartily, as *doing it* to the Lord and t *only* unto Men; 24 *and as* knowing *accordingly* that of the Lord shall receive the Reward of the inheritance, *i. e. a Reward suitable your Good and Faithfull service*: for *by serving Dutifully your Mas-rs* ye serve the Lord Christ. 25 But he, *i. e. that Servant* that do's rong *to his Master*, shall receive *on the other hand a suitable punish-ent* for the wrong which he has done: and there is No Respect of rsons *with Christ, who will judge both Masters and Servants according*

ANNOTATIONS.

V. 16. † So Alex. and Clerm. MSS. with others. Also Vulg. Lat. and Syr. Ethiop. Versions, &c. See the Note on *Ephes.* 5. 19.

V. 18. † So Alex. Clerm. MSS. and many other MSS. As all the four ancient rsions, Vulg. Lat. Syr. Arab. and Ethiop. &c.

V. 20. † So Alex. and Clerm. and many other MSS. and Vulg. Lat. Version. ave not alter'd the Translation, because the Sense comes to the same.

TEXT. TRANSLATION.

Κεφ. δ'. Οἱ Κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

2 Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ· 3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, (δι' ὃ καὶ δέδεμαι) 4 ἵνα φανερώσω αὐτό, ὡς δεῖ με λαλῆσαι.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

6 Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

7 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν Κυρίῳ· 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν· 9 σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μᾶρκος ὁ ἀνεψιὸς Βαρνάβα, (περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·) 11 καὶ Ἰησοῦς ὁ λεγόμενος

Chap. IV. Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven.

2 Continue in Prayer, and watch in the same with thanksgiving:

3 Withall praying also for Us, that God would open unto us a door of Utterance, to speak the Mystery of Christ, (for which I am also in bonds:)

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the Time.

6 Let your speech be alway with Grace, season'd with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is a belov'd brother, and a faithfull minister, and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that ye might know my state, and he might comfort your hearts;

9 With Onesimus a faithfull and belov'd Brother, who is one of you: They shall make known unto you all things which are done here:

10 Aristarchus my fellow-prisoner salutes you, and Marke sister's son to Barnabas, (touching whom ye receiv'd commandments; if he come unto you, receive him:)

11 And Jesus who is call'd

PARAPHRASE.

ng to the Rules of Justice. Chap. IV. *And therefore* Masters, give nto your Servants that which is just and equal, knowing that ye also ave a Master in heaven.

VIII. He exhorts them to *Prayer*, particularly for *Himself* in order to the Propagation of the Gospel.

2 Continue in *observing the Times of* Prayer, *whether Private or Publick*, and watch in the same *so as to keep your selves attent on what e are about, and let your Prayers for Future Mercies be accompanied* with Thanksgiving *for Mercies already receiv'd.* 3 Withall, *or among ther things*, praying *in a special manner* also for Us, that God would pen unto us a Door of Utterance, *i. e. would give me Opportunity*, to peak the mystery of Christ *concerning the Call of the Gentiles to Salvaion as well as of the Jews*, (for which I am also in bonds:) 4 that, *notwithstanding my being imprison'd on that account*, I may *not be afraid to* make it manifest, *with that Boldness and Courage* as I ought to peak *with.*

IX. He recommends to them *Prudence.*

5 Walk in wisdom, *i. e. Carry your selves with all prudence* towards hem that are without, *i. e. not of the Church, whether Jews or Gentiles*, edeeming the Time, (*n*) *i. e. so as that ye may escape the Dangers of hese Times.* 6 Let your speech be alway with Grace, *i. e. courteous*, eason'd with salt, *i. e. wise and discreet*, that ye may know how ye ught to answer every man *so as may conduce to the Credit of Christianity, and to your own safety in these Evil Times.*

The CONCLUSION.

I. He acquaints them with the Reason of his *sending Tychicus and Onesimus* to them.

7 All my state shall Tychicus declare unto you, who is a belov'd Brother, and a Faithfull Minister, and Fellow-servant with me in the Lord: 8 Whom I have sent unto you for the same purpose, *viz* that e might know my state, and *that by his acquainting you, how well things are like to go with me*, he might comfort your hearts: 9 *I have ent him, together* with Onesimus a faithfull and belov'd Brother *also*, who is one of you, *i. e. of your own City Colosi*: They shall make known unto you All things, which are done here.

II. *Salutations* of those with Him to them and others.

10 Aristarchus my fellow-prisoner salutes you, and Mark sister's son o Barnabas (touching whom, *viz. Mark*, ye receiv'd Commandments, *hat* if he come unto you, *ye* receive him *Kindly*:) 11 and Jesus who is

ANNOTATIONS.

V. 8. † So Alex. and Clerm. and many other MSS. as also the Ethiop. Version.

(*n*) See the Note on *Ephes.* 5. 16.

V. 13.

TEXT.

Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία. 12 Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. 13 Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει † πολὺν πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπόλει. 14 Ἀσπάζεται ὑμᾶς Λουκᾶς, ὁ ἰατρὸς ὁ ἀγαπητός, καὶ Δημᾶς. 15 Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.

16 Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ· καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. 17 Καὶ εἴπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν, ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετέ μου τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

TRANSLATION.

Juſtus, who are of the Circumciſion. Theſe only are my fellow-workers unto the Kingdom of God, who have been a Comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſalutes you, always ſtriving fervently for you in prayers, that ye may ſtand perfect and compleat in all the will of God.

13 For I bear him witneſs, that he has a great Zeal for you, and them that are in Laodicea, and them in Hierapolis.

14 Luke the beloved Phyſician and Demas ſalute you.

15 Salute the brethren who are in Laodicea, and Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read among you, cauſe that it be read alſo in the Church of the Laodiceans; and that ye likewiſe read the Epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.

18 The Salutation by the hand of me Paul. Remember my Bonds. Grace be with you. Amen.

Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

ANNOTATIONS.

V. 13. † So Alex. and agreeably Clerm. MSS. has πόνον as Vulg. Lat. Verſion has *Laborem*. It is highly probable that ζῆλον was firſt only writ in the margin of ſome Copies by way of Explication. And becauſe it is a proper Explication

PARAPHRASE.

call'd Juſtus, who (*nn*) are of the Circumciſion. Theſe only *of the* ws are my Fellow-workers unto *the promoting of* the Kingdom of od *or the Goſpel*, who have been a Comfort unto me. 12 Epaphras, ho is one of you, *i. e. of your City*, a ſervant of Chriſt, ſalutes you, ways ſtriving fervently for you in prayers, that ye may ſtand per- ct and compleat in All the will of God. 13 For I bear him witneſs, at he has a great Zeal for you, and them that are in Laodicea, and em in Hierapolis. 14 Luke the belov'd Phyſician and Demas ſalute ou. 15 Salute the Brethren who are in Laodicea, and Nymphas, and e Church which is in his Houſe, *i. e. his Chriſtian Houſhold or the riſtian Congregation that aſſemble together in his houſe.*

III. Directions concerning reading *this Epiſtle* and *another* &c.

16 And when this Epiſtle is read among you, cauſe that it be read alſo the Church of the Laodiceans; and *cauſe* that ye likewiſe read the Epiſtle *which ſhall be brought you* from Laodicea, *by my Order to Ty- icus who brings this to you.* 17 And ſay to Archippus, take heed to e miniſtry which thou haſt receiv'd in the Lord, that thou fulfill it.

IV. The Final Salutation of St *Paul* himſelf.

18 The Salutation by the hand of me Paul, *which is a* (*p*) *ſign of is Epiſtle coming from me.* Remember my Bonds, *i. e. that I am in riſon for the ſake of the Doctrin I have in this Epiſtle preſs'd upon , as an Argument of the Truth thereof.* Grace be with you. Amen.

This Epiſtle was written from Rome, *and ſent* to the Coloſſians by Tychicus and Oneſimus.

ANNOTATIONS.

ugh, I have not alter'd the Tranſlation, tho' we have an Engliſh Expreſſion, ch anſwers to the Original Greek one, viz. *To be in Pain* (i. e. Concern) One.

nn) That the two laſt, *Mark* and *Juſtus*, were Jews, is certain, but whether *Barſabus* was alſo, is not certain, but probable.

o) It it much controverted, what Epiſtle this ſhould be, which the Apoſtle e denotes by τὴν ἐκ Λαοδικείας, which our Tranſlators rightly render the Epiſtle *Laodicea*. By the very manner of which Expreſſion it is methinks evident rſt ſight, that thereby is not to be underſtood an Epiſtle writ *to the Laodi-* s, (for then doubtleſs the Apoſtle would rather have ſtil'd it τὴν πρὸς Λαο- , or πρὸς τοὺς ἐν Λαοδικείᾳ, or the like) but only an Epiſtle brought *from Lao-* to Coloſs, but written or inſcrib'd to ſome others, viz. *to the Epheſians.* that the Epiſtle to the Epheſians was the ſame with this here mention'd, we the very Ancient Teſtimony of *Marcion*, who liv'd at no great diſtance r from the writing of this Epiſtle (for he flouriſh'd A. D. 140) of from dicea, and conſequently was very capable of knowing the Truth of this mat- and tho' he was an Heretick, yet this is no Objection againſt the Autho- of his Evidence in this Point, becauſe it made nothing For or Againſt him, ther this Epiſtle was the ſame or not with that to the Epheſians. Hence rned Men do (I think) now a-days generally look on Marcion's Teſtimony ood Evidence in this point; eſpecially when it is very agreeable to other umſtances. For the Apoſtle writing to the *Epheſians* by *Tychicus*, and alſo e *Coloſſians* by the ſame, and *Laodicea* lying in the way between *Epheſus* and

ANNOTATIONS.

and *Coloss*, (at least, not far out of it) it was very natural for St *Paul* to order *Tychicus* to carry a Copy of the Epistle to the Ephesians along with him, first to Laodicea, and (being read there) afterwards to *Coloss*, that so the Colossians might read it also, there being some Particulars more largely insisted on in that Epistle to the Ephesians than that to the Colossians, and so the Apostle designing hereby to save the Trouble of saying the same at Large in Both Epistles. For which reason likewise, (viz. to save the Trouble of writing more than Needful) the Apostle order'd, that the Epistle to the Colossians, after it had been first read by them, to whom it was immediately sent, should be sent also to Laodicea, and read there. That the Epistles to the Ephesians and Colossians were written together, appears from the very same Expressions us'd in the one, as the other; and accordingly these Two Epistles are placed immediately one after the other in the Ancient Clermont MSS. as they were also in that Copy which *Marcion* made use of, (as appears from *Epiphanius*) which is a further Evidence of what is above said. The Epistle to the *Philippians* came in after-times to be clapt in between, forasmuch as *Philippi* was a Greater and more Famous City than *Coloss*.

SYNOPSIS.

I. The *Introduction*. *Chap.* I. 1, 2.

II. The *Main Design*, viz. to *preserve the Colossians from Judaizers*. Which the Apostle do's
1. By *thanking* God for their *Stedfastness* in the Faith hitherto, and (in order to their *Continuance* therein) praying for their Further Apprehension of the *True Design* of the Gospel. *Chap.* I. 3 —— 14.
2. By setting before them the Transcendent and Divine *Excellency* of our Blessed Saviour, and by observing to them, that it is by Him that we are Reconciled to God. *Chap.* I. 15 —— 23.
3. By observing to them, that He (viz. St *Paul*) was in a special manner intrusted by God with making known the Mystery of the *Gentiles* being Joynt-heirs with the *Jews* accepted by God unto Salvation thro' *Christ*, and that He was imprison'd in the Defence of the said Truth. *Chap.* I. 24 —— *Chap.* II. 3.
4. By earnestly warning them against the *Judaizers*, or those False Teachers that would perswade them *to be Circumcis'd*, and *observe the Legal Rites*, and also to *worship Angels*. *Chap.* II. 4 *to the end*.

III. Rules and Exhortations, viz.
1. To Heavenly-mindedness. *Chap.* III. 1 —— 4.
2. To mortify Earthly or Carnal Lusts. *Chap.* III. 5 —— 11.
3. To Love and other Christian Duties. *Chap.* III. 12 —— 17.
4. To the Mutual Duties of Husbands and Wives, *Chap.* III. 18, 19. Parents and Children, *Chap.* III. 20, 21. Masters and Servants, *Ch.* III. 22 — *Ch.* IV. 1.
5. To Prayer, particularly for Himself as to the Preaching of the Gospel. *v.* 2—4.
6. To Prudence. *v.* 5, 6.

IV. The Conclusion, wherein is contain'd
1. The Reason of his sending Tychicus. *Chap.* IV. 7—9.
2. Salutations. *Chap.* IV. 9 —— 15.
3. Directions concerning the Reading of this Epistle and Another &c. *v.* 16, 17.
4. The Final or Closing Salutation of St *Paul* himself. *v.* 18.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THE PREFACE.

I. The *Time* when this Epiſtle was writ.

THIS Firſt Epiſtle of St *Paul* to *Timothy* is now adays generally agreed by the more Learned in Chronology, to have been written in (or about) *A. D.* 65. And ſo ſometime after St *Paul*'s Reſtment from his Firſt Impriſonment at *Rome*.

II. The *Deſign* of this Epiſtle.

The Deſign of this Epiſtle we learn from St *Paul*'s Own ords, Chap. III. 14, 15. *Theſe things write I unto thee,— that u may'ſt know how thou oughteſt to behave thy ſelf in the Houſe God, which is the Church of the Living God*: i. e. that *Ti-hy* by the Directions herein given might the better know, w to diſcharge aright his Epiſcopal Office.

III. The *Place* where it was written.

As to the Place from whence this Epiſtle was writ, the arned are agreed in ſuppoſing it not to have been *Lao-a* (as is mention'd in the Subſcription to this Epiſtle) but ne Place in *Macedonia*, this being countenanc'd by what is d Chap. I. 3. of this Epiſtle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

TEXT.

TRANSLATION

Κεφ. α'.

Chap. I.

ΠΑΥΛΟΣ Απόστολος Ιησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ † Ιησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν· 2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος, εἰρήνη, ἀπὸ Θεοῦ † πατρὸς, καὶ Χριστοῦ Ιησοῦ τοῦ Κυρίου ἡμῶν.

PAUL an Apostle of Jesus Christ * according to the appointment of God our Saviour, and Jesus Christ, our Hope,

2 Unto Timothy *my* own son in the Faith: Grace, Mercy, *and* Peace from God the * Father, and Christ Jesus our Lord.

ANNOTATIONS.

V. 1. † Κυρίου is not read in the two most Ancient MSS. viz. Alexandrian and Clermontian, nor in some others; nor yet in the most Ancient Versions, viz. the Vulgar Latin, the Syriack, and the Ethiopick.

V. 2. † Ἡμῶν is not read either in Alex. and Clerm. and some other MSS. nor yet in the Vulg. Lat. Version.

(a) See *Philip.* 2. 19 — 22. (b) The Reason why St *Paul*, to [illegible] which are us'd in the Introductory Salutations of his other Epistles, adds [illegible] in a peculiar manner also ἐκ θεοῦ, seems to be referable to the Denomination here gives *Timothy*, viz. that of his being his γνήσιον τέκνον. For it appears the words of *Joseph* to *Benjamin* (*Gen.* 43. 29.) that the Form of Blessing Parents to their Children was this, acording to the Translation of the LXX. Ὁ Θεὸς ἱλάσεται σοι, τέκνον. Hence St *Paul* wishes not only *Grace* and *Peace*, but also *Mercy* to *Timothy*, as testifying thereby his Paternal Affection to him.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

PARAPHRASE.

The Design of this Epistle we learn (as is observ'd in the Preface hereto) from St PAUL's Own Words Chap. III. 14, 15. These things write I unto Thee,—that thou may'st know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God. *Accordingly this Epistle being (in a manner) wholly taken up with Directions relating hereto, I have not distinguish'd it (nor, for the like Reason the Second Epistle to* Timothy *nor that to* Titus, *much less that to* Philemon) *into Sections, but only into Paragraphs.*

Chap. I. PAUL an Apostle of Jesus Christ, according to the appointment of God our Saviour, *(who separated me from my Mothers Womb, and in his due time call'd me to preach the Gospel among the Heathen Gal.* I. 15, 16. and *also according to the appointment of* Jesus Christ, *in whom as our Mediator is founded* our Hope *of Salvation, and who* v. 12. *put me into the Ministry*; 2 unto Timothy my Own *or True* Son in the Faith, *inasmuch as He was not only converted to Christianity by me, but has also a Filial (a) Respect for me, and a Filial Concern for what He sees me to have a Concern*: Grace, (*b*) Mercy, and Peace, *i. e. I not only wish all Blessings, Spiritual and Temporal, but I wish in a more (b) special manner, and with a (b) Paternal Degree of Affection, that the said Blessings may be obtain'd by Thee* from God the Father, and Christ Jesus our Lord.

I. The *Introduction.*

TEXT.

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, 4 μηδὲ προσέχειν μύθοις, καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ †οἰκονομίαν Θεοῦ τὴν ἐν πίστει. (5 Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. 6 Ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν· 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.

TRANSLATION.

3 As I besought Thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some, that they teach no other Doctrin,

4 Nor give heed to Fables and endless Genealogies, which minister Questions rather than the * Dispensation of God, which is in Faith:

(5 Now the End of this Charge is Charity, out of a pure Heart, and of a good Conscience, and of Faith unfeign'd.

6 From which some having swerv'd, have turn'd aside unto vain jangling:

7 Desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm.

8 Ο

ANNOTATIONS.

V. 4. † That οἰκονομίαν, not οἰκοδομίαν, is the True Original Reading, is not to be question'd, since (as Dr *Mill* observes) the former is found in All the MSS. he ever met with; and also in the Arabick and Ethiopick Versions, and in the Writings of the Greeks, *Chrysostom*, *Theodoret*, *Theophylact*, *Oecumenius* &c. Indeed οἰκοδομίαν seems only at first an Interpretation of οἰκονομίαν in some Copy, whence afterwards it was taken into the Text of the Printed Books.

(c) That which answers to the τινὲς in the beginning of this verse, is very probably thought to be what we find in the beginning of v. 18. so that All from the end of v. 4. to the end of v. 17. is to be look'd on as inserted by way of Parenthesis; which, tho' a Long one, yet is not unusual in the Writings of this Apostle. Leaving out therefore the said Parenthesis, the Thread of the Sense seems to be thus continued; viz. *As I besought thee to abide still at Ephesus, that thou mightest charge some (&c.)* — to *This charge I commit unto Thee* &c. For it seems evident, that the ταύτην τὴν παραγγελίαν &c. mention'd v. 18. is the παραγγελίαν &c. v. 3.

(d) That by the *Fables* here mention'd are to be understood *Jewish Fables* &c. is evident from *Tit.* 1. 14. where they are expressly so call'd. However this hinders not but the Apostle's Caution may be very well apply'd to the Fables and Genealogies also of the *Gnostics*; forasmuch as they were in some respects Judaizers; and in all probability their Fabulous Doctrins began to be hatch'd and vented about this time; as may be inferr'd from 1 *Tim.* 6. 20.

(e) In

PARAPHRASE.

II. The Apoſtle puts *Timothy* in mind, that he deſir'd him to ſtay at *Epheſus*, in order to *oppoſe the Judaizing Falſe Teachers.*

3 (c) *According* as I beſought *or exhorted* Thee to abide ſtill at Ephe-ſus, when I went into Macedonia, that thou mighteſt charge ſome, that they teach no other Doctrin *than what is agreeable to the Truth of the Goſpel*, 4 nor give heed to *the* Fables (d) and endleſs Genealogies *of the Jews, whoſe Rabbies have fram'd many Fabulous or Falſe Stories, ſurrounding thereon fooliſh Rites and Ceremonies and Traditions, and who ſpend much Time and Pains in drawing Long Genealogies and Pedegrees, in order to prove their Deſcent from Abraham, or David, or the like: Neither to theſe Fables and Genealogies of the Jews, nor to any other, ſuch as were the Fabulous Genealogies of the Gnoſticks concerning the Æones &c. is Heed to be given; theſe being Points*, which *ſerve to* miniſter Queſtions *or cauſe needleſs Enquiries and Diſputes*, rather than *to explain* the Diſpenſation of God which is in Faith, *i. e. the method appointed by God for bringing Men to Salvation which is only by the Belief and Obedience to the Goſpel. As I beſought thee, I ſay, to continue at Epheſus, that I thou mighteſt thus charge ſome there, ſo by this Epiſtle I ſtill commit and entruſt this Charge unto Thee*, (v. 18.) *and for the better execution thereof ſhall give thee Directions in the enſuing part of this Epiſtle.* (5 *But* now *it ſeems proper in the firſt place to obſerve unto thee, that* the End (e) of this Charge, *or That which I aim at in charging Thee thus to charge others*, is *the Begetting in them* Charity *or the True Love of God, which can ariſe but* out of a Pure Heart *ſincerely deſirous to do the Will of God*, and of a Good Conſcience *actually regulating ſo the Life and Practice, as to be Void of any wilfull Offence or Sin*, and of Faith unfeign'd, *or a ſincere Belief of the Goſpel, as being that which gives us on one hand the Greateſt Notion of the Love of God to us, and of the Rewards of Heaven, and ſo moſt ſtrongly excites us to the Love of God; and on the other hand the Greateſt Notion of the Puniſhments of Hell, ſo moſt ſtrongly deters us from Not Loving or Diſobeying God.* 6 From which *Chriſtian Graces*, (*viz. Charity, Pureneſs of Heart &c.*) ſome having ſwerv'd, *or not obtain'd them by reaſon of their not* (f) *aiming at them aright*, have turn'd aſide unto Vain jangling, *or Diſcourſes concerning the forementioned Fables and Genealogies*: 7 Deſiring to be Teachers *or Propagators of the Obſervance* of the Law, *as requiſite (in order to Salvation) to be added to the Faith of Chriſt, and* not underſtanding neither what they ſay, nor whereof they affirm, *or rather underſtanding the True ſenſe or ſcope of the Law, nor having any certain or Rational Knowledge of their Fabulous Traditions &c.*

8 But

ANNOTATIONS.

(e) In ſeems not queſtionable, but the ἡ παραγγελία here mention'd (as well v. 18.) was deſign'd by the Apoſtle to refer to τινὰ παραγγείλῃς mention'd v. 3. and therefore it ought to be render'd here agreeable thereto, as well as it is actually render'd v. 18. in our Common Tranſlation.

(f) So the word ἀστοχήσαντες literally imports.

(g) See

TEXT.

8 Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται· 9 εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀνδροφόνοις, 10 πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, 11 τῇ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

12 Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν, 13 τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ. 14 ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

TRANSLATION.

8 But we know that the Law is good, if a man use it lawfully,

9 Knowing this, that the Law is not made for a Righteous man; but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of Fathers & murderers of Mothers, for man-slayers,

10 For whoremongers, for them that defile themselves with *men, for men-stealers, for liars, for perjur'd persons, & if there be any thing that is contrary to * the sound Doctrin,

11 * Which is according to the Gospel * of the Glory of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who has enabled me, for that he counted me Faithfull, putting me into the ministry,

13 Who was before a Blasphemer, and a Persecutor, and injurious. But I obtain'd mercy, because I did it ignorantly in Unbelief.

14 And the Grace of our Lord was exceeding abundant, with Faith and Love which is in Christ Jesus.

15 This is a Faithfull saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners; of whom I am chief.

16 Αλλ

ANNOTATIONS.

(g) See *Matth.* 9. 13. *Mark* 2. 17. &c.

(*h*) The Greek word πρῶτος signifies *First* either in Time or Degree, and consequently the word may be here render'd (as to its own signification) either

PARAPHRASE.

III. The True and Proper *End* of the *Jewish Law* set forth and describ'd, in contradistinction to the *Gospel*.

8 But we know *and willingly acknowledg*, that the Law is *of* Good use, if a man use it Lawfully, *i. e. as a Law and so to the End for which God appointed it*: 9 *Namely if he uses it, as One* knowing this, that the Law, *consider'd in contradistinction to the Gospel, and so only as a Civil Instrument of the Jewish Polity or Government*, is not made *or appointed by God* for *to be the Rule of Righteousness, or that Rule, by the observance whereof a man should become a* Righteous man *in the sight of God, so as to be accepted by him thereupon unto Salvation: The Law was by no means (I say) intended by God as a Rule of Righteousness unto Eternal Salvation, but only for a Restraint of such Unrighteousness or Wickedness, as is inconsistent with the Temporal Welfare of the Jewish State or Government; and consequently the Law, under the consideration we are speaking of it was made* but for the Lawless and Disobedient, for the Ungodly and for Sinners, for the Unholy and Profane, for murderers of Fathers and murderers of Mothers, for man-slayers, 10 for whoremongers, for them that defile themselves with Men, for menstealers, *i. e. such as Steal or trick men away, in order to sell them for slaves*, for Liars, for perjur'd persons; *and in short, the Law was design'd only for a Restraint as to the Outward Commission of it* if there be any thing, *which falls not under the forementiond Heads*, that is contrary to the Sound *or Wholsome* Doctrin, 11 which is according to the Gospel *of Christ, the Observance whereof is the only means of attaining or being made Partakers* of the Glory of the Blessed God *in Heaven, the Preaching of* which *Gospel to the Gentiles* was committed to my Trust.

IV. St *Paul* sets forth *the Mercy* of God towards Him, and returns his most solemn *Thanks* for the same.

12 And *being fain upon the mention hereof*, I *can't proceed without making a Digression to* thank Christ Jesus our Lord, who has enabled me, *i. e. duly qualify'd me to be an Able Minister of the Gospel*, for that he counted me *willing to be* Faithfull, *as he has shewn by his* putting me into the Ministry: 13 *Me I say*, who was before a Blasphemer *of him*, and a Persecutor *of* and injurious *to his Church or Disciples*. But I obtain'd Mercy, because I did it ignorantly in Unbelief, *my Unbelief proceeding from Ignorance or a want of the Right Understanding of the Scriptures, and this my Ignorance being not absolutely wilfull, but owing in great measure, if not chiefly to the unhappy Prejudices of my Education, and so not excluding me from All Mercy, tho' making me Stand in need of more than Ordinary Mercy.* 14 And *accordingly* the Grace of our Lord was exceeding abundant *toward me, in so converting me and working on me, as to dispose me to embrace the Gospel* with *a more than ordinary degree of that* Faith and Love which is in Christ Jesus. 15 *And surely* this is a Faithfull Saying, and worthy of All Acceptation, *i. e. a Saying most worthy to be Believ'd, and even to be embrac'd by All men with the Firmest Assent*, that Christ Jesus came into the World (*not to* (g) *call the Righteous to Repentance, but to call thereto, and so*) to save Sinners; of whom I am *not only the* (h) *first of such Sinners or Notorious*.

TEXT.

16 Αλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. 17 Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ †Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.)

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν· ἣν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν. 20 Ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος· οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

Κεφ. Β'. Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς,

TRANSLATION.

16 Howbeit, for this cause I obtain'd mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them who should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the * only God, be honour and glory, for ever and ever. Amen.)

18 This Charge I commit unto thee, son Timothy, according to the Prophesies which went before on thee, that thou by them mightest war a good warfare,

19 Holding Faith and a Good Conscience; which some having put away, concerning Faith have made shipwrack.

20 Of whom is Hymenæus and Alexander: whom I have deliver'd unto Satan, that they may learn not to blaspheme.

Chap. II.

I exhort therefore, that first of all, Supplications, Prayers, ἐντεύξεις,

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the First or *the Chief* of Sinners. That the said word is to be understood in the Former sense, is evident from the next following verse, where it is therefore render'd by our Translators (not *Chief*, but) *First*. And thence it seems probable to me, that the word should likewise be understood in the same sense also in this v. 15. but yet not so as to exclude the other sense; the Apostle perhaps making choice of this word, because it comprehends both the two forementioned significations, viz. *the First* and *the Chief*.

V. 17. † Σοφῷ is not read, either in the two most Ancient MSS. viz. Alex. and Clerm. nor yet in the most Ancient Versions, Vulg. Syr. and Ethiop. nor yet in Tertull. Novat. &c. nor in the Comments of Chysost. Theodoret. Oecum. So that it is not to be question'd, but μόνῳ Θεῷ is the true Original Reading; and that σοφῷ has been added from *Rom.* 16. 27. It is further observable, that since the Apostle in all this Paragraph (viz. from v. 12. to v. 17. inclusively) mentions only Christ Jesus, it may be fairly inferr'd, that the μόνος Θεὸς here mention'd is spoken

PARAPHRASE.

rious Offenders, as have been call'd to Salvation by Chriſt, but alſo in my own Eſteem the Chief *of Sinners.* 16 Howbeit for this cauſe I obtain'd Mercy, that in Me Firſt, *and the Chief in my own Eſteem among Sinners all'd to Repentance and ſo to Salvation,* Jeſus Chriſt might ſhew forth All, *i. e. the Greateſt degree of* Long-ſuffering, for a pattern *thereof, viz. of his Long-ſuffering* to them, who *being Sinners of the Higheſt Rank ſhould not deſpair, but* ſhould hereafter believe on him to *the end of obtaining by ſuch their Belief* Life Everlaſting. 17 Now unto the King eternal, immortal, inviſible, the only God, be Honour and Glory for ever and ever. Amen.)

V. St *Paul* reminds *Timothy* of the *Charge he had committed to Him*, and on what ſpecial Grounds, viz. according to the *Prophecies* that went afore of him.

18 *Having made this Digreſſion from v.* 4. (*partly to take notice of the Charge I gave thee concerning ſome at Epheſus, viz. from v.* 5. *to v.* 11. *and partly to take notice of my Thankfulneſs to God for calling me to be an Apoſtle, viz. from v.* 12. *to v.* 17.) *I now proceed with the principal Subject of this Epiſtle. Wherefore as I beſought thee* (*v.* 3.) *to abide ſtill at Epheſus, that thou mighteſt charge ſome that they teach no other Doctrin than that of the Goſpel, ſo I now acquaint thee, that* This Charge I commit unto Thee, ſon Timothy, according to the Prophecies which went before on *or concerning* Thee, *i. e. agreeably to the Directions of the Holy Spirit, who, either by the Gift of diſcerning Spirits vouchſaf'd to the Church, or by expreſs Revelation and appointment, directed that thou ſhould'ſt be put into the Miniſtry; This Charge* (*I ſay*) *I commit unto thee, according to the ſaid Prophecies,* that thou *being excited and encourag'd* by them mighteſt war a good warfare, *defending the Truth of the Goſpel againſt Falſe Teachers,* 19 *namely* holding *or maintaining the true* Faith *as to thy Doctrin,* and a Good Conſcience *in living agreeably to thy Faith*: which *laſt, viz. a Good Conſcience* ſome having put away, concerning Faith *alſo* have made ſhipwreck, *i. e. ſome being willing to indulge Sin and Impurity of Living, in order to defend ſuch their Wicked Practice, have been forced to ſtart and maintain Falſe Doctrin's as to matters of Faith.* 20 Of whom is Hymeneus and Alexander: whom *by Excommunication* I have deliver'd unto *the Power of* Satan, *for to afflict their Bodies with Diſeaſes, or to puniſh them with other Temporal Afflictions,* that *by ſuch Puniſhments* they may *be* (*i*) *duly diſciplin'd and ſo for the future* learn not to blaſpheme, *i. e. ſpeak or act any thing to the Diſgrace of the Goſpel, and conſequently of God himſelf.*

VI. The Apoſtle directs, *Of what Parts* the Publick Prayer or Service ought to conſiſt, and that *All Men* are therein to be pray'd for.

Chap. II. I exhort therefore (*viz. in order to thy duly executing the Charge I have committed unto thee, ch.* 1. *v.* 3. *and* 18.) that firſt of all *thou teacheſt, and as much as in thee lies, takeſt care, that in the Publick Service*

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ſpoken by the Apoſtle of the ſame Chriſt Jeſus; and conſequently that He is in the higheſt and moſt proper Senſe *God*, being the *Only God*, and ſo of One Undivided Subſtance with the Father and Holy Ghoſt.

(*i*) Compare 1 *Corinth.* 5. 5.

TEXT. TRANSLATION.

οἰτεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων· 2 ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3 Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ· 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. 5 Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς· 6 Ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις. 7 Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ Ἀπόστολος, (ἀλήθειαν λέγω †, οὐ ψεύδομαι,) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας, χωρὶς ὀργῆς καὶ διαλογισμοῦ. 9 Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ

Interceſſions, and giving of Thanks be made for All Men:

2 For Kings, and for All that are in Authority; that we may lead a Quiet and Peaceable life in all Godlineſs and Honeſty.

3 For this is good and acceptable in the ſight of God our Saviour:

4 Who * wills All men ſhould be ſav'd, and ſhould come to the * acknowledgment of the Truth.

5 For there is One God, and One Mediator between God and Men, the Man Chriſt Jeſus:

6 Who gave himſelf a Ranſom for All, to be teſtified in due time.

7 Whereunto I am ordain'd a Preacher and an Apoſtle, (I ſpeak the Truth * and ly not) a Teacher of the Gentiles in Faith and Truth.

8 I will therefore that Men pray every where, lifting up holy hands, without Wrath and * Diſtraction.

9 In like manner alſo, that Women adorn themſelves in *comely apparel, with *Modeſty and Sobriety; not with

ANNOTATIONS.

V. 7. † Ἐν Χριστῷ is not read, either in Alex. Clerm. or ſeveral other MSS. nor in the Vulg. Syr. Arab. and Ethiop. Verſions, or in Chryſoſt. Theophylact. &c. It is probably inſerted from *Rom.* 9. 1.

(*k*) As theſe are the Four Parts whereof the Publick Service is to conſiſt; *Supplications* properly denote Petitions for the Pardon of Sins paſt, *Prayers* Petitions for future Mercies or Bleſſings, *Interceſſions* Petitions in the Behalf of Others. It is very proper for Private Devotions to conſiſt of the ſame Parts;

but

PARAPHRASE.

Service of the Church under thy jurisdiction (*k*) Supplications, Prayers, Intercessions, and giving of Thanks be made for (*l*) All Men, *Gentile as well as Jewish Believers, nay for Unbelievers as well as Believers*: 2 *and in a more particular manner* for Kings, and for All that are (*ll*) *of Eminency, as being* in Authority; *this being requisite to the end* that we may lead *under them* a Quiet and Peaceable life in all Godliness and Honesty. 3 For this *Praying &c. for All Men* is good and acceptable in the sight of God our Saviour, *as being a God* who wills that All men should be saved, and *in order thereto* should come to the (*m*) acknowledgement of the Truth. 5 For there is *but* One God *both of Jews and Gentiles, of Believers and Unbelievers*, and One *Common* Mediator between God and Men *in general*, the Man Christ Jesus: 6 who *accordingly* gave himself *to Death as a* Ransom for All *Mankind, which Act of his infinite Love to All was* to be testified in due time *to All Men by the Gospel*. 7 Whereunto I am ordain'd a Preacher, and *that of the highest Order and Authority*, *viz.* an Apostle, *and that more especially* (*in which respect, notwithstanding All the Gainsaying of my Judaizing Adversaries*, I speak the Truth, and ly not) a Teacher of the Gentiles in Faith and Truth, *i. e. in the True Faith.*

VII. He orders Men and forbids Women to pray or preach in the publick Service.

8 I will therefore, *or direct according to my Apostolical Authority*, that *the Publick Service is to consist of Supplications and Prayers &c. for All men, so it is perform'd by* Men, (*not Women v.* 11, 12.) *concerning the Qualifications of which men I shall speak more by and by* (*chap.* 3.) *it is sufficient to observe here in general, that they are to take care that they* pray Every where, *i. e. wheresoever Publick Service is perform'd*, lifting up Holy hands, *i. e. not contenting themselves to wash their Hands from Outward Impurity or Filthiness, as is the Custom of the Jews, but being carefull that their Hands and Hearts be clean from all Spiritual Impurity or the Commission of any Sinfull Actions; and in order hereto being carefull, that they pray* without Wrath and Distraction *arising from Contests and Disputings about needless matters.* 9 In like manner also *I will or direct according to my Apostolical Authority*, that Women adorn themselves in Comely Apparel, with Modesty and Sobriety; not

ANNOTATIONS.

that falling not so immediately under Timothy's Care or Cognisance; Publick votion is here primarily to be understood.

(*l*) One of the Doctrins of the False Teachers seems evidently hence to be , viz. that the Christians ought not to pray for *All* Men, but only for Chrins, and consequently not for the Heathen Emperours or Magistrates.

(*ll*) So the Expression literally and primarily signifies.

(*m*) Men may come to the *Knowledge* of the Truth, and yet not to the *Acknowledgment* of it as such. And it being this Last that proves efficacious to our vation, hence the Apostle seems to have express'd himself, not by γνῶσιν, i. e. *Knowledge*, but by ἐπίγνωσιν, i. e. *the Acknowledgment* of the Truth.

TEXT. TRANSLATION.

ἐν πλέγμασιν καὶ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 ἀλλ' (ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν) δι' ἔργων ἀγαθῶν. 11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ. 12 Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. 14 Καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα, ἐν παραβάσει γέγονε. 15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης. Κεφ. γ'. Πιστὸς ὁ λόγος.

broider'd hair and gold, or pearls, or costly array;

10 But (which becomes Women professing Godliness) with Good Works.

11 Let the Woman learn in silence with all subjection.

12 But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in silence.

13 For Adam was first form'd, than Eve.

14 And Adam was not deceiv'd, but the Woman being deceiv'd was in the Transgression.

15 Notwithstanding she shall be sav'd * by Child-bearing, if they continue in Faith and Charity, and Holiness with Sobriety. Chap. III. This is a * Faithful saying.

Even

ANNOTATIONS.

(n) That the Exposition given of this expression, διὰ τῆς τεκνογονίας in the Paraphrase, is most preferable, seems to appear from these (among other) Considerations: 1st, that this Expression being taken in the sense follow'd by our Translators, viz. that Women shall be sav'd *in Childbearing* or going *thro'* (the pangs of) *Childbearing*, what is contain'd in this verse 15. will appear but Flat and Languid, and not to answer to the Design of the Apostle. For the Apostle to convince Women of the Reasonableness of their *Keeping silence* and not taking upon them to *teach*, had been oblig'd to observe, that *Adam was not deceiv'd, but the Woman being deceiv'd was in the Transgression*. Having been oblig'd to make this severe Observation, for fear Women hereby should be too much dejected, the Apostle thought it advisable to subjoin immediately another Observation, which would as it were ballance the former, and administer Comfort enough to make them bear up against any too great dejecting Thoughts, that might arise from what he had afore observ'd. Now if by σωθήσεται διὰ τῆς τεκνογονίας be understood no more, than that Women shall be *sav'd in Childbearing*, this seems not to be of such Importance as to be able to bear up their Spirits in reference to what he had afore observ'd, viz. that Woman was the Unfortunate Means of the Fall of Man, and so of forfeiting Eternal Happiness. Whereas if the Expression be taken in the sense given in the Paraphrase, it is of so High and Noble Importance, as fully to answer the End of the Apostle; forasmuch as hereby is denoted, that as on the one hand the Woman was the Unhappy Means of the Fall of Man from Innocency and Eternal Happiness, so on the other hand she was the Happy Means

PARAPHRASE.

ot *ſetting themſelves out* (*in any manner diſagreeable to the Rules of Modeſty or Sobriety*) with broider'd *or plaited* hair and Gold, or Pearls, r coſtly aray, 10 but (*rather ſpending their Time and Pains in adorning themſelves with that*, which becomes Women profeſſing Godlineſs, *namely*) with Good Works. 11 *And as to the Publick Service*, let the Woman learn in ſilence with all ſubjection. 12 But I ſuffer not a Woman to teach, nor to uſurp *any* Authority over the Man, but to be in ilence *in Publick, and to behave her ſelf with a due Meekneſs and Subjection at home.* 13 For *ſuch her Behaviour is no other than is agreeable to her Creation at firſt, inaſmuch as* Adam was firſt form'd, then ve *out of him, and for him; whereby is denoted the Reaſonableneſs of he Woman's being in Subjection to the Man.* 14 And *the Reaſonableneſs of the Woman's not taking upon her to Teach appears from this other Conſideration, viz. that* Adam was not deceiv'd *firſt or immediately by he Serpent or Devil*, but the Woman being, *as the weaker Veſſel, attack'd by the Tempter and by him* deceiv'd, was *firſt* in the Tranſgreſion, *and ſo the Unhappy means of the Fall of Man.* 15 Notwithſtanding She, *i. e. the Woman or Female Sex is not hereupon to look on it ſelf, s ſtanding leſs in the Favour of God, or being leſs capable of Salvation, han the Male Sex. To take away all grounds for ſuch a Suſpicion, the nfinite Wiſdom of God has ſo contriv'd it, that, whereas on the one hand he Woman was the Unhappy Means of drawing Man into the Tranſreſſion, and ſo of his Fall, on the other hand the Woman ſhould be alſo he Happy Means of bringing about Man's Reſtoration or Redemption, nd that too with this ſignal Difference, that to the Commiſſion of that Sin, which caus'd the Fall of Mankind, there was the Concurrence of the Man with the Woman; whereas to the bringing into the World Him hat is the Redeemer of Mankind, there was not the leaſt Concurrence of Man with the Woman, but of the Two the Woman was the ſole Means oncern'd therein: The Wiſdom of God ſeeming to deſign hereby, that he Man ſhould have no juſt cauſe to object to the Woman her being the nhappy, but joynt, means of his Fall, foraſmuch as ſhe was alſo the nore Happy, and (in reſpect of the Two) ſole means of his Redemption, he Redeemer of the World being hence emphatically ſtil'd at the very irſt the SEED (only) of the Woman: And further the Wiſdom of God deſigning thereby to give to the Woman a moſt ſtrong Argument that he ſhall not be excluded from partaking of the Salvation obtain'd by the Promis'd Seed which ſhe bare, but that as the Man, ſo likewiſe* ſhe ſhall e ſav'd by *ſuch her* (*n*) Child-bearing, *i. e. by Chriſt thus born of her, nd that upon the like Conditions of Salvation as the Man, viz.* if they ontinue in Faith and Charity, and Holineſs with Sobriety. Chap. III. This is a (*n*) Faithfull ſaying, *i. e. this which I have here taken notice of s what is very Remarkable, and worthy to be unfeignedly Believ'd, as eing moſt True, and carrying in it Great Comfort and certain Hopes of*

Salvation

TEXT.	TRANSLATION.
Εἴπις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. 2 Δεῖ οὖν τὸν Ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώφρονα, κόσμιον,	If a man desires the Office of a Bishop, he desires a Good Work. 2 A Bishop then must be blameless, the Husband of One Wife, sober, * prudent, of good

* φιλόξενον,

ANNOTATIONS.

Means of the Restoration of Man to such a State of Righteousness, as God would accept unto Eternal Salvation. Besides the Condition annex'd for the Woman's being so *Sav'd* as is denoted in the Text, requires that the Expression σωθήσεται διὰ τῆς τεκνογονίας, should not be understood only of *safe Deliverance in Childbearing*, forasmuch as that Deliverance is Common to those Women, who *have neither Faith nor Charity &c.* Whereas Eternal Salvation, procur'd for us διὰ τῆς τεκνογονίας, i. e. by the Seed of the Woman without the Natural Concurrence of a Man, is actually attainable only upon the Condition specified in the following Words, viz. *if they* (Women as well as Men) *continue in Faith and Charity.*

Lastly, the sense given in the Paraphrase seems to be confirm'd by the words following after the Condition already mention'd, viz. by this Clause, Πιστὸς ὁ λόγος. It is true indeed, that this Clause is generally by others as well as our Translators referr'd to the following words, viz. *If a Man desires the Office of a Bishop, he desires a Good Work.* But, what is asserted in these words, seem so evident and obvious to a Common Understanding, that there seems to be no Need for the Apostle to have usher'd in this Assertion after so solemn a manner, as to prefix thereto this Clause, Πιστὸς ὁ λόγος. And this our Translators seem to have been somewhat sensible of; and therefore to have render'd the said Greek Words (not in this place, as afore Chap. 1. 15. viz. *This is a Faithfull Saying*, but) *This is a True Saying*, intimating that altho' the Assertion contain'd in the following part of Chap. 3. 1. be a *True* Saying, yet it is not properly speaking a *Faithfull* Saying, i. e. it is not what requires our Faith upon Good and Undoubted Testimony only or principally, but rather what requires our Assent upon a Clear Apprehension of the Nature of the Thing or Office therein spoken of. But now, as on this account, the said Expression Πιστὸς ὁ λόγος, seems not properly to be referr'd to the following Assertion concerning the Office of a Bishop, so on the same account it seems to be very properly referr'd to the foregoing Assertion concerning the Eternal Salvation of Women, notwithstanding the Woman had been the Unhappy Means of the Fall of Man from a State both of Innocence and of Happiness Eternal, as well as Temporal: I say, what is said by the Apostle Chap. 2. v. 15. may be properly stil'd Πιστὸς ὁ λόγος, as being not only a *True* Saying, but properly a *Faithfull Saying*, i. e. a Saying the Truth whereof appears to Us, not so much upon the Evidence of the Terms or of the Nature of the Thing, but rather upon the Strength of the Testimony of Him who asserted it.

To All that has been hitherto said, may be further added, that the Clause Πιστὸς ὁ λόγος was actually understood as I understand it, by some of the Primitive Fathers, particularly by St Chrysostom. And that this Clause is to be referr'd sometimes to what is said afore, is evident from Chap. 4. 9.

(a) That the words *Bishop* and *Presbyter* are sometimes in N. T. us'd promiscuously to denote the same Church-Officer, is evident from *Tit.* 1. v. 5. compar'd with v. 7. Quickly after the times of the writing of N. T. the use of the said Words began to be distinguish'd by the Church, and the Name of *Bishop*

PARAPHRASE.

Salvation to the Woman or Female Sex, notwithstanding what I had occasion to say (v. 14.) of the Woman's being Deceiv'd, and in the Transgression.

VIII. The Qualifications requir'd in a *Bishop* or *Presbyter.*

Having observ'd (chap. 2. 1—7.) of what Parts the Publick Prayers ought to consist, and for whom we are to pray; and having (ch. 2. 8—15.) observ'd, by what Persons Publick Service is to be perform'd, viz. not by Women, but Men: I proceed now to observe the Qualifications requisite in such Men, as are to be employ'd in the Performance of Publick Service, and also in other parts of the Ministry. For if a man desires the Office of a Bishop (*o*), *now a-days distinguish'd by the name of a Presbyter,* he desires a Good Work *or Office, i. e. a Weighty One, which if well executed, will be of Great Good to the Church. And therefore Every one is not qualify'd for this Office, but Care is to be taken, that any Person willing to undertake this Weighty Office be so qualify'd as is here mention'd in the following verses.* 2 A Bishop (*or Presbyter*) then must be blameless, the husband of (*oo*) One Wife, *i. e. neither being marry'd to more than One Wife at a time, nor to a Second Wife upon divorcing a former; he must also be* Sober, Prudent, of Good Behaviour *or one that knows*

ANNOTATIONS.

be appropriated to the Highest Order of the Clergy, distinguish'd hitherto the Name of *Apostles*; and the Name of *Presbyters* to be appropriated to the ergy of the Second Rank or Order; as is evident from the Writings of Those o liv'd in the Second Century. Now whether St *Paul* here intended to deibe the Qualifications of a Clergy-man of the Highest Rank or of the Second nk, seems to be a Matter concerning which there is no Occasion for much spute. For the Two Superior Offices of the Clergy are the Same in most reects; and consequently the Qualifications requisite to Each must be much the me. And therefore further this Portion of Scripture may very pertinently be ply'd to the Clergy of the Third or Highest Office or Order, tho' it was more ticularly design'd by St *Paul* for a Description of the Qualifications of a Clerman of the Second Order or Office. Whence it follows, that this Portion Scripture being appointed to be read at the Consecration of a Bishop now perly so call'd, or a Person of the Highest or Third Order, is no Argument our First Reformers, who compil'd the Form of Consecration of Bishops, e of Opinion, that there were but Two Orders of the Clergy at the Time en St *Paul* writ this Epistle. That St *Paul* here by a *Bishop* denoted what we now a Presbyter, is reasonable to suppose upon considering, that St *Paul* tes this to direct Timothy in the discharge of his Episcopal Office, which is en up in ordaining Priests and Deacons much more by Far than in consecrat- Other Bishops.

oo) Besides the Expositions of this Expression given in the Paraphrase, there lso another, viz. that hereby is denoted that a Bishop or Presbyter ought not, his Former Wife dy'd, to marry a Second, but to live a Widower: which e must be confess'd to be most agreeable to the Sentiments of the Primitive istians in the matter; as appears from the Apostolical Canons, &c. If the son married, he was no longer to be esteem'd a Clergy-man.

V. 3.

TEXT. TRANSLATION.

φιλόξενον, διδακτικόν, 3 μὴ πάροινον, μὴ πλήκτην, † ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς προϊσταμένον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος. (5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) 6 μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ διαβόλου. 7 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

8 Διακόνους ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς, 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 10 Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες. 11 Γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλέους, πιστὰς ἐν πᾶσι. 12 Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊσταμένοι, καὶ τῶν ἰδίων οἴκων.

behaviour, given to hospitality, apt to teach,

3 Not given to Wine, no striker, but * meek, not quarrelsom, not covetous;

4 One that rules well his own house, having his Children in subjection, with all Gravity;

(5 For if a man know not how to rule his own house, how shall he take care of the Church of God?)

6 Not a Novice, lest being lifted up with Pride, he fall into the condemnation of the Devil.

7 Moreover, he must have a Good Report of them which are without; lest he fall into Reproach, and the snare of the Devil.

8 Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the Faith in a pure Conscience.

10 And let these also first be prov'd; then let them use the office of a Deacon, being *found* blameless.

11 Even so must * the Women be grave, not slanderers, sober, faithfull in all things.

12 Let the Deacons be the husbands of one wife, ruling their children and their own houses well.

13 O

ANNOTATIONS.

V. 3. † Μὴ αἰσχροκερδῆ is not read either in Alex. Clerm. or other MSS. nor in any of the four most Ancient Versions, nor in any Ancient Greek or Latin Commentator. So that it is not to be doubted, but it has been inserted here from *Tit.* 1. 7.

(*) Nimi

PARAPHRASE.

knows how to behave himself handsomely and gravely, given to hospitality, *i.e. ready to entertain such* (*p*) *strangers as are the Proper Objects of Charity or Civility*, apt *or fit* to teach *on account of his Knowledge and Skill in Divine things*; 3 Not given to *excess particularly in drinking* of Wine, no striker, but meek, not quarrelsome, not covetous; 4 One that rules well his own house, having his Children in *due* Subjection *to him, and behaving himself herein* with all Gravity. (5 For if a man know not how to rule his own house, how shall he take Care *as he ought* of the Church of God?) 6 Not a Novice *or one newly Converted*, lest being lifted up with Pride *on account of his being promoted to so weighty an Employ in so short a time, and before Others who are Believers of a Longer standing*, he fall into the Condemnation, *or like Punishment with that*, of the Devil *who fell by his Pride*. 7 Moreover, he must have a Good Report of them which are without *the Church*, *i. e. the Unbelieving Jews or Gentiles with whom he formerly liv'd*; lest he fall into Reproach *among them he has the Care of*, and *thereby into* the snare of the Devil, *the Devil hence taking occasion, either to make such an one fall back from the Faith again, or else to give others an Aversion to, or Ill Opinion of the Christian Religion, wherein such a Person is thought fit to bear so Great an Office. Such are the Qualifications requisite in a Bishop or Presbyter now properly so call'd; and therefore it is obvious that the same Qualifications are requisite also to those of the Highest or Apostolical Office, now properly call'd Bishops, the Offices being the same, excepting only some few Particulars, and also the Officers of the Apostolical Rank being regularly and ordinarily to be chosen out of the Officers of the Second Rank whose Qualifications are here describ'd.*

IX. The Qualifications requir'd in a *Deacon*.

8 Likewise must the Deacons (*as well as Presbyters*) be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, *i. e. of getting money by unlawfull or base means*, 9 *but* holding the mystery of the Faith, *i. e. adhering to the True Doctrins of the Gospel*, in a pure Conscience, *i. e. in a Life so pure or free from the foremention'd or other Vices, as that his Conscience may not smite him.* 10 And let these also (*as well as those of the higher Offices*) first be prov'd *or taken under examination as to their Faith and Practice*; *and* then let them *be admitted* to use the office of a Deacon, being *upon examination found* Blameless. 11 Even so must the Woman-*Deacons*, *otherwise call'd Deaconesses* be grave, not slanderers, sober, faithfull in all things *wherein they are intrusted.* 12 Let the Deacons be husbands (*oo*) of one Wife, (*as well as Bishops or Presbyters are to be*, *v.* 2.) ruling their Children and their own houses well. 13 For *altho' while they continue*

ANNOTATIONS.

(*p*) Namely Christians of Foreign Countries, that travell'd abroad to preach the Gospel, or carry on some Honest Calling, or were driven abroad by some Misfortunes, or the like.

TEXT. TRANSLATION.

13 Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε † ἐν τάχει· 15 Ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας. 16 Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

Κεφ. δ'. Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ διδασκαλίαις δαιμονίων,

13 For they that have used the office of a Deacon well purchase to themselves a good Degree, and the Great Freedom of Speaking in the Faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayst know how to behave thy self in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.

16 And without controversy great is the mystery of Godliness: God was manifested in the Flesh, justified in the Spirit, seen of Angels, preach'd unto the Gentiles, believ'd on in the World, receiv'd up into Glory.

Chap. IV.

Now the Spirit speaks expressly that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and doctrins of Devils

ANNOTATIONS.

V. 14. † So the two most Ancient MSS. Alex. and Clerm. and some other.

(q) If it be consider'd that the Apostle in v. 1. of this Chapter calls the Office of a (Bishop. i. e.) Presbyter ἔργον καλὸν, it will I think appear probable, that by βαθμὸν καλὸν here mention'd, the Apostle design'd to refer to the same forementioned Office of a Presbyter; especially if it be also consider'd, that διακονήσαντες denotes such as *have us'd* the Office of a Deacon well, and consequently implies that they are not still Deacons; and also that the παῤῥησία here mention'd doth probably refer to the Teaching in Publick, which was part of the Office of a Presbyter, not of a Deacon properly or excepting only in Extraordinary Cases.

(r) This may be understood, either of some Passages of O. T. or of our Saviour's Discourses, or else of Some Revelation expressly made to St *Paul* himself (or some Others of the Apostles.) And some such Revelation made to St Paul is countenanc'd by what he says 2 *Tim.* 3. 1.

(s) Mr *Mede* expounds this Apostacy of the *Papists* Doctrin concerning Invocation, or the like.

PARAPHRASE.

continue Deacons, they are not properly concern'd in having any Rule or Government of the Church; yet the Knowing how to Rule or Govern is a requiſite Qualification for them; inaſmuch as they that have uſed the Office of a Deacon well, *thereby* purchaſe to themſelves a (*q*) *Right and Title to* the Good *or Honourable and more Weighty* Degree *of a Preſbyter*, and *conſequently* the Great Freedom of ſpeaking in *or teaching in Publick* the Faith which is in Chriſt Jeſus, *this being a branch of the Office of a Presbyter*, (*v.* 2.)

X. The Principal *Articles* of the Chriſtian Faith; and the Church the *Pillar & Ground* of the Truth.

14 Theſe things *or directions* write I unto thee, *not becauſe I have laid aſide my Intention to come to thee, but* hoping to come unto thee ſhortly *my ſelf.* 15 But if *it happens that* I tarry long, *I write theſe Directions* that thou mayſt *the better* know, how to behave thy ſelf (*as to thy Apoſtolical Office, whereunto belongs the Ordaining of Preſbyters and Deacons &c.*) in the houſe of God, which is the Church of the Living God, *by the Providence of which God ever living to protect his Church, the Church ſhall be ſo protected and preſerv'd thro' the ſeveral Ages of the World that the Gates of Hell ſhall not prevail againſt it, but it ſhall be as it were* the Pillar and Ground *or Stay* of the Truth. *i. e. the Happy means of preſerving and conveying the Truth of the Goſpel thro' the ſeveral Ages to come.* 16 And without controverſy Great *or moſt highly valuable* is the myſtery of Godlineſs, *i. e. the Truth I ſpoke of* (*v.* 15.) *which was hid to former ages, or not made known then ſo clearly as now it is; and which being thus now made known, tends mightily to promote Godlineſs: of which myſterious Truth the principal Articles or Heads are theſe, viz. that* God *the Son, our Bleſſed Lord,* was manifeſted *to Us men by his dwelling among us* in the Fleſh, *was* juſtified *or demonſtrated to be the Son of God and Saviour of the World* in *or by* the Spirit, *i. e. either by his Divine Nature, whereby he was enabled to work Miracles &c. or by the Holy Spirit, the Third Perſon in the Trinity, deſcending upon him at his Baptiſm, and upon his Apoſtles after his Aſcenſion &c. was* ſeen by Angels, *who gave notice of his Birth to the Shepherds, and celebrated it with a Song &c. was* preach'd unto the Gentiles, believ'd on in the World, receiv'd up *in Glory or a glorious manner, the Angels attending thereupon, and alſo* into Glory *or a Glorious State in Heaven.*

XI. Falſe Teachers and Apoſtates from the Faith *expreſsly foretold.*

Chap. IV. Now *altho' the Church is the Pillar and Ground of the Truth, and the Main Articles of Chriſtianity are thus manifeſtly prov'd,* yet the Spirit *of God* ſpeaks (*r*) expreſſly *or clearly,* that in the Latter times, *in the time of Chriſtianity* ſome ſhall depart from the Faith, giving heed to ſeducing Spirits and Doctrins, *ſtarted by the ſuggeſtion* (*ſ*) of Devils, 2 *and carried on and ſpread abroad in the World* thro' (*ſ*) the

ANNOTATIONS.

vocation of Saints &c. pag. 633. &c. of his Works. But others refer it to ſome falſe Doctrins then obtaining, as appears from v. 6.

TEXT. TRANSLATION.

2 ἐν ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, 3 κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. 4 Ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον. 5 Ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ᾗ παρηκολούθηκας. 7 Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. 8 Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. 9 Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος. 10 Εἰς τοῦτο γὰρ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν. 11 Παράγγελλε ταῦτα, καὶ δίδασκε. 12 Μηδείς σου τῆς νεότητος

2 Thro' the hypocrisy of Liars, having their Consciences sear'd with an hot iron.

3 Forbidding to marry, and *commanding* to abstain from meats, which God has created to be receiv'd with thanksgiving of them who believe and *acknowledge the Truth.

4 For every Creature of God is good, and nothing to be refus'd, if it be receiv'd with Thanksgiving.

5 For it is Sanctified by the Word of God and Prayer.

6 If thou put the Brethren in remembrance of these things, thou shalt be a Good Minister of Jesus Christ, *nourishing them up in the words of Faith, and of Good Doctrin, whereunto thou hast attain'd.

7 But avoid profane and old-wives fables, and exercise thy self unto Godliness.

8 For Bodily exercise is *profitable for a little, but Godliness is profitable for all things, having promise of the Life that now is, and of that which is to come.

9 This is a Faithfull saying, and worthy of All acceptation.

10 For therefore we labour & suffer reproach, because we trust in the living God, who is the Saviour of All men, especially of the Faithfull.

11 These things *give in charge and teach.

12 Let no man dispise thy

χαρισ-

PARAPHRASE.

s) the Hypocrisy of Liars, *of Men* having their Conscience *hard* or senseless *as if it was* sear'd with an hot iron, 3 forbidding to marry *t*) and *bidding or* commanding to abstain from *such and such* meats, which *on the contrary* God has created to be receiv'd with Thanksgiving, of them who believe and acknowledge the Truth *of the Gospel in this point*, (*as well as other*) *viz. that nothing is of it self Unclean.* For every Creature of God is good *in it self*, and nothing to be refus'd *as unclean*, if it be receiv'd with Thanksgiving. 5 For it is sanctified *or made Lawfull to be eaten by us* by the Word of God *giving us leave to eat thereof*, and by Prayer *for a Blessing on it and Thanksgiving for it.*

XII. Directions to Timothy, concerning his Own *Doctrin* and *Practice.*

6 If thou put the Brethren in remembrance of these things, thou shalt be a Good Minister of Jesus Christ, nourishing them up in the words of Faith and of Good Doctrin, whereunto thou *thy self* hast attain'd. 7 But avoid *such* profane *Doctrins as are afore-mention'd* (*v.* 3.) *and which are built on no better grounds than* Old-wives Fables; and exercise thy self *in such things as tend* unto Godliness. 8 For *that same* Bodily Exercise, *which consists in humbling or afflicting the Body by abstinence from Meats or Marriage, and on which the False Teachers lay so great stress* is profitable *but* for a little, (*comparatively of True inward Piety or Godliness,*) *even when duly us'd*; but Godliness is profitable for all things *both of Soul and Body*, having promise *of the Good things* of the Life that now is, and *especially* of that which is to come. 9 This *which I said last*, is a Faithfull Saying, and worthy of All Acceptation. 10 For therefore *it is that* we labour and suffer reproach *for the sake of the Gospel, namely* because we trust in the Living God, who is the Saviour of All men *from those Dangers which they are sometime or other expos'd to in this Life, and is also the Saviour* especially, *i. e. in a most special or high manner* of the Faithfull, *i. e. who not only believe the Gospel, but constantly adhere to the same, inasmuch as he saves such from Eternal Misery: in which respect he may also be said to be the Saviour of All Men, inasmuch as he wills that all should be sav'd even in this highest sense.* 11 These things give in charge, and teach. 12 Let no man *have just Occasion to* despise *thy Function because of* thy Youth,

ANNOTATIONS.

V. 10. † Καὶ is omitted in Alex. and Clerm. MSS. and in Vulg. and Syr. Versions.

(*s*) The word κωλυόντων is here to be look'd on as κωλυόντων μή, and consequently in the next clause as repeated without μή. And this way of speaking is not infrequently to be met with in Common Authors. Thus in Satyr. 1. lib. 1. of *Horace's* Satyrs: --*Nemo, quam sibi sortem seu Ratio dederit, seu Fors objecerit, illâ Contentus vivat? laudet diversa sequentes?* Where altho' *Nemo* be only expres'd, yet it can't with good Sense be referr'd both to *vivat* and *laudet*; but it is to be look'd on as *Omnis non*, and as such is to be referr'd to *vivat*; and then *Omnis* (implied in the *Nemo*) is to be referr'd without *non*, to *laudet*.

V. 4.

TEXT

καθαρευέτω, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνείᾳ. 13 Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. 14 Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. 15 Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν. 16 Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις, καὶ τοὺς ἀκούοντάς σου.

Κεφ. ε'. Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς· 2 πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἁγνείᾳ. 3 Χήρας τίμα τὰς ὄντως χήρας. 4 Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ † ἐστὶν ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.

TRANSLATION.

youth, but be thou an Example of the Faithfull in the Word, in Conversation, in Charity, * in Faith, in Purity.

13 Till I come, give attendance to Reading, to Exhortation, to Doctrin.

14 Neglect not the Gift which is in Thee, which was given thee by Prophecy, with the laying on of the hands of the Presbytery.

15 Meditate upon these things, give thy self * chiefly to them, that thy * proficiency may appear to All.

16 Take heed unto thy self, and unto thy Doctrin; continue in them: for in doing this, thou shalt both save thy self, and them that hear thee.

Chap. V.

Rebuke not an Elder, but intreat him as a Father; and the Younger men, as Brethren:

2 The Elder women, as Mothers; the Younger, as Sisters, with all purity.

3 Honour Widows, that are Widows indeed.

4 But if any Widow have Children or * Grand-children, let them learn first to shew Piety at home, and to requite their Parents; for that is * acceptable before God.

ANNOTATIONS.

V. 4. † καλὸν ἐστὶ is not read, either in Alex. Clerm. and many other MSS. or in Vulg. Syr. and Arab. Versions, or Chrysost. Theodoret. Theophyl. Oecum. &c. It has been without question inserted here from Chap. 2. v. 3.

(s) Compare 1 Tim. 1. 6.

(t) This

PARAPHRASE.

Youth, but, *since thou art in years younger than it is ordinarily proper for Persons admitted unto the Apostolical Order*, be thou *so much the more* carefull *that thou become* an Example of *or to* the Faithfull, in *dispensing* the Word, in *integrity of* Conversation, in Charity, in *adhereing to the* True Faith, in purity *of Life*. 13 Till I come *unto thee, and so by my Presence may be the better able to inform thee in such Particulars as thou wouldst have information in, use the Common means of informing thy self, namely* give attendance to Reading *of the Scriptures, and in respect of others, give attendance* to Exhortation, to Doctrin, *i. e. to teach and exhort them to their Duty more and more*. 14 Neglect not *stir up* the Gift that is in thee, which was given thee *of the Holy Spirit for the better Discharge of thy Apostolical* (*now a-days call'd Episcopal*) *Function* by Prophecy, *i. e. according to the Prophecies that went before of thee* (*chap.* 1. 18.) with the laying on of the hands of the Presbytery, *i. e.* (*t*) *of an Apostle or Presbyter of the Superior Order, now properly call'd a Bishop*) *as the Outward Rite appointed for the Ordaining and Consecrating of Persons to the Ministry*. 15 Meditate on these things *aforemention'd*, give thy self chiefly to them, that thy Proficiency *in them* may appear unto All. 16 Take heed unto thy self *as to thy own Life and Conversation*, and unto thy Doctrin *as to what thou teacheſt others*; continue in *well performing* them; for in doing this thou shalt both save thy self, and them that hear thee *on condition of their following thy Life and Doctrin*.

XIII. Directions to Timothy, concerning his Behaviour towards *Others*, whether *Young* or *Old*; and especially in reference to *Widows*.

Chap. V. Rebuke not an (*u*) Elder Man *with severity or harsh language*, but intreat *or exhort* him as a Father *to do his Duty*; and the Younger men, as Brethren, *being thy self but Young*: 2 The Elder women, as Mothers; the Younger, as Sisters, with all Purity, *i. e. let all thy Transactions with the Younger women be manag'd so prudently and cautiously, as to give no Grounds for any Scandalous Reflections upon thee*. 3 Honour, *i. e. Give due Respect and also Maintenance to* Widows that are Widows indeed, *i. e. that really answer their Name, viz. are left desolate, and so destitute of the help of Children as well as of Husband*. 4 But if any Widows have Children or Grandchildren, let them (*viz. their Children or Grand-children*) learn, *that it is their Duty*, first *or before they extend their Charity to others*, to shew Piety at home *or to their own Family*, and to requite their *Progenitors* Parents *for their Care and Trouble in bringing them up, by contributing to their maintenance according as they are able*: for this is acceptable before

ANNOTATIONS.

(*u*) That πρεσβύτερος is here to be understood (not of a Church-Officer or Clergyman so call'd, but) in general of any Elder or Aged man, appears not only from its opposition to νεωτέρους in this verse, and the following verse concerning Women, Aged and Young; but also from *Tit.* 2. 2.

(*x*) See

TEXT.

5 Η δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 Η δὲ σπαταλῶσα, ζῶσα τέθνηκε. 7 Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν. 8 Εἰ δέ τις τῶν ἰδίων, καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων. 9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα ἑνὸς ἀνδρὸς γυνή. 10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. 11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσι, 12 ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. 13 Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι, περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα. 14 Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορ-

TRANSLATION.

5 Now she that is a Widow indeed, and desolate, trusteth in God, and continues in Supplication and Prayers night and day.

6 But she that liveth in pleasure, is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house, he has denied the Faith, and is worse than an Infidel.

9 Let not a Widow be taken into the number, under threescore years old, having been the Wife of one man;

10 Well reported of for good Works; *namely*, if she have brought up Children, if she have lodg'd Strangers, if she have wash'd the Saints feet, if she have reliev'd the afflicted, if she have diligently followed every good Work.

11 But the younger Widows refuse; for when they have begun to wax wanton against Christ, they will marry,

12 Having *condemnation because they have cast off their first Faith.

13 And withall they learn to be idle, wandring about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger Women marry, bear children, guide the house,

TEXT. TRANSLATION.

μᾶλλον διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν. 15 Ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

no occasion to the adversary to speak reproachfully,
15 For some are already turn'd aside after Satan.

6 Εἴτις

PARAPHRASE.

before God. 5 Now she that is a Widow indeed, and desolate, *i. e. left quite alone, having no Children as well as no Husband, and so no one so nearly related, as that she may depend upon their help on the score of Natural Duty and Affection, hereupon* trusteth in God *alone*, and *so* continues in Supplication and Prayers night and day *unto him, as in whom alone she trusteth for Help.* 6 But she *whether Widow or other Woman*, that liveth in pleasure *or delicately eating and drinking such things as tend to excite Lust and Carnal Pleasure*, is dead *in a spiritual sense*, while she liveth *thus as to the natural life.* 7 And *therefore* these things give in charge, that they *who are concern'd*, may be blameless. 8 But if any *shall have so little regard to such thy Charge, as notwithstanding to* provide not for his Own *Relations*, and especially for those of his own house, he has *in effect* denied the Faith, and is worse than an Infidel, *the generality of these being apt to perform these Natural Duties.* 9 Let not a Widow be taken into the number of *Church-Widows or such as are to be provided for by the Church-Stock*, under threescore years old, having been the Wife of one Man *only, not twice married*; 10 well reported of for Good Works, namely, if she have brought up Children *virtuously*, if she have *us'd hospitality and* lodg'd Strangers, *i. e. Christians that have had occasion to travel from their own homes*, if she have wash'd the Saints Feet, if she have reliev'd the Afflicted, *in short*, if she have diligently follow'd every Good work. 11 But the Younger Widows refuse *to take into the forementioned number*; for when they have begun to wax wanton against Christ, *or to grow weary of his Service in the Church*, they will marry, 12 having Condemnation *or justly deserving to be condemn'd*, because they have cast off their (*x*) First *degree* of Faith *or of Love proceeding of Faith.* 13 And withall they learn to be idle, wandring about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. 14 I will *or direct* therefore, that the younger Women, *Widows or others, rather* marry, bear children, guide the house, *and thereby* give no occasion to the Adversary *of Christianity* to speak reproachfully *of it.* 15 *And there is too great need for such Direction*, for some *of the younger Women* are already turn'd aside after Satan, *i. e. either after Evil Courses and Practices disagreeable to the Christian Religion they outwardly pro-*

(*x*) See *Revel.* 2. 4, 5.

fess,

TEXT.

16 Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. 18 Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις. Καί, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. 19 Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. 20 Τοὺς δὲ ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι. 21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. 22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις.

Σεαυτὸν ἁγνὸν τήρει. 23 Μηκέτι ὑδροποτεῖ, ἀλλ' οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου ἀσθενείας.

TRANSLATION.

16 If any man or woman that * is of the Faithfull, have Widows, let them relieve them, and let not the Church be charged; that it may relieve them that are Widows indeed.

17 Let the Elders that rule well, be counted worthy of Double honour, especially they who labour in the Word and Doctrin.

18 For the Scripture saith: Thou shalt not muzzle the Ox that treads out the Corn: And, The Labourer is worthy of his Reward.

19 Against an Elder receive not an Accusation, but * upon two or three witnesses.

20 * But them that sin, rebuke before All, that others also may fear.

21 I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before the other, doing nothing by partiality.

22 Lay hands suddenly on no man, nor be partaker of other mens sins.

Keep thy self Pure.

23 Drink no longer water, but use a little wine, for thy stomach's sake and thy often infirmities.

24 Some

ANNOTATIONS.

(xx) See Mr *Mede's* Discourse on this Text (viz. Disc. 19. B. 1. of his Works) wherein he shews, how very Ill-grounded on this Text is the Notion of the Presbyterian *Lay-elders*; as also well observes from the word τιμὴ here us'd by St *Paul*, that the Stipends or Maintenance of Ministers is not to be esteem'd of the

PARAPHRASE.

ſes, or elſe even to the Renouncing of Chriſtianity and openly returning to Judaiſm or Heatheniſm. 16 If any Man or Woman that is of the Faithfull have Widows *nearly related to them*, let them relieve them, *if able*, and let not the Church be charg'd, that it may *be the Better able* to relieve them that are Widows indeed.

XIV. Directions to Timothy concerning his Behaviour towards the *Clergy* and *Laying on of Hands.*

17 Let the Elders (*xx*) *of the Church* that rule well, be counted worthy of Double honour, *i. e. of a Larger Stipend or Allowance*, eſpecially they *of them* who labour in, *i. e. whoſe more peculiar Employ or Function is that Laborious One of preaching* the Word and Doctrin. 18 For the Scripture ſays: Thou ſhalt not muzzle the Ox *to hinder him from eating*, that treads out the Corn *Deut* 25. 4. And *in another place Luke* 10. 7. *the Scripture ſaith*: The Labourer is worthy of his Reward *or Hire*. 19 Againſt an Elder *of the Church* receive not an Accuſation, but upon *the Teſtimony of* two or three Witneſſes. 20 But *ſuch of* them that *are found to be guilty of* Sin *or any wilfull ſcandalous Crime*, rebuke before All *the Clergy or Church*, that *the reſt or* others alſo may fear *to do the like*. 21 I charge thee before God and the Lord Jeſus Chriſt, and the elect, *i. e. unſain and holy* Angels, *who are Inſpectors and Obſervers of what is done in the Church*, (*xxx*) *or more peculiarly the Seven Archangels that ſtand before the Throne of God, and are his Chief Inſtruments, or Miniſters, of the Divine Providence*, that thou obſerve theſe things *or Directions*, without *prejudging and ſo* preferring one before the other, doing nothing by partiality. 22 Lay hands ſuddenly on no man, *either in Ordination or Abſolution, without due Enquiry firſt made into the Life and Converſation of the Perſon to be ordain'd or abſolv'd*; nor be partaker of other mens Sins, *by ordaining or abſolving them that are not fit, thro' Haſtineſs or want of due Enquiry aforementiond.*

XV. Concerning *Purity* and his Own *Health.*

Keep thy ſelf Pure (*xxxx*) *or Chaſt, by flying thoſe Youthfull Luſts that are uſual to be indulg'd by Perſons of thy Age.* 23 *However I adviſe thee to* drink no longer water *only*, (*in order the better to preſerve thy Chaſtity*,) but uſe a little wine, for thy Stomach's ſake, and thy often infirmities *ariſing from ill Digeſtion.*

24 *As*

ANNOTATIONS.

the Nature of *Alms*, or of ordinary *Mercinary Wages*, but as a *Tribute of Honour*, ſuch as is given by an Inferior to his Superior.

(*xxx*) The referring of *Elect-Angels* more particularly to the Seven Principal Angels is confirm'd by what we read *Rev.* 1. 4, 5. *Grace be unto you and Peace from Him which is, which was, and is to come; and from the Seven Spirits which are before his Throne, &c.* For as here Grace and Peace is pray'd for *from God*, the Author and Giver; ſo it is likewiſe *from the Seven Spirits*, as the Principall Inſtruments: which Seven Spirits that they are the Seven Archangels, is plain from comparing other places of the Revelation.

(*xxxx*) Compare 2 *Tim.* 2. 21.

TEXT.

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι προδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. 25 Ὡσαύτως καὶ τὰ καλὰ ἔργα προδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ δύνανται.

Κεφ. ϛ'. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν· ἵνα μὴ τὸ ὄνομα τοῦ † Κυρίου καὶ ἡ διδασκαλία βλασφημῆται. 2 Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας· ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, 5 † διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν † εὐσέβειαν.

TRANSLATION.

24 Some mens Sins are manifeſt before hand, going before to judgment; and ſome men, they follow after.

25 Likewiſe alſo the Good works *of ſome* are manifeſt beforehand; and they that are otherwiſe, cannot be hid.

Chap. VI.

Let as many as are Servants under the yoke, count their own maſters worthy of all honour; that the name of the Lord and *his* Doctrin be not blaſphem'd.

2 And they that have Faithfull Maſters, let them not deſpiſe them, becauſe they are Brethren; but rather do them ſervice, becauſe *they who partake of their Good Service, are* Faithfull and Beloved. Theſe things teach, and exhort.

3 If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the Doctrin which is according to Godlineſs;

4 He is proud knowing nothing, but doting about Queſtions and ſtrifes of words whereof, comes Envy, Strife, Railing, Evil Sumiſings,

5 Perverſe Diſputings of men of Corrupt minds, and deſtitute of the Truth, ſuppoſing that Gain is Godlineſs.

6 But

ANNOTATIONS.

V. 1. † Κυρίου is the Reading of the Clermont MSS. and alſo of the Copy followed by the Vulgar Latin Interpreter, and of ſome other Copies. And indeed

PARAPHRASE.

24 *As a further means to preſerve thee from proceeding Raſhly in Ordinations, or Cenſuring Scandalous Offenders, or in Abſolution, conſider that* ſome Mens ſins are manifeſt before hand, *i. e. before any come to witneſs againſt them,* going before to *or for* judgment, *i. e. to bring the Cenſures of the Church upon them*; and to *or in reſpect of* ſome Men, they, *i. e. their Sins* follow after, *i. e. are not to be diſcover'd by thee, but by Witneſſes impeaching and convicting them thereof.* 25 Likewiſe alſo the Good Works of ſome are manifeſt beforehand, *ſo as that leſs Examination or Enquiry is needfull concerning them*; and they, *i. e. the Good Works* that are otherwiſe, *i. e. not manifeſt before hand,* cannot be hid *long, but will come to thy Knowledge, if thou art not too haſty to ordain, cenſure, or abſolve; but doſt uſe due Enquiry.*

XVI. Concerning *Enquiry* after the *Lives* and *Manners* of Others.

Chap. VI. Let as many as are Servants under the Yoke *of Bondage,* count their Own *tho' Heathen* Maſters worthy of all honour *due from Servants to their Maſters, and not deſpiſe their Maſters as being Heathens, or think themſelves by their profeſſing Chriſtianity freed from the ſubjection and ſervice due to their Maſters*; that the Name of the Lord and his Doctrin be not blaſphem'd *or evil ſpoken of, upon any ſuch account, as diſſolving Civil Obligations.* 2 And they that have (*y*) Faithfull Maſters, let them not deſpiſe them, becauſe they are *no other than* their Brethren in Chriſt; but rather *let them* do them Service, *ſuch their Chriſtian Maſters,* who partake of their Good Service, are Faithful and Beloved *of Chriſt.* Theſe things teach and exhort.

XVII. Concerning the Behaviour of *Servants* to their Maſters.

3 If any man teach otherwiſe, and conſent not to wholſome Words, even the Words of our Lord Jeſus Chriſt (*Matt.* 20. 27. *He that would be Chief among you let him be your Servant &c.*) and to the Doctrin which is according to Godlineſs; 4 he is proud, knowing nothing, but doting about Queſtions and ſtrifes of words; whereof comes Envy, Strife, Railings, Evil Surmiſings, 5 perverſe Diſputings of men of Corrupt minds and deſtitute of the Truth, ſuppoſing that Gain is Godlineſs.

XVIII. Oppoſers of the foregoing Directions, Such as were led away by the hopes of *Gain,* &c.

6 But

ANNOTATIONS.

ſeems to have been the Original, becauſe moſt Proper Reading; it being the ame of *Chriſt* or *Chriſtianity* that would be evil ſpoken of by a contrary Practice.

V. 5. † So the word is written in a very great number of the MSS. as alſo in Chryſoſt. Theodor. Oecum. Heſych. and Suidas. So that it is not to be doubted ut it is the True Original Reading, tho' it be not agreeable to the Analogy of he Greek Tongue, as the Common Reading.

Ibid. † This clauſe, Ἀφίστασο ἀπὸ τῶν τοιούτων, is not read, either in the two moſt Ancient MSS, viz. Alex. and Clerm. or in the Vulg. Syr. and Ethiop. Verſions. And therefore ſeems probably to have been added to the Original Text; eſpecially becauſe leaving out the ſaid clauſe, the following words, Ἐπ᾽ ἐσχάτου μισθὸς ἡ εὐσέβεια, evidently anſwers as the contrary to πορισμὸν εἶναι τὴν εὐσέβειαν, and therefore was probably Subjoin'd immediately, without interpoſing the fore-mention'd clauſe.

(*y*) In this and ſeveral other places of this Epiſtle, both before and after, the Apoſtle

TEXT. TRANSLATION.

6 Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετ' αὐταρκείας. 7 Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον· δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. 8 Ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. 9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. 10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

11 Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα. 12 Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν †ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. 13 Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. 14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 15 ἣν καιροῖς ἰδίοις δείξει ὁ μακα-

6 But Godliness with Contentment is Great Gain.

7 For we brought nothing into this world, *and it is* certain we can carry nothing out.

8 And having Food and Raiment, let us be therewith content.

9 But they that will be Rich, fall into temptation and a snare, and many foolish and hurtfull Lusts, which drown men in Destruction and Perdition.

10 For the Love of Money is the Root of All Evil: which while some coveted after, they have err'd from the Faith, and pierced themselves thro' with many sorrows.

11 But thou, O man of God, flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience Meekness.

12 Fight the good Fight of Faith, lay hold on Eternal Life, whereunto thou art *call'd, and hast profess'd a good Profession before many witnesses.

13 I give thee charge in the sight of God, who quickens All things, *and before* Christ Jesus, who before Pontius Pilate witness'd a Good Confession;

14 That thou keep this Commandment without spot, unrebukable, untill the appearing of our Lord Jesus Christ:

15 Which in *propet seasons he shall shew, who is the

pios

TEXT.	TRANSLATION.
ος καὶ μόνος δυναστὴς, ὁ βασιλεὺς	Blessed and only Potentate, the
ων βασιλευόντων, καὶ Κύριος τῶν	King of Kings, and Lord of
κυριευόντων, 16 ὁ μόνος ἔχων	Lords,
ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,	16 Who only has immor-
ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ	tality, dwelling in the Light
	which no man can approach
	unto, whom no man has seen,
	ἰδεῖν

PARAPHRASE.

6 But *on the contrary* Godliness with *the* Contentment *that attends* it is Great Gain, *even in respect of living Comfortably in this World, as* well *as Happily in the next.* 7 *And such Contentment is no other* than *reasonable*, For we brought nothing into this World, and it is certain we can carry nothing out. 8 And *therefore* having Food and Raiment, let us be therewith content. 9 But they that will be Rich, *i. e. make this their chief End*, fall into Temptation and a snare, and many foolish and hurtfull Lusts, which drown men in Destruction and Perdition. 10 For the Love of Mony is the Root of All Evil: which while some coveted after, they have err'd from the Faith, and pierced themselves thro with many sorrows.

XIX. Against the *Love of Money*, or Coveting to be *Rich.*

11 But thou, O man of God flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. 12 Fight the Good fight of Faith, *and so* lay hold on Eternal Life, whereunto thou art call'd, and *according to that Call* hast profess'd a good Profession *by courageously undergoing Persecutions for it*, before many Witnesses *of such thy sufferings.* 13 I give thee Charge in the sight of God, who quickens All things *and so can raise to Life such as suffer even Death for him*, and before Christ Jesus, who before Pontius Pilate witness'd a good Confession, *confirming the Truth even to Death, and so giving us his Disciples an Example how to behave our selves*; 14 that thou keep this Commandment (*given thee v.* 11, 12.) without spot, unrebukable, unto the appearing of our Lord Jesus Christ: 15 which in proper seasons he shall shew, who is the Blessed, and only *true or most Sovereign* Potentate, the King of Kings, and Lord of Lords; 16 who only has immortality *of himself*, dwelling in the Light which no man can approach unto *in this Life*; *and consequently* whom no man

XX. An Exhortation to Timothy faithfully to *discharge his Office.*

ANNOTATIONS.

Apostle uses the word πιστοὶ, not πιστεύοντες, to denote the True Christians: The Reason whereof seems to be this, viz. because that the False Teachers, against whom the Apostle principally designs his Cautions in this Epistle, were πιστεύοντες, or Believers, at least such as profess'd to be Believers, tho' they were not πιστοὶ Faithfull or True Believers.

V. 12. † Καὶ is not read, either in Alex. Clerm. and some other MSS. or in Vulg. Syr. and Ethiop. Versions.

V. 17.

TEXT.

ἰδεῖν δυνάται· ᾧ τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' † ἐπὶ τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν· 18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς. 19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς † ὄντως ζωῆς.

20 Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως· 21 ἣν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας † Πακατιανῆς.

TRANSLATION.

nor can see: to whom be Ho
nour and Power Everlasting
Amen.

17 Charge them that
Rich in this world, that th
be not high-minded, nor tr
in uncertain Riches, but in t
Living God, who gives
Richly all things to enjoy:

18 That they do Good, th
they be Rich in Good work
Ready to distribute, willing
communicate;

19 Laying up in store f
themselves a good Foundati
against the time to come, th
they may lay hold on *th
Life which is Life indeed.

20 O Timothy, keep th
which is committed to th
Trust, avoiding profane a
vain Babblings, and Oppos
tions of Science falsly so call'd

21 Which some professing
have err'd concerning the F
Grace be with Thee. Amen.

The First to Timothy w
written from Laodicea
which is the Chiefest C
ty of Phrygia Pacatiana.

ANNOTATIONS.

V. 17. † So Alex. and Clerm. MSS. and so it best answers to ἐπὶ πλούτου &c going before.

V. 19. † So Alex. Clerm. and some other MSS. as also the Vulg. Syr. a Ethiop. Versions, with some other Authorities.

PARAPHRASE.

man has seen nor can see: to whom be Honour and Power Everlasting. Amen.

17 Charge them that are Rich in this World, that they be not high-minded, nor trust in uncertain Riches, but in the Living God, who *is the that* gives us All things, *that we have*, to enjoy; 18 that they do Good, that they be Rich in good works, Ready to distribute, willing to communicate *to the needs of others*; 19 laying up in store for themselves a good Foundation against the time to come, *namely* that they may *thereby* lay hold on that Life which is *only to be properly esteem'd* Life indeed, *viz. Eternal Life.*

XXI. The Duty of the *Rich* to be *Charitable.*

20 O Timothy, keep that *Trust of the Gospel* which is committed to thy Trust, avoiding profane and vain Babblings, and Oppositions of (z) Science falsely so call'd, *i. e. such foolish and absurd Doctrins as are oppos'd to the Truth of the Scripture, by Persons (whether Jews or Gentiles) who falsely esteem themselves to have more Knowledge than we in Spiritual matters*: 21 which some professing *to have attain'd to*, have err'd concerning the *True* Faith. Grace be with thee. Amen.

XXII. An Exhortation to *Perseverance* & *Faithfulness.*

The First *Epistle* to Timothy was written from (zz) Laodicea, which is the Chiefest City of Phrygia Pacatiana.

ANNOTATIONS.

(z) Hence it seems probable, that the Heresy of the *Gnosticks* did begin to appear in the Apostle's time, even under that very Name, to which therefore he here alludes by stiling their False Doctrines ἀντιθέσεις τῆς ψευδωνύμου γνώσεως.

(zz) See the last Paragraph of the Preface prefixt to this Epistle.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*. *Chap.* I. 1, 2.

II. The Main Deſign of the Epiſtle, viz. to *Direct Timothy how to diſcharge his Epiſcopal Office Faithfully and Prudently*. In order whereunto.

1. With reſpect to *Timothy* himſelf.
   1. The Apoſtle reminds Timothy, *for what End* he deſir'd him to ſtay at Epheſus, viz. to put a ſtop to the Falſe Teachers. Ch. I. 3, 4.
   2. The Apoſtle reminds him that this Truſt was committed unto him, *according to the Prophecies* which went afore of Him. Ch. I. 18. *to the end.*
   3. The Apoſtle gives him Directions concerning his *Own Deſire* and *Practice*. *Ch.* IV. 6. *to the end.*
   4. The Apoſtle adds a Direction concerning his *Health*. Ch. V. 23.
   5. The Apoſtle exhorts him to a *Conſtant, Faithfull, and Courageous Diſcharge* of his Truſt or Epiſcopal Office. *Ch.* VI. 11—16, and 20. *to the end.*

2. With reſpect to the Church or *Faithfull* the Apoſtle gives Directions,
   1. Concerning the *Publick Service*, viz.
      1. That it ought to conſiſt of *Supplications, Prayers, Interceſſions* and *Thankſgivings*. Ch. II. 1.
      2. That the ſaid Prayers &c. ought to be for *all* Men, ſpecially for Kings &c. *Ch.* II. 1—7.
      3. That the Publick Service, (viz Praying and Teaching) ought to be perform'd by *Men*, not *Women*. *Ch.* II. 8. *to the end.*
   2. Concerning the *Qualifications of Clergy-men*, viz.
      1. *Biſhops or Preſbyters*. Ch. III. 1—7.
      2. *Deacons Ch.* III. 8—13.
   3. Concerning the Principal and more Peculiar *Articles of Chriſtian Faith*. *Ch.* III. 14. *to the end.*
   4. Concerning Timothy's Behaviour toward the *Laity*, viz.
      1. Young and Old Men. *Ch.* V. 1.
      2. Young and Old Women. *Ch.* V. 2.
      3. Widows Young and Old. *Ch.* V. 3—16.
   5. Concerning his Behaviour toward the *Clergy*. *Ch.* V. 17—21.
   6. Concerning the *Laying on of Hands*, whether for Ordination or Abſolution. *Ch.* V. 22.
   7. Concerning *Enquiry* to be made into the Lives and Manners of Perſons. *Ch.* V. 24, 25.
   8. Againſt *Coveting to be Rich*. *Ch.* VI. 6—10. And concerning the Duty of the *Rich to be Charitable*. *Ch.* VI. 17—19.

3. With reſpect to the *Judaizers*, or *Falſe Teachers*
   1. The Apoſtle explains the *True* and *Proper End of the Jewiſh Law*, whence he takes occaſion to thank God for his Own Converſion. *Ch.* I. 5—17.
   2. The Apoſtle obſerves that Falſe Teachers and Apoſtates are *foretold*. *Ch.* IV. 1—5.
   3. The Apoſtle obſerves that the Falſe Teachers are *proud* and *ignorant* and led away by the hope of *Gain*. *Ch.* VI. 3—5.

III. The Concluſion by way of Exhortation and Benediction. *Chap.* 6. 20, 21.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THE PREFACE.

I. The *Time* when this Epistle was written.

THIS Second Epistle is supposed by the Learned in Chronology to have been written in (or about) *A. D.* 67. Namely when St *Paul* was imprison'd at *Rome* the Second time, and after that he had had One Hearing, and thereat made his *First Defence* (*Ch.* IV. 16.) after this his Second Imprisonment; as also some considerable Time before the Winter of that Year, (as appears from *Ch.* IV. 21.) and lastly not long before St *Paul* suffer'd Martyrdom, as we learn from *Ch.* IV. 6.

II. The *Design* of it.

The *Design* of this Epistle was to excite and encourage *Timothy* to Perseverance and a Faithfull Discharge of his Trust or Episcopal Office, notwithstanding All the Persecutions he might meet with from the Judaizers and other False Teachers or Opposers of the Gospel.

III. The *Place* whence it was written.

That this Epistle was written from *Rome*, as is mention'd in the Subscription of this Epistle is very agreeable to the History of St *Paul*, and consequently receiv'd as True.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΜΟΘΕΟΝ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

TEXT.

Κεφ. α'.

ΠΑΥΛΟΣ Απόστολος Ιησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ιησοῦ, 2 Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ Ιησοῦ τοῦ Κυρίου ἡμῶν.

3 Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας· 4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ· 5 ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρί σου Εὐνείκῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

TRANSLATION.

Chap. I.

PAUL an Apostle of Jesus Christ, by the will of God, according to the Promise of Life, which is in Christ Jesus;

2 To Timothy *my* *beloved son, Grace, Mercy, and Peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with true Conscience, that *constantly I have remembrance of thee in my Prayers night and day:

4 Greatly desiring to see thee, being mindfull of thy Tears, that I may be fill'd with joy:

5 When I call to remembrance the unfeigned Faith that is in thee, which dwelt first in thy Grandmother Lois, and thy mother Eunice; and I am perswaded, that in thee also.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

PARAPHRASE.

The Design *of This Epiſtle is much of the ſame Nature with That of the Firſt Epiſtle to* Timothy, *viz. to excite and encourage* Timothy *to* Perſeverance *and a* Faithfull Diſcharge *of his Apoſtolical Office.*

I. The *Introduction.*

PAUL an Apoſtle of Jeſus Chriſt, by (*a*) the will of God, according to, *i. e. in order to the Preaching or making known* the Promiſe of Life, which *Life, either Spiritual and Holy here, or Eternal and Happy hereafter*, is *to be attain'd only* in Chriſt Jeſus, *i. e. thro' Faith in and Obedience to him*: 2 to Timothy my beloved Son, Grace, (*b*) Mercy, and Peace from God the Father, and Jeſus Chriſt our Lord.

II. The Apoſtle's *Affection* to Timothy.

3 I thank God, whom I ſerve from my Forefathers, with a pure Conſcience, *i. e. ſincerely acting according to the Dictates of my Conſcience*, that conſtantly I have remembrance of thee in my Prayers night and day: 4 Greatly deſiring to ſee thee, being mindfull of thy Tears *ſhed at our Parting*, that *as then I was fill'd with ſorrow, ſo at ſeeing thee again* I may be fill'd with joy: 5 *Eſpecially* when I call to remembrance the unfeigned Faith that is in Thee, which dwelt firſt in thy Grandmother Lois, and thy Mother Eunice; and I am alſo perſuaded that *it dwells* in Thee alſo.

6 Wherefore

ANNOTATIONS.

(*a*) See the Paraphraſe of v. 1. ch. 1. of the Firſt Epiſtle to Timothy.

(*b*) See the Paraphraſe of 1 *Tim.* ch. 1. 2. and the Note (*b*) on the ſame.

(*b*) See

TEXT.

6 Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. 8 Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ Εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, 9 τοῦ σώσαντος ἡμᾶς, καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων· 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ Εὐαγγελίου· 11 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν. 12 Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω. ἀλλ' οὐκ ἐπαισχύνομαι. οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν † παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. 13 Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας

TRANSLATION.

6 Wherefore I put the remembrance, that thou stir the Gift of God, which is thee by the putting on of hands.

7 For God has not gi us the Spirit of Fear, bu Power, and of Love, and sound mind,

8 Be not thou there asham'd of the Teſtimony the Lord, nor of me his P ſoner; but be thou a parta * with me of the Afflictions the Goſpel, according to power of God,

9 Who has ſaved us, call'd us with an holy Calli not according to our Wo but according to his own P poſe and Grace, which given us in Chriſt Jeſus, fore the world began:

10 * And is now made nifeſt by the appearing of Saviour Jeſus Chriſt, who aboliſh'd Death, & has brou Life and Immortality to L thro' the Goſpel:

11 Whereunto I am pointed a Preacher, and Apoſtle, and a Teacher of Gentiles.

12 For the which cau alſo ſuffer theſe things; ne theleſs I am not aſham'd: I know whom I have believ and I am perſuaded that h able to keep that which I ha committed unto him aga That day.

13 Hold faſt the form ſound words, which thou h

PARAPHRASE.

III. Timothy is exhorted to a *Faithfull Diſcharge* of his Truſt or Office, by the Conſiderations of the Glorious *Rewards* of the Goſpel, and the Example of St *Paul* himſelf &c.

6 Wherefore I put thee in remembrance, that thou ſtir up the Gift of
d, which is in thee by the putting on of my hands, *i. e. that thou art*
full to execute thy Apoſtolical (now a-days call'd, Epiſcopal) Office faith-
y, and in order thereto to exert and make uſe of thoſe Gifts of the Spi-
which together with thy Epiſcopal Ordination thou receiv'dſt by the
ing on of my hands. 7 For God has not given us the Spirit of Fear
Cowardice, but of Power *or Courage*, and of Love *to him and his*
rch, and of a ſound *or prudent* Mind. 8 Be not thou therefore
am'd of the Teſtimony, *i. e. of preaching the Goſpel* of the Lord, nor
me his Priſoner, *out of fear of ſuffering for ſo doing*: but be thou a
taker with me of the Afflictions *which ariſe from the preaching of the*
ſpel, namely according to the *Spirit mention'd v.* 7. *of* Power (*&c.*)
en us of God, 9 who has ſav'd us, *i. e. put us into a ſtate of Salva-*
, and *in order thereto has* call'd us with an holy Calling, *viz. to*
riſtianity, and that not according to *or on account of any precedent*
rit in our Works *or in what we did before we were call'd to Chriſtia-*
, but *only* according to his own Purpoſe and Grace, which was *de-*
min'd to be given us in Chriſt Jeſus, before (*bb*) the World began:
And is now made manifeſt by the appearing of our Saviour Jeſus
riſt, who has aboliſh'd *or deſtroy'd the Power of* Death *by means of*
aining for us a Reſurrection, and has brought Life and Immortality
Light thro' the Goſpel, *i. e. hath by the preaching thereof gave men a*
arer notion of the Future Life than ever they had afore, even in reſpect
the Future ſtate of the Soul; and as to the Reſurrection of the Body
its Future and Eternal ſtate, Chriſt has made the Firſt Diſcovery
reof, at leaſt to the Greater part of Mankind; the Gentile world, by
Goſpel: 11 Whereunto I am appointed a Preacher, and *that of the*
beſt Rank an Apoſtle, and *more particularly* a Teacher of the Gen-
s. 12 For the which cauſe, *viz. my maintaining that the Privileges*
the Goſpel belong to the Gentiles without being Circumcis'd, as well as
the Jews, I alſo ſuffer theſe things: nevertheleſs I am not aſham'd
my Hope for maintaining the ſaid Truth: for I know whom I have
ev'd *or truſted*, and I am perſuaded that he is able to keep that which
ave committed unto him, *viz. my Soul or the Reward of my ſufferings*,
inſt *or unto* That Day, *i. e. the Day of Retribution or Judgment.*
Hold faſt the (*c*) Form of Sound words, *i. e. the Summary of the*
riſtian Faith or Creed which thou haſt receiv'd of me, in *or with a*
firm

ANNOTATIONS.

(*bb*) See the Note on *Titus* 1. 2.

v. 12. and 14 † (*c*) So it is read (and not παραθηκην.) in the Alex. and
rm. and ſeveral other MSS. as alſo in Chryſoſt. And the παραθηκη here pro-
bly refers to what is ſaid 1 *Tim.* 1. 18. Ταυτην την παραγγελιαν παρατιθεμαι σοι
ν Τιμοθεε, which was couragiouſly to defend the Truth of the Goſpel againſt
Falſe Teachers, as appears from v. 3, 4. of the ſame Chapter. Compare alſo

v. 2.

TEXT.

ὲν πίστ καὶ ἀγάπῃ τῇ ὲν Χριστῷ Ἰησοῦ. 14 Τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

15 Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ασίᾳ, ὧν ἐστι Φύγελλος καὶ Ερμογένης. 16 Δώη ἔλεος ὁ Κύριος τῷ Ονησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν μου οὐκ ἐπησχύνθη· 17 ἀλλὰ γενόμενος ἐν Ρώμῃ, σπουδαιότερον ἐζήτησέ με, καὶ εὗρε. 18 Δώη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Εφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

Κεφ. Β'. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ· 2 καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 † Συγκακοπάθησον, ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ. 4 Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ.

TRANSLATION.

heard of me, in Faith and Love which is in Christ Jesus.

14 That Good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that All they that be in Asia, are turn'd away from me; of whom is Phygellus and Hermogenes.

16 The Lord grant mercy unto the house of Onesiphorus for he oft refresh'd me, and was not asham'd of my chain:

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him, that he may find Mercy of the Lord in that day. And in how many things he minister'd *unto me* at Ephesus, thou knowest very well.

Chap. II.

Thou therefore, my Son, be strong in the Grace that is in Christ Jesus.

2 And the things that thou heard of me among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.

3 * Be thou partaker with *me* of Afflictions, as a good Fellow-souldier of Jesus Christ.

4 No man that warreth, entangles himself with the affairs of this Life, that he may please him who has chosen him to be a Souldier.

5 And if a man also strive for mastery, he is not crown'd except he strive lawfully.

6 Τὸν

PARAPHRASE.

ſtrm Faith, and Love which is in Chriſt Jeſus, *i. e. with a true Chriſtian Love.* 14 That Good thing (*c*) which was committed unto thee, *viz. the Doctrin of the Goſpel*, keep by *the aſſiſtance of* the Holy Ghoſt which dwells in us.

IV. Timothy is minded of Many, who had *deſerted* St *Paul*; and on the contrary of the Stedfaſtneſs of *Oneſiphorus*.

15 This thou knoweſt, that All they *of Aſia that were at firſt with me here at Rome and* that be *now* in Aſia, are turn'd away from me *out of fear of Perſecution*: of whom is Phygellus and Hermogenes: *From which inſtances thou mayſt learn that it is not without cauſe that I give thee the foregoing Exhortations to Perſeverance.* 16 The Lord grant, *i. e. ſhew* mercy unto the houſe of Oneſiphorus: for he oft refreſh'd me, and was not aſham'd of my Chain *as the reſt of the Aſiaticks were.* 17 But when he was in Rome, he ſought me out very diligently, and found me. 18 The Lord grant unto him, that he may find Mercy of the Lord in That Day, *i. e. the day of Judgment or Recompence, as he ſhew'd me Mercy or Kindneſs.* And in how many things he miniſter'd unto me, *i. e. reliev'd me or others* at Epheſus, thou knoweſt very well.

V. Wherefore he is further encourag'd to *Perſeverance* by many Conſiderations.

Chap. II. Thou therefore, *whom I eſteem as* my Son, *do not thou turn away from me as others have done,* (*mention'd chap.* 1. *v.* 15.) *but* be ſtrong in *or thro'* the Grace that is *given thee* in Chriſt Jeſus *to undergo any Afflictions for the Truth of the Goſpel, as thou ſeeſt me do.* 2 And the things, *i. e. the Articles and Doctrins of Chriſtianity*, which thou haſt heard of, *i. e. from* me, among many witneſſes, *i. e. eſtabliſh'd or confirm'd by the joynt conſent of the Reſt of the Apoſtles*, the ſame commit thou to Faithfull men, who ſhall be able to teach others alſo *the ſame.* 3 Be thou partaker with me of Afflictions, as a good Fellow-ſouldier of Jeſus Chriſt. 4 *In order hereto conſider that* no man that warreth, entangles himſelf with the *other* affairs of this Life, *but makes Souldiery his Concern*, that *ſo* he may pleaſe him, who has choſen him to be a Souldier. 5 And if a man alſo ſtrive *in the Olympick or the like Games* for Maſtery, he is not crown'd except he ſtrive lawfully *or according to the Rules of the ſaid Games. And therefore if thou wouldſt obtain a Crown of Glory, thou muſt ſuffer Afflictions, if God calls thee thereto*:

ANNOTATIONS.

V. 2. chap. 2 of this Second Epiſtle. Now the παραθήκη here mention'd being thus to be underſtood of the Whole Chriſtian Doctrin, it is very reaſonable to underſtand the ὑποτύπωσις mention'd v. 13. of ſome ſhort Summary of the Chriſtian Faith, as the ſaid word imports.

V. 3. † So it is read in the two moſt Ancient MSS. viz. Alex. and Clerm. and ſome others; and this is agreeable to chap. 1. 8. And agreeably further hereto the Clerm. MS. reads συνπαθήσεις.

TEXT.

6 Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. 7 Νόει ἃ λέγω· † δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

8 Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ Εὐαγγέλιόν μου· 9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. 10 Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. 11 Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν· 12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· 13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. 15 Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

TRANSLATION.

6 The Husbandman must * first labour, before he partakes of the Fruits.

7 Consider what I say, * for the Lord shall give thee understanding in all things.

8 Remember that Jesus Christ, of the Seed of David, was rais'd from the Dead, according to my Gospel:

9 Wherein I suffer * affliction as an Evil doer, even unto Bonds: but the word of God is not bound.

10 Therefore I endure all things for the Elects sakes, that they may also obtain the Salvation which is in Christ Jesus, with eternal Glory.

11 It is a Faithfull saying: for if we be dead with him, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*; if we deny *him*, he also will deny us:

13 If we * are not Faithfull, yet he abideth Faithfull: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no profit, *but* to the subverting of the Hearers.

15 Study to shew thy self approv'd unto God, a workman that needeth not to be asham'd, rightly dividing the word of Truth.

16 Ta

ANNOTATIONS.

V. 7. † So Alex. Clerm. and some other MSS. as also Vulg. Syr. and Arab. Versions. So that it is not to be doubted, but this is the Original Reading.

(d) The words according to the placing of them in the Original should rather be

PARAPHRASE.

hereto: 6 *To the like purpose consider further, that* the Husbandman must first labour, before he partakes of the Fruits *of his Labour*. 7 Consider what I say: for the Lord shall *bless thy serious Consideration so as thereupon to* give thee Understanding in All things *requisite to the discharge of thy Duty*.

VI. Other Considerations to encourage Timothy to *Perseverance*.

8 *To further strengthen thee to endure Afflictions*, remember that Jesus Christ, *the promis'd Messiah* (*d*) of the Seed of David, *after all his sufferings* was raised from the Dead, according to my Gospel. 9 Wherein *or on account of which* I suffer affliction, as an Evil-doer, even unto Bonds: but the Word of God is not bound, *or prejudiced by my sufferings, but rather further'd thereby*. 10 Therefore I *cheerfully* endure all things for the Elects sakes, *i. e. for the sake of the Christians as being those who are chosen to know the will of God and the way to Salvation*, that they may *be encourag'd by my Example to undergo afflictions and so* also *to* obtain *actually* the Salvation, which is *tender'd to them* in Christ Jesus, with Eternal Glory: 11 It is a Faithfull saying, *that Salvation is to be obtain'd thro' Christ*: for if we be dead with him, *i. e. dy as he did for the Truth of the Gospel* we shall also live with him, *i. e. shall be rais'd to a State of Happiness, as he was*: 12 if we suffer *as he did*, we shall also reign with him; if we deny him, he also will deny us: 13 *But* if we are not Faithfull *to him*, yet he abideth Faithfull *to what he has promis'd*: he cannot, *being Truth it self* deny *what* Himself *has promis'd*:

VII. Directions concerning what *Doctrins* Timothy should *insist on*, and what He should not *meddle with*.

14 Of these things put them *under thy Charge* in remembrance, Charging them before the Lord, *that they mind these things as what will be of excellent use to confirm them in the Faith, and* that they strive not about Words, *which tends* to no *spiritual* Profit, but to the subverting of the Hearers. 15 Study to shew thy self approv'd unto God, a workman that needeth not to be asham'd, rightly (*e*) dividing the word of Truth, *i. e. separating fooliſh or unprofitable Questions from weighty and profitable Doctrins, and insisting on these and so directing them*

ANNOTATIONS.

be render'd thus: *Remember that Jesus Christ was rais'd from the Dead, (and was) of the Seed of David, according to my Gospel*. Whereby the Apostle seems to denote, that as the Resurrection of Christ was oppos'd by some, so his being of the Seed of David, and consequently the True Messiah was oppos'd by others.

(*e*) Ὀρθοτομεῖν is us'd in a Double acceptation; either to denote the Right dividing of the Sacrifice, by cutting off and severing those parts which were to be offer'd from those that were not; or else to denote the Cutting out a Right or Strait Path to walk in. According to the former Acceptation it may be here understood to denote the not meddling with Idle and Unprofitable Questions in Preaching, and according to the latter Acceptation it may be apply'd to denote here a Keeping close to the Truth of the Gospel. I have so expounded it in the Paraphrase, as to comprehend Both Acceptations, as being Both very pertinent to the Apostle's design.

TEXT.

16 Τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας· 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Υμέναιος καὶ Φίλητος· 18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι· καὶ ἀνατρέπουσι τινῶν πίστιν.

19 Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ. Καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου. 20 Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμήν, ἃ δὲ εἰς ἀτιμίαν. 21 Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον, εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

22 Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην, μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. 23 Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραι-

TRANSLATION.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their Word will eat as do's a canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have err'd, saying that the Resurrection is past already; and overthrown the Faith of some.

19 Nevertheless the Foundation of God standeth sure, having this seal; The Lord knows them that are His. And, Let every one that nameth the name of * the Lord depart from iniquity.

20 But in a great house there are not only vessels of Gold, and of Silver, but also of Wood and of Earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, *and* meet for the master use, *and* prepar'd unto every Good work.

22 Flee also youthfull lusts: *and follow Righteousness, Faith, Charity, Peace, with them that call on the Lord out of a pure heart.

23 But foolish and *unin-
instructive Questions avoid,

ANNOTATIONS.

(*f*) There being here mention made of a *Seal*, some suppose that the Apostle design'd to have these two following Sentences, *The Lord knows &c.* and, *Every one &c.* conceiv'd as the Two Impresses of the said Seal. And further on this score, they observe, that the word σφραγὶς is or may be us'd to denote an *Obligation*

PARAPHRASE.

them under thee in the Right way wherein they ſhould go. 16 But ſhun *or meddle not with* profane and vain babblings: for they will increaſe unto more ungodlineſs, *i. e. tend to render men more and more ungodly.* 17 And their word, *i. e. the word of ſuch as uſe the forementiond vain babblings* will eat *or corrupt the Soul*, as do's a Canker *or Gangreen the Body*: Of whom is Hymeneus and Philetus: 18 Who concerning the Truth have err'd, ſaying that the Reſurrection is paſt already; and *by this Doctrin they* overthrow the Faith of ſome.

19 Nevertheleſs the Foundation of God, *i. e. the Fundamental Doctrin of the Reſurrection, whereon principally God has deſign'd the Truth of the Goſpel to be built*, ſtandeth ſure *or firm*, having this (*f*) Seal, *i. e. being confirm'd after the ſame way, as God confirm'd the Authority of Moſes and Aaron againſt the Gainſayings of Korah and his Companions*; *namely as in reply to Korah &c. Moſes anſwer'd Numb.* 16. 5. The Lord knows them that are his, *i. e. God will acknowledge thoſe who are commiſſion'd by him to reveal his Will, and will maintain their Cauſe againſt all Oppoſers; ſo the ſame may be ſaid by Us the True Apoſtles of Jeſus Chriſt in oppoſition to the Falſe Teachers.* And *likewiſe, as Moſes then ſaid to the Congregation of Iſrael in reference to Korah &c.* (*Numb.* 16. 26. *Depart from the Tents of theſe wicked men; ſo may we ſay to Chriſtians in reſpect to the preſent Falſe Teachers*: Let every one that nameth the name of the Lord, depart from Iniquity, *i. e. from the Doctrins of theſe Falſe Teachers which tend to iniquity.* 20 But *it is not to be wonder'd at, that among Chriſtians there ſhould be ſuch Falſe Teachers, and alſo ſuch as ſhould follow them*: *for* in a Great houſe, *ſuch as the Church is*, there are not only Veſſels of Gold and of Silver, but alſo of Wood and of Earth; and ſome, *viz. the Veſſels of Gold and Silver denoting the Orthodox Chriſtian are* to Honour, and ſome, *viz. the Veſſels of Wood and Earth are* to Diſhonour. 21 If a man therefore purge himſelf from theſe, *i. e. keep himſelf pure from any ſuch Falſe Doctrins*, he ſhall be a Veſſel unto Honour, ſanctified and meet for the Maſters uſe, *i. e. ſerviceable to Chriſt*, and prepar'd unto *or made ready for to perform* every Good Work.

VIII. A familiar Inſtance illuſtrating that it ſhould not be Strange, that there are *Falſe* as well as *True* Teachers in the Church.

22 *Beſides theſe Falſe Doctrins*, flee alſo youthfull Luſts, *which by reaſon of thy youth thou mayſt be more liable to*: and follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a Pure Heart. 23 But fooliſh and uninſtructive Queſtions avoid, know-

IX. Directions to Timothy concerning his *Behaviour*, eſpecially towards *Oppoſers*.

ing

ANNOTATIONS.

Obligation or *Contract* to which the ſaid Seal is affixt. But ſince Seals have generally but one Impreſs, and ſince the word *Seal* is us'd in other places of the Writings of this Apoſtle to denote no more than a *Confirmation*; and ſince σφραγὶς is uſually taken to denote a *Foundation*; and this ſenſe of the Word is very applicable to the Deſign of the Apoſtle: on theſe Conſiderations I think the Senſe given in the Paraphraſe is to be preferr'd.

V. 14.

TEXT.

εἰδὼς ὅτι γεννῶσι μάχας. 24 Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, 25 ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας· 26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

Κεφ. γ'. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. 2 Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι· 5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. Καὶ τούτους ἀποτρέπου. 6 Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις· 7 πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

TRANSLATION.

knowing that they do gender strifes.

24 And the Servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth;

26 And that they may recover themselves out of the snare of the Devil, who *have been taken captive by him, to his Will.

Chap. III.

This know also, that in the last days *there shall be perilous times.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy,

3 Without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of Pleasures more than lovers of God;

5 Having a form of Godliness, and denying the Power thereof: from such turn away.

6 For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to the acknowledgment of the Truth.

Ον τρόπον δὲ Ιαννῆς καὶ Ιαμβρῆς ἀντέ-
στησαν Μωυσῇ, οὕτως καὶ οὗτοι ἀνθίστανται
τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo * withſtand the Truth, men of corrupt minds,

τὸν

PARAPHRASE.

g that they do *but* gender *or beget* ſtrifes. 24 And the Servant of the ord muſt not ſtrive but be gentle unto All men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves *to the Goſpel*, God peradventure will give them Repentance to the acknowledging the Truth; 26 and that they may recover themſelves (*or awake*) t of the ſnare of the Devil, who have been taken captive by him, *and y turn* to *the performance of* his, *i. e. God's* Will.

Chap. III. This know alſo, that in the Laſt days, *i. e. even in the Days of Chriſtianity, (notwithſtanding the Deſign of our Holy Religion is remedy all ſuch miſchiefs, and would do ſo, would ſuch as profeſs it, live to the Rules thereof; yet for want of this)* there ſhall be *not always* aceable *Times agreeable to the Deſign of the Goſpel, but ever and anon* ro' *the ſeveral Ages of the World*, Perilous times. 2 For *there will never wanting* men, *who tho' they profeſs Chriſtianity yet* ſhall be overs of their own ſelves, *i. e. of their Own Pleaſures or Profits with- any regard to the Welfare of others*, covetous, boaſters, proud, laſphemers, *i. e. Evil ſpeakers*, diſobedient to Parents, unthankfull, un- oly, 3 without natural affection, truce-breakers, falſe-accuſers, in- ontinent, fierce *or cruel*, deſpiſers *or not lovers* of thoſe that are Good, traytors, heady, high-minded, lovers of Pleaſures more than lovers *t only of others but even)* of God *himſelf*; 5 having *nevertheleſs and dred in order to their better bringing about their ill deſigns*, a Form *or ward ſhew* of Godlineſs, but denying *by the wickedneſs of their Prin- ples or Practices or both* the Power thereof, *i. e. not letting the Goſpel have its due Power over or Effect upon them, ſo as to make them ame their Principles and Practices agreeable to the Doctrin of the oſpel*: from ſuch turn away. 6 For *there is occaſion to give thee this ecept, inaſmuch as* of this ſort are they, who *in theſe very times* creep to houſes, and lead captive *to their party* ſilly women, laden with ſins, d away with divers luſts, *whereat theſe ſchiſmatical Teachers ſcoffing*; Ever learning *or pretending to be deſirous to know their Duty more d more*, and *yet by reaſon of their own inſincerity and the Ignorance of eir Teachers* never able to come to the *Knowledge, or at leaſt to the* cknowledgment of the Truth. 8 Now as Jannes and Jambres *two Egyptian Magicians* withſtood Moſes, *when by the miracles he wrought, endeavour'd to convince Pharaoh of his being ſent to him from the only rue God*; ſo do theſe alſo withſtand the Truth *of the Goſpel, being* men

X. False Teachers and Chriſtians, no other than Such as are *foretold* ſhould come; and their *Character.*

of

TEXT.

τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.
9 Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς, τοῖς παθήμασιν οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. 12 Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται. 13 Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες· 15 καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ· 17 ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

TRANSLATION.

reprobate concerning the Faith.

9 But they shall proceed not *much further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my Doctrin, manner of Life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came to me at Antioch, at Iconium, at Lystra; what persecutions I endur'd: *and out of them all the Lord deliver'd me.

12 Yea, and all that will live Godly in Christ Jesus, shall suffer persecution.

13 But evil Men and Seducers shall wax worse and worse, deceiving and being deceiv'd.

14 But continue thou in the things which thou hast learned and hast been assur'd of, knowing of whom thou hast learned them;

15 And that from a Child thou hast known the Holy Scriptures, which are able to make thee Wise unto Salvation, thro' Faith which is in Christ Jesus.

16 All Scripture is given by inspiration of God, and profitable for doctrin, for proof, for correction, for instruction in righteousness,

17 That the man of God may be perfect, throughly furnish'd unto every Good work.

PARAPHRASE.

corrupt minds, reprobate concerning the Faith, *i. e. who, on account such their opposing the Truth, are by the just judgment of God become stitute of Faculties rightly dispos'd for duly examining, and consequently embracing the Faith.* 9 But they shall proceed not much further *to duce persons*: for their Folly shall be *in a little time* manifest unto All en as theirs, *i. e. the Folly of Jannes and Jambres* also was.

XI. Exhortation to *Perseverance* from St *Paul's* own Example.

10 But, *for thy encouragement to persevere in the Truth*, thou hast fully known my Doctrin, *my* manner of Life, *my* purpose *to adhere the Truth of the Gospel both in my Doctrin and Life*, *my* Faith, *i. e.* ithfulness, Long-suffering, Charity, Patience, 11 Persecutions, Af-ctions which came to me at Antioch *in Pisidia*, at Iconium, at Ly-a; What persecutions I *there and elsewhere* endur'd: and *how that* t of them all the Lord deliver'd me. 12 Yea and *thou must know that this has been my case*, so All that will live Godly in Christ Jesus, shall fer Persecutions *of one sort or other*. 13 But *on the other hand and as Confirmation of what I have just said concerning Godly mens suffering rsecution, it is observable, that in the several ages of the World* Evil n and Seducers *or Impostors shall be so far from being reclaim'd by methods, that they* shall wax *or grow* worse and worse, deceiving *e and more* and being *more and more themselves* deceiv'd.

XII. From the Consideration that the Holy Scripture is *the Word of God.*

14 But continue thou in the things which thou hast learn'd, and hast n assur'd of, *as well* knowing of whom thou hast learn'd them, *viz. me*: 15 And that from a Child thou hast known the Holy Scri-res, which are able to make thee wise unto Salvation, thro' Faith ich is in Christ Jesus. 16 All *the holy* Scripture is given by inspi-ion of God, and is profitable for Doctrin *or to teach men what they to Believe*, for Reproof *or to convince men of their Errors*, for Cor-ction *or to reform the Vices of men*, for Instruction *in the way of hteousness, or to instruct men what they are to do*: 17 that *so by the of the Scriptures* the Man of God, *i. e. every Pastor or Preacher of Gospel* may be perfect *both as to his own Practice and his Teaching ers, and so may be* throughly furnish'd unto every Good work, *be-ging to his Office.*

Chap.

ANNOTATIONS.

V. 14. † The Alex. and one more MS. reads μου. And tho' this seems to be e True Original Reading (forasmuch as Timothy was taught not only by St *l*, but also by his Grandmother and Mother, as follows in the next verse) I would not alter the Common Text without Greater Authority.

g) Παρακολουθεω do's primarily or literally signify to *follow*; and in this Sense s here applicable to several of the Instances following; but because it is not licable to All of 'em, therefore Commentators and Interpreters are agreed dging the Word ought here to be taken in a Secondary sense, viz. wherein gnifies *to know fully* or the like.

TEXT. TRANSLATION.

Κεφ. δ'. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. 2 Κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως· ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. 3 Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν. 4 Καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσι, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 5 Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. 7 Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. 8 Λοιπὸν, ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρός με ταχέως. 10 Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα,

Chap. IV.

I charge thee * before God and the Lord Jesus Christ, who shall judge the quick and the dead at his Appearing and his Kingdom:

2 Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrin.

3 For the time will come when they will not endure sound doctrin; but after their own lusts shall they heap to themselves Teachers, having itching ears.

4 And they shall turn away their ears from the Truth, and shall be turn'd unto Fables.

5 But watch thou in all things, endure afflictions, do the work of an Evangelist, * fulfill thy Ministry.

6 For I am now ready to be offer'd, and the time of my Departure is at hand.

7 I have fought a good Fight, I have finish'd my Course, I have kept the Faith.

8 Henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day; and not to me only, but unto all them also that love his Appearing.

9 Do thy diligence to come shortly unto me.

10 For Demas has forsaken me, having lov'd this pres

PARAPHRASE.

Chap. IV. I charge thee therefore (*i. e. forasmuch as thou art thus roughly furnish'd to perform the several parts of thy Office*) before God
d the Lord Jesus Christ, who shall judge the Quick and the Dead, at
Appearing and his Kingdom, *i. e. at his appearing to execute those*
o principal Acts of Kingly Power, viz. punishing the Rebellious and
warding the Faithfull: 2 *I charge thee, I say, that thou* preach
Word, *and in so doing* be instant in season, *i. e. not only at the set*
es, but also out of season, *i. e. at all other times*: reprove, rebuke,
hort with all long-suffering *in respect of such as regard not thy Exhor-*
tions, and *with all* Doctrin *or proper Instruction.* 3 *There is, I say,*
more reason for thee to be thus instant in season and out of season. for
the time will come *shortly* when they will not endure sound Doctrin,
being contrary to their wicked Designs and Practices, but after their
n Lusts shall they heap to themselves Teachers, having itching Ears,
they shall forsake their Rightfull Ministers that shall be duly placed
r them, because of their Teaching such Doctrins as are not pleasing to
n, and shall choose to themselves other Teachers, and shall teach such
trin as is agreeable to their own Lusts or Sinfull Desires and Pra-
es, and thereby shall gratify and as it were tickle their Ears or Hear-
4 And they shall turn away their ears from the Truth *of the Go-*
as being ungratefull to them, and shall be turn'd *so as to give heed*
Fables, i. e. the False Doctrins of the Judaizers, which are founded
Fabulous Traditions. 5 But *as it is therefore the more requisite for*
to watch, so watch thou in all things *relating to thy office*; *be*
ng to endure afflictions, *rather than not* do the work of an Evan-
l, *i. e. Preacher of the Gospel, and* fulfill thy ministry.

XIII. Further Exhortation to a *Faithfull Discharge* of his Office; with a further *Description* of the Oppofers of the Gospel.

For *to encourage thee so to do, consider that on the like account* I am
ready to be offer'd, *i. e. put to death for the testimony of the Gospel*,
the time of my Departure is at hand. 7 *But it is my Comfort, that* I
fought a good fight *as a Souldier of Christ*, I have finish'd my
se *that God set me*, I have kept the Faith. 8 *So that* hence-
there is laid up for me a Crown of Righteousness which the
d the Righteous Judge shall give me at That day, *i. e. the Day of*
ment; and not to me only, but unto All them also that love his
aring, *as being duly prepar'd for it*; *which therefore is the Greatest*
ouragement that can be, for thee likewise to keep the Faith even
Death.

XIV. Timothy is encourag'd in the last place to Perseverance by St *Paul's* Own Readiness to *Dy for the Gospel*, and his *Certainty of a Glorious Reward.*

Do thy diligence to come shortly unto me. 10 For Demas has
ken *or left* me, having lov'd this present World, *i. e. his Temporal*
Safety,

XV. Directions as to some *Common* Affairs; and Information as to what *Demas* had done, &c.

ANNOTATIONS.

1. † Οὐ ἐγὼ is not read, either in Alex. Clerm. or several other MSS. or in Syr. and Ethiop. Version. Also Alex. and Clerm. read ἡ ἐλὼ ἐπφάνειαν αὐτοῦ βασιλείαν.

TEXT. TRANSLATION.

καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν. 11 Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν. 12 Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον. 13 Τὸν φαιλόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· † ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· 15 ὃν καὶ σὺ φυλάσσου. λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη. 17 Ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος. 18 Καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

19 Ἀσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.

World, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark & bring him with thee: for he is useful to me for the Ministry.

12 And Tychicus have I sent to Ephesus:

13 The Cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the Coppersmith did me much Evil: The Lord *shall reward him according to his works.

15 Of whom be thou aware also; for he has greatly withstood our words.

16 At my first Answer no man stood with me, but all forsook me: * May it not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthen'd me, that by me the Preaching might be fully known, and *all the Gentiles might hear: and I was delivered out of the mouth of the Lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be Glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the houshold of Onesiphorus.

20 Eg

PARAPHRASE.

ſafety, and is departed unto Theſſalonica *of his own head*: Creſcens *is gone* to Galatia, Titus unto Dalmatia *by my direction or approbation for the propagation of the Goſpel.* 11 Only Luke is with me, *ſo that I have the more need of Thee. And when thou comeſt* take Mark and bring him with thee: for he is uſefull to me for the Miniſtry. 12 And Tychicus have I ſent to Epheſus. 13 The Cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the Books, but eſpecially the parchments.

XVI. Of *Alexander* an Oppoſer of the Goſpel.

14 Alexander the Copper-ſmith did me much evil. The Lord ſhall reward him according to his works. 15 Of whom be thou aware alſo, for he has greatly withſtood our Words, *i. e. Preaching.*

XVII. How things went with St *Paul* at his *Firſt* Defence.

16 At my firſt Anſwer *or Defence of my ſelf at Rome* no man *of my Acquaintance, or of them from whom it might have been reaſonably expected*, ſtood with me *or appear'd in my behalf*, but all forſook me *for fear of what might follow.* May it not be laid to their Charge. 17 Notwithſtanding the Lord ſtood with me, and ſtrengthen'd me, *ſo as not to fear the worſt that could befall me*, that by me *thus ſtrengthen'd and ſo perſevering*, the Preaching *of the Goſpel* might be fully known *or confirmed*, and all the Gentiles might hear *the Truth of the Goſpel and be confirm'd therein by my courageous Defence thereof*: and I was deliver'd out of the mouth (*h*) of the Lion, *i. e. out of that imminent Danger of Death I was then in.* 18 And the Lord ſhall *continue to* deliver me from every Evil Work, *eſpecially from that of Fearing to appear in defence of the Faith*, and will preſerve me unto his Heavenly Kingdom: to whom be Glory for ever and ever. Amen.

XVIII. The *Concluſion.*

19 Salute (*i*) Priſca and Aquila, and the houſhold of Oneſiphorus.

ANNOTATIONS.

V. 14. † So it is read in Alex. and Clerm. and ſome other MSS. as alſo in the Vulg. and Syr. Verſions, in Chryſoſt. &c.

(*h*) Some by *the Lion* underſtand more particularly the Emperor *Nero.* And agreeably hereto they obſerve, that *Eſther* ſpeaking of *Artaxerxes* ſays, *Put a Word into my mouth before the Lyon, Eſth.* 14. 13. And that when *Tiberius* died, *Marſyas* ſaid to *Agrippa*; *The Lyon is dead.*

(*i*) It is not to be doubted, but the *Priſca* here mention'd with *Aquila*, was the ſame Perſon that is elſewhere call'd *Priſcilla*, this latter being only the Diminutive of the former Name, and both being perhaps promiſcuouſly given her. Indeed there are not wanting ſome MSS. which expreſsly read *Priſcilla*; as alſo do's the Syr. and Arab. Verſions. But becauſe it is read Πρίσκαν in the moſt Ancient MSS. viz. Alex. and Clerm. and in the far greateſt Number of the reſt; as alſo in Vulg. Lat. Verſion, &c. therefore it is moſt likely that this is the True Original Reading, and that the ſame Perſon was indifferently call'd *Priſca* or *Priſcilla.*

20 Eraſtus

TEXT.	TRANSLATION.
20 Εραστος ἔμεινεν ἐν Κορίνθῳ. Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ασπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λῖνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες. 22 Ο Κύριος Ιησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Η χάρις μεθ' ὑμῶν. Αμήν.	20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick. 21 Do thy diligence to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the Brethren. 22 The Lord Jeſus Chriſt be with thy Spirit. Grace be with you. Amen.
Πρὸς Τιμόθεον δευτέρα, τῆς Εφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ρώμης, ὅτε ἐκ δευτέρου παρέστη Παύλος τῷ Καίσαρι Νέρωνι.	The ſecond Epiſtle unto Timothy, ordain'd the Firſt Biſhop of the Church of the Epheſians, was written from Rome, when Paul was brought before Nero the Emperor the ſecond time.

PARAPHRASE.

20 Eraſtus abode at Corinth; but Trophimus have I left at Miletum ſick. 21 Do thy diligence to come before winter. Eubulus greets thee, and Pudens, and Linus, and Claudia, and all the Brethren. 22 The Lord Jeſus Chriſt be with thy Spirit. Grace be with you. Amen.

The Second Epiſtle to Timothy, ordain'd the Firſt Biſhop of the Epheſians, was written from Rome, when Paul was brought before Nero the Emperor the Second Time.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction. Chap.* I. 1, 2.

II. The Main Design of this Epistle, viz. *to exhort and encourage Timothy to Constancy and Perseverance; and a Prudent and Faithfull Discharge of his Office.* In order whereto St *Paul*

1. Minds Timothy of the *Tender Affection* He had for him. Ch. I. 3—5.
2. Exhorts and encourages him to Constancy and Perseverance, by the consideration
   1. Of the Assistance of the Holy Spirit. *Ch.* I. 6, 7.
   2. Of the Rewards of the Gospel. Chap. I. 8 — 10.
   3. Of the Example of Him Paul. Chap. I. 11 — 14. and *Ch.* III. 10 — 12. and Ch. IV. 5—8.
   4. Of the Example of Onesiphorus's Stedfastness. *Ch.* I. 15. *to the end*; and Ch. IV. 10—17.
   5. Of the Examples of Souldiers, Husbandmen &c. *Ch.* II. 1—7.
   6. Of the Example of Jesus himself &c. Ch. II. 8—13.
   7. Of the Scriptures being the Word of God, and sufficient to perfect him &c. *Ch.* III. 14. *to the end.*
   8. Of the Future Judgment. *Ch.* IV. 1.
3. Gives him Directions concerning his Doctrin and Behaviour. *Chap* II. 15, 16, and 22. *to the end*, and *Chap.* IV. 2.
4. Observes that False Teachers were to come, and by a Familiar instance illustrates, that it should seem no strange thing, that among such as profess Christianity there should be Bad Men as well as Good. *Chap.* II. 20, 21. and *Chap.* III. 1—9.

III. Occasional Directions concerning some Common Affairs; and Occasional Informations. *Chap.* IV. 9—18.

IV. The Conclusion. *Chap.* IV. 19. *to the end.*

THE

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

THE PREFACE.

I.
The *Time* when this Epiſtle was written.

THE Writing of this Epiſtle is referr'd by the more Learned in Chronology to *A. D.* 65. that is, to the ſame Year, to which the writing of the Firſt Epiſtle to *Timothy* is referr'd by the ſame Learned Perſons.

II.
The *Deſign* of it.

The Deſign of this Epiſtle is of the ſame Nature with that of the Firſt Epiſtle to *Timothy*, namely to give *Titus* Directions, whereby he might the Better know how to diſcharge his Epiſcopal Office, both with reſpect to the Faithfull, and alſo with reſpect to the Falſe Teachers and Oppoſers of the Goſpel.

III.
The *Place* where it was written.

As to the Place, from whence it was written, it is ſaid in the Subſcription (or Remark ſubjoin'd to the End of the Epiſtle) that it was *Nicopolis* of *Macedonia*; which ſeems to be founded on what is ſaid *Chap.* III. 12. Whereas it being ſaid in that Verſe; *For I have determin'd there* (not *here*) *to Winter*, the ſame is on the contrary an Argument, that St *Paul* was not at *Nicopolis*, when he writ this Epiſtle. Some conjecture it was writ at *Coloſs*; but there ſeems to be nothing of Certainty as to this Point.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

TEXT.

Κεφ. α'.

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ, καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν· 2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, 3 ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην

TRANSLATION.

Chap. I.

PAUL a Servant of God and an Apostle of Jesus Christ, according to the Faith of God's Elect, and the acknowledging of the Truth which is after Godliness,

2 In hope of Eternal Life which God that cannot lie promis'd before the World began;

3 * And has in * proper seasons manifested his Word thro' Preaching, which is commit-

ANNOTATIONS.

(a) See note (b) on *Rom.* 1. 1.

(aa) By this expression, πρὸ χρόνων αἰωνίων, Dr *Hammond*, Dr *Whitby*, &c. chuse to understand, not *Any* time *before* the Creation of this World, but only some *Long time* agoe *since* the Creation; and the same was the Opinion of the Greek Commentators cited by them. Namely, because God is here said to *promise* Eternal Life, they suppose it necessary for the said Promise to be made to Some one or more *Men*, that liv'd in the more Early Ages of the World, as *Adam*, *Abraham*, &c. But since we are expressly told *Ephes.* 1. 4. that God *chose us in Christ*, πρὸ καταβολῆς κόσμου, *before the Foundation of the World*; and since this Election was founded on the mutual Compact or Agreement made between God the Father and God the Son; and since in All Compacts there is somewhat *promis'd* on each side; and That, which was principally *promis'd* to God the Son by the Father in this particular Compact, was the Giving of *Eternal Life* to All

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

PARAPHRASE.

The Main Design *of this Epiſtle is, to inſtruct and encourage* Titus *in a Faithfull Diſcharge of his* Epiſcopal *Office.*

I. The *Introduction.*

PAUL a Servant (*a*) *in a more peculiar manner or Miniſter* of God, and an Apoſtle of Jeſus Chriſt, according to, *i. e. in order to the preaching of* the Faith of God's Elect, *i. e. the Faith whereby we become Chriſtians and ſo the Elect or Choſen People of God*, and *in order to bring men, by the preaching of the ſaid Faith, to* the Acknowledging of the Truth, which is after Godlineſs, 2 *namely* in hope of Eternal Life, which God that cannot ly, promis'd before the World began, (*as the* (*aa*) *Agreement made between God the Father and the Son,*) *ſhould be confer'd on ſuch as truly believ'd in Chriſt, Gentiles as well as Jews*: 3 And *accordingly God* has in proper ſeaſons manifeſted *this* his Word *or Promiſe* thro' Preaching *of the Goſpel unto the Gentiles as well as Jews*; which *preaching unto the Gentiles more*

ANNOTATIONS.

All that ſhould truly believe in Chriſt; hence I ſee nothing that can reaſonably hinder, why this expreſſion, πρὸ χρόνων αἰωνίων, ſhould not be here underſtood in its literal and more obvious Senſe, viz. *Before All the ſeveral Ages of this World*, And the like is to be ſaid as to the ſame Expreſſion, in reference to 2 *Tim.* 1. 9. For the plain meaning of theſe words, *According to his Purpoſe and Grace which was given us in Chriſt Jeſus, before the World began*, ſeems to be no other than this, viz. *According to the Grace, which he purpos'd, before the World began, to give us in Chriſt Jeſus.*

TEXT.

ἐγὼ καὶ ὀπιταγὴ τῦ σωτῆρος ἡμῶν Θεοῦ· 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις † καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίυ Ἰησῦ Χριστοῦ τῦ σωτῆρος ἡμῶν.

5 Τύτυ χάριν κατέλειπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ὀπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρυς, ὡς ἐγώ σοι διεταξάμην· 6 εἴ τις ὀστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα. 7 Δεῖ γὰρ τὸν ὀπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· 8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, 9 ἀντεχόμενον τῦ κατὰ τὴν διδαχὴν πιστῦ λόγυ, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τὺς ἀντιλέγοντας ἐλέγχειν.

10 Εἰσὶ γὰρ πολλοὶ † ἀνυπότακτοι, ματαιολόγοι, καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς· 11 ὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

TRANSLATION.

ted unto me, according to the appointment of God our Saviour:

4 To Titus *my* own Son after the common Faith: Grace and Peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithfull children, not accused of riot, or unruly.

7 For a Bishop must be blameless, as the Steward of God; not self-will'd, not soon angry, not given to wine, no striker, not given to filthy lucre:

8 But a lover of hospitality, a lover of good men, * prudent, just, holy, temperate,

9 Holding fast the Faithfull Word, as he has been taught, that he may be able by sound doctrin, both to exhort and convince the gainsayers.

10 For there are many unruly, *and* vain talkers, and deceivers, especially they of the Circumcision:

11 Whose mouths must be stopt; who subvert whole houses, teaching things which they ought not, for filthy lucres sake.

12 Εἶπέ

TEXT.	TRANSLATION.
12 Εἶπέ τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης. Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.	12 One of themſelves, *even* a Prophet of their Own, ſaid: The Cretians are always liars, evil beaſts, ſlow bellies.

13 H

PARAPHRASE.

more peculiarly is committed unto me, according to the (*b*) appointment of God our Saviour: 4 To Titus my own Son after the Common Faith: Grace and Peace from God the Father and the Lord Jeſus Chriſt our Saviour.

II. The Qualifications requiſite in a *Biſhop* or *Preſbyter*.

5 For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are *yet* wanting *and left unſettled by me*, and ordain Elders in every City, as I had appointed thee. 6 *Namely*, if any be blameleſs, the husband of (*c*) one wife, having Faithfull (*if any*) children, that *are* not accus'd of riot, or unruly. 7 For a Biſhop muſt be blameleſs, as being the Steward of God, not ſelf-will'd, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre; 8 but a lover of Hoſpitality, a lover of Good men, prudent, juſt, holy, temperate; holding faſt the faithfull word, *i. e. Faith of the Goſpel*, as he has been taught *of us the true Apoſtles of Chriſt*, that he may be able by ſound Doctrin both to exhort and convince the Gain-ſayers.

III. Of the *Falſe Teachers*, and of the *Cretians* in general.

10 For there are many unruly, and vain Talkers, and Deceivers, eſpecially they of the Circumciſion; 11 whoſe mouths muſt be ſtopt, *i. e. All proper means are to be us'd to ſtop their mouths, particularly by endeavouring to convince them of their Errors, or elſe to convince others thereof ſo as they may not be ſubverted by theſe Falſe Teachers*; who ſubvert whole houſes, teaching things which they ought not, *and that* for filthy lucres ſake. 12 One of themſelves, *i. e. of the Cretians*, even *Epimenides* a Prophet of their One, *i. e. one who was eſteem'd by them to have foretold ſeveral things*, ſaid *of them*; The Cretians are always liars, evil beaſts, *i. e. wicked beaſtly people*, ſlow Bellies, *i. e. idle lazy fellows*,

ANNOTATIONS.

V. 4. † Ελεος is not read, either in the Clermontian (one of the Two moſt ancient) and in ſome other MSS. or in Vulg. Syr. Ethiop. Verſions, or in Chryſoſtom, Ambroſe, Jerom, &c. And Origen on the Epiſtle to the *Romans* taking notice of the ſeveral Forms of (Introductory) Salutations us'd by *Paul*, obſerves that in the two Epiſtles to Timothy, the Salutation runs thus: *Grace, Mercy, and Peace &c.* but in the Epiſtle to Titus thus: *Grace and Peace &c.* Whence it appears more than probable, that the word ἔλεος was here inſerted from the Epiſtles to Timothy, and that not long after the time of Chryſoſtom: foraſmuch as the Alexandrian MS. reads ἔλεος.

V. 10. † Και is not read in the Alex. and ſeveral other MSS. nor in Syr. Arab. and Ethiop. Verſions; nor in Clem. Alex. Theoph. Oecumen. &c.

(*b*) See the Paraphraſe on 1 *Tim.* 1. 1. (*c*) See the Paraphraſe on 1 *Tim.* 3. 2. and alſo the Note thereon.

V. 7.

TEXT.

13 Η μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει· 14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. 15 Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

Κεφ. Β'. Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ. 2 Πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. 3 Πρεσβυτίδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους· 4 ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους, 5 σώφρονας, ἁγνὰς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται. 6 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, 7 περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων,

TRANSLATION.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the Faith:

14 Not giving heed to Jewish Fables, and the Commandments of men that turn from the Truth.

15 Unto the pure all things are pure: but unto them that are defil'd and * unfaithfull, is nothing pure; but even their Mind and Conscience is defil'd.

16 They profess that they know God; but in Works they deny him, being abominable and disobedient, and unto every good work reprobate.

Chap. II.

But speak thou the things which become sound Doctrine:

2 That the aged men be sober, grave, * prudent, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becomes holiness, not false accusers, not given to much wine, teachers of good things;

4 that they may teach the younger women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphem'd.

6 Young men likewise exhort to be sober-minded:

7 In all things shewing themself a pattern of Good works,

TEXT.	TRANSLATION.
ὐ τῇ διδασκαλίᾳ ἀδιαφθορίαν,	in doctrin *shewing* uncorruptneſs, gravity,*
σεμνότητα, 8 λόγον ὑγιῆ, ἀ-	8 Sound ſpeech that cannot
κατάγνωστον, ἵνα ὁ ἐξ ἐναντίας	be condemn'd; that he that is
ρεπῇ, μηδὲν ἔχων περὶ ὑμῶν λέ-	of the contrary part, may be
γειν φαῦλον.	aſham'd, having no evil thing
	to ſay of you.

9 Δούλους

PARAPHRASE.

ellows, good for nothing but their Gut. 13 This Witneſs *or Character f them* is true: wherefore *ſince mildneſs is not likely to work on ſuch*, ebuke them ſharply, that they may be ſound in the Faith, 14 *particularly* not giving heed to Jewiſh Fables, and the Commandments of nen, that turn from the Truth. 15 *For notwithſtanding All ſuch Men ay or command concerning Unclean Meats, or Perſons or Things* (*&c*); *t is to be known, that* unto the pure *Chriſtian, Jew or Gentile, who ſeth nothing but agreeably to the Rules of the Goſpel, viz. to Tempe-ance &c.* All things *that he ſo uſeth*, are pure *or not ſinfull in their ſe*: but unto them that are defil'd *by their wicked practices* and Un-aithfull, is nothing, *not even thoſe things which they eſteem pure or lean*, pure *or perform'd by them without ſin*; but even their Mind and Conſcience is defil'd, *and thereby their Actions*: 16 They profeſs hat they know God, but in *their* works *or practice* deny him, *living o as plainly ſhews that they have not a Right knowledge of God*, being bominable and diſobedient, and unto every good work (*d*) reprobate.

Chap. II. But ſpeak thou the things, which become ſound Doctrin; iz. 2 That the Aged men be ſober, grave, prudent, ſound in faith, n charity, in patience. 3 *And as for* the Aged women likewiſe, *teach* hat they be in Behavionr as becomes Holineſs, not falſe Accuſers, not iven to much wine, teachers of Good things; 4 that they may teach he younger women to be ſober, to love their Husbands, to love their Children, 5 to be diſcreet, chaſt, keepers at home, good, obedient to heir own Husbands, that *ſo* the Word of God *or Goſpel* be not blaſphem'd *evil ſpoken of on account of any misbehaviour in them.* 6 Young men likewiſe exhort to be ſober-minded: 7 in all things ſhewing thy ſelf Pattern of Good works; in Doctrin ſhewing uncorruptneſs, gravity, ſound ſpeech that cannot be condemn'd; that he that is of the con-rary part, may be aſham'd, having no evil thing to ſay of you.

IV. Directions concerning Perſons of the *Laity*, both *Young* and *Old*.

9 Exhort

ANNOTATIONS.

V. 7. † Ἀφθορίαν is not read in the Alex. and ſome other MSS. or in Vulg. nd Ethiop. Verſions; or in Chryſoſt. Theophyl. Oecum. &c. It ſeems to have een a Marginal Note in reference to ἀδιαφθορίαν, and from thence to have rept into the Text. (*d*) Read the Paraphraſe on 2 *Tim.* 3. 8.

V. 10.

TEXT.

9 Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν· ἵνα † τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις· 12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι † τὰς ἀσεβείας καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι· 13 προσδεχόμενοι † μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν † δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

15 Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδείς σου περιφρονείτω. Κεφ. γ'. Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι, 2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιει-

TRANSLATION.

9 *Exhort* Servants to be obedient unto their own Masters, *and* to please *them* well in all things, not answering again,

10 Not *filching, but shewing all good fidelity; that they may adorn the Doctrin of God our Saviour in all things.

11 For the Grace of God that brings Salvation, has appear'd to all men;

12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World;

13 Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ:

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of Good works.

15 These things speak, and exhort, and rebuke with all Authority. Let no man despise thee.

Chap. III.

Put them in mind to be subject to Principalities & Powers, to obey Magistrates, to be ready to every Good work,

2 To speak evil of no man, *not to be quarrelsom, but

χαὶ

ANNOTATIONS.

V. 10. † So Alex. Clerm. and some other MSS. as also Chrysost. and Theodor.

(e) Μὴ ἀντιλέγοντας may be render'd, either *Not answering again*, or *not contradicting*; I have inserted Both into the Paraphrase, because it is not unlikely the Apostle might design to comprehend Both; *Not contradicting* being a Duty requisite in Servants in many Cases, as well as *Not answering again*.

(f) I have

PARAPHRASE.

9 Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things, (*e*) not anſwering again *or contradicting*, 10 not (*f*) filching, but ſhewing all good fidelity; that *by ſuch their Dutifull behaviour towards their Maſters* they may adorn the Doctrin of God our Saviour in All things *relating to them.*

V. Concerning the Duty of *Servants.*

11 For the Grace *or Goſpel* of God, that brings Salvation, has appear'd to All men, *Servants as well as Maſters, and that of all Nations*; 12 Teaching us that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly *in reſpect of our ſelves*, Righteouſly *in reſpect of others* (*and conſequently under this Branch of the Goſpel is contain'd the Duty of Servants, mention'd v.* 9, 10.) and Godly *in reſpect more immediately to God*, in this preſent world, 13 *as being ſufficiently inſtructed to withſtand all Temptations to the contrary by our* Looking for that Bleſſed Hope *of Eternal Life, which is promis'd to us by the Goſpel upon our Obedience*, and *for* the Glorious appearing of the (*ff*) Great God and our Saviour Jeſus Chriſt, *when the Hop'd for Bleſſing ſhall be conferr'd upon us by Chriſt*: 14 who gave himſelf *to Death* for us, that he might redeem us from all Iniquity, *i. e. might obtain Pardon for the Guilt of our Sins paſt upon Repentance*, and purify unto himſelf a Peculiar People, zealous of Good Works, *i. e. might obtain for us the Gracious Aſſiſtance of the Holy Spirit, to enable us to withſtand ſin for the future, and to excite in us a Zeal for God, expreſſing it ſelf in the practice of All that is Good, that ſo we might become God's People in a peculiar manner or in a manner above All other People, as being thoſe for whom he has a Peculiar Love, and on whom he will beſtow Peculiar and moſt ſignal Bleſſings.*

VI. An excellent Deſcription of the *End* (or Deſign) & *Doctrin* of the Goſpel.

15 Theſe things ſpeak and exhort, and rebuke *all Oppoſers* with all authority. Let no man deſpiſe thee *for want of putting thy Eccleſiaſtical Authority in execution.* Chap. III. *It is alſo highly requiſite, (as to teach Servants their Duty to their Maſters Chap.* 2. 9, 10. *ſo alſo) to* put them, *i. e. the Cretians in general* in mind to be ſubject to Principalities and Powers, *i. e. the Sovereign Power over them*, to obey *the* Magiſtrates *that are ſet over them by the ſaid Sovereign Power*, to be ready *or diſpos'd and willing* to *do* every Good Work, *i. e. whatever their Magiſtrates ſhall command and is not contrary to the Law of God*; 2 *as alſo* to ſpeak evil of no man, *eſpecially of no Magiſtrate*, not to be quarrelſom,

VII. Directions to Titus concerning his *Doctrin* and *Own Behaviour*; and the Behaviour of *Others*, particularly toward *Magiſtrates.*

ANNOTATIONS.

(*f*) I have chang'd the word *Purloining*, and ſubſtituted inſtead thereof its ſynonymous *Filching*, only becauſe the former is an Old word, whoſe ſignification is now adays underſtood but by Few, whereas *Filching* is (I think) generally us'd inſtead thereof, denoting the *Uſing or Conveying away any thing* without the Maſter's Knowledge or Conſent.

(*ff*) The Title, *Great God*, is here referr'd to our Saviour by Clemens of Alexandria in his Protrept.

TEXT.

κεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους. 3 Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ, καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

4 Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου, 6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν· 7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου. 8 Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ. Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

9 Μωρὰς δὲ ζητήσεις, καὶ γενεαλογίας, καὶ ἔριδας, καὶ μάχας νομικὰς παραίτησαι· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι. 10 Αἱρετικὸν ἄνθρωπον

TRANSLATION.

gentle, shewing all meekness unto all men.

3 For we *also, were some time foolish, disobedient, deceiv'd, serving divers lusts and pleasures, living in malice and envy, hatefull and hating one another.

4 But after that the Kindness, and Love of God our Saviour, toward Man appear'd,

5 Not by works of Righteousness, which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly, thro' Jesus Christ our Saviour:

7 That being justified by his Grace, we should be made heirs according to the hope of eternal Life.

8 This is a faithfull saying, and these things I will that thou thou affirm constantly, that they who have believ'd in God, may be careful to maintain Good works. These things are good and profitable unto Men.

9 But avoid foolish Questions, and Genealogies, and Contentions, and Strivings about the Law: for they are unprofitable and vain.

10 A man that is an Here-

ANNOTATIONS.

(*fff*) Read Discourse 17. Book I. of Mr *Mede's* Work, wherein he has well observ'd and shewn, that as in Baptism the Sign is *Washing with Water*, so the ἀντίτυπον invisible and celestial Thing figur'd thereby or which answers thereto

PARAPHRASE.

m, especially not to be ready to take up arms and fight against their Magistrates, but *to be* gentle, shewing all meekness unto All Men, *Unbelievers as well as Believers &c.* 3 For, *to shew the Reasonableness of this Duty of behaving our selves Meekly and Obediently even to Heathen and yet Unbelieving Magistrates, let it be consider'd, that* we (*Cretans who are now Believers*) also were sometime *so* foolish, *as to be* disobedient *unto God himself, being* deceiv'd *into Idolatry, and therein* serving divers Lusts and Pleasures *of sin, particularly* living in Malice and Envy, hatefull *unto* and hating one another.

VIII. Of the Manner of *Justification*, & the Necessity of *Good Works* thereunto.

4 But after that the Kindness and Love of God our Saviour toward Man appear'd, *by the Preaching of the Gospel,* not by the merits of any Works of Righteousness which we have done *of our Own Natural Strength without the Grace or Assistance of the Holy Spirit,* but according to his Mercy, *i. e. the Merciful Terms of the Gospel* he saved us, *viz.* by the Washing (*fff*) of *Baptism, which Washing is the Outward Sign of that Sacrament, and of our* Regeneration *thereby,* and by the Renewing of the Holy Ghost, *which Renewing is the Inward and Spiritual Grace of the said Sacrament of Baptism: God, I say, has saved us, i. e. put us into a State or Capacity of Salvation, by means of the Baptismal Covenant and Sacrament, and of the Holy Ghost then vouchsaf'd unto us as a Principle of a New or Holy Life.* 6 Which *mercifull Gift of the Holy Ghost* He, *i. e. God* shed on us abundantly, *not thro' the Law, but only* thro' Jesus Christ our Saviour: 7 that being justified by his Grace, *i. e. being enabled by the Assistance of his Holy Spirit to perform All such Good Works as are requir'd by the Gospel, and so being Justified or declar'd Righteous* (*at the day of Judgment*) *according to the Mercifull Terms of the Gospel,* we should be *then actually* made Heirs *of Eternal Life,* according to the Hope of Eternal Life *we now have.* This *I have here said* is a Faithfull saying; and these things I will that thou affirm constantly, that they who have believ'd in God may be carefull to maintain *the necessity of* Good Works, *as well as of Faith, to justification.* These things are good and profitable unto Men, *to be earnestly press'd and insisted on.*

IX. What *Doctrines* and *Persons* are to be rejected or avoided.

9 But avoid foolish Questions and Genealogies, and contentions and strivings about the Law: for they are unprofitable *unto Salvation,* and so vain *or insignificant.* 10 A man, that is an Heretick, after the first and

ANNOTATIONS.

the Spirit or *Holy Ghost*: Namely, as the Body is cleans'd *without* by Washing, so the Soul is cleans'd and renew'd *within* by the Spirit. As for the *Blood* of Christ, it concurs in the Ministry of Baptism by way of Efficacy and Merit, but not as the thing there *figur'd*, this being according to the Scriptures the *Spirit*. It is also well observ'd that *Washing with Water* is therefore made the Outward Sign of Baptism, in allusion to the Custom of *Washing Infants* from the Pollution of the Womb, when they are first born.

TEXT.

μῆ μίαν καὶ δευτέραν νουθεσίαν παραι-
τοῦ· 11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦ-
τος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς
σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρός
με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα
παραχειμάσαι. 13 Ζηνᾶν τὸν νομι-
κὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον,
ἵνα μηδὲν αὐτοῖς λείπῃ. 14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν
ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας
χρείας, ἵνα μὴ ὦσιν ἄκαρποι. 15 Ἀ-
σπάζονταί σε οἱ μετ' ἐμοῦ πάντες. Ἀ-
σπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.
Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

Πρὸς Τίτον τῆς Κρήτων ἐκκλη-
σίας πρῶτον ἐπίσκοπον χειρο-
τονηθέντα, ἐγράφη ἀπὸ Νικοπό-
λεως τῆς Μακεδονίας.

TRANSLATION.

tick, after the first and second
admonition, reject:

11 Knowing that he that
such, is subverted, and sinneth
being condemn'd of himself.

12 When I shall send Ar
mas unto thee, or Tychicus, b
diligent to come unto me t
Nicopolis: for I have deter
min'd there to winter.

13 Bring Zenas the lawyer
and Apollos on their journe
diligently, that nothing b
wanting unto them.

14 And let ours also lear
to maintain good works fo
necessary uses, that they be no
Unfruitfull.

15 All that are with me Sa
lute thee. Salute them that lov
us in the Faith. Grace be wit
you all. Amen.

It was written to Titus, or
dain'd the First Bishop o
the Church of the Cre
tians, from Nicopolis o
Macedonia.

PARAPHRASE.

nd ſecond admonition, reject, *i. e. have no more to do with him but ex-communicate him*; 11 Knowing that he that is ſuch, is ſubverted *or turn'd away from the Truth ſo as not to be reclaim'd*, and ſinneth *in the higheſt manner, as ſinning againſt his own Conſcience, and ſo* being con-demn'd of Himſelf; *and therefore ſince this Self-condemnation will not work upon him, there is no Hope to think of Reclaiming him by Conviction.*

X. The *Concluſion* with an Obſervation concerning the Duty of Chriſtians to follow *Honeſt Trades.*

12 When I ſhall ſend Artemas unto thee or Tychicus, be diligent to come unto me to Nicopolis; for I have determin'd there to winter. 13 Bring Zenas the Lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let Ours, *i. e. the True Believers or Orthodox Chriſtians* alſo learn to maintain Good Works *as neceſſary to Salvation, and conſequently as Good Works in other reſpects, ſo alſo ſuch Good Works as are* for neceſſary uſes, *i. e. let them learn that Chriſtianity do's not indulge Idleneſs, but requires that All Chriſtians ſhould in their ſtations ſo employ themſelves* that they be not (*ffff*) Unfruitfull *or Unprofitable even to the Civil State wherein they live.* 15 All that are with me, ſalute thee. *On the other hand do thou in our Names* ſalute them that love us in the Faith, *i. e. as being the Defenders of the true Faith.* Grace be with you All. Amen.

It, *i. e. this Epiſtle* was written to Titus, ordain'd the Firſt Biſhop of the Church of the Cretians, from Nicopolis of Macedonia.

(*ffff*) This we find objected to the Chriſtians in the next following Age.

III

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*. *Chap.* I. 1—4.

II. The Main Design of the Epistle, viz. *to instruct and encourage Titus in a Faithfull and Prudent Discharge of his Episcopal Office.* In order whereto St *Paul*,

1. Observes the Qualifications requisite in a *Bishop* or *Presbyter*. *Chap.* I. 5—9.
2. Observes the Ill Qualities of the *False Teachers*; as also of the *Cretians* in general. *Chap.* I. 10. *to the end.*
3. Gives Directions concerning the Persons of the *Laity*, whether Young or Old. *Chap.* II. 1—8.
4. Takes particular notice of the Duty of *Servants* to their Masters. *Chap.* II. 9, 10.
5. Briefly and excellently sets forth the *End and Design* of the Gospel. *Chap.* II. 11—14.
6. Directs Timothy concerning his *Own Doctrin*, and *Behaviour*, particularly as to the exercise of his *Authority*. *Chap.* II. 15. and *Chap.* III. 1—3, and 9—11.
7. Briefly explains the Nature of *Justification*, and the Necessity of *Good Works* thereto. *Chap.* III. 4—8, and 14.

III. The Conclusion. *Chap.* III. 12. *to the end.*

THE

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

THE PREFACE.

I. The *Time* when, and *Place* whence, this Epiſtle was writ.

THIS Epiſtle is ſuppos'd to have been written at the ſame *Time*, viz. *A. D.* 62. and from the ſame *Place*, viz. *Rome*, when and where the Epiſtle to the *Coloſſians* was written: *Philemon* being a Perſon of Note in *Coloſs.*

II. The *Deſign* of it.

The Deſign of it was to obtain of *Philemon* to receive again *Oneſimus*, who being his Servant, had ran away from Him his Maſter, and coming to *Rome*, was converted to Chriſtiaity by St PAUL; who therefore had a Great Affection for *Oneſimus* and ſends him back to his Maſter with this Epiſtle of Recommendation.

ΠΑΥΛΟΥ

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON

TEXT.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν, καὶ εἰς πάντας τοὺς ἁγίους. 6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. 7 Χαρὰν γὰρ ἔσχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σου, ἀδελφέ.

TRANSLATION.

PAUL a Prisoner of Christ Jesus, and Timothy the Brother, unto our *beloved and fellow-labourer Philemon,

2 And to our beloved Apphia, and Archippus our fellow-souldier, and to the Church in his house:

3 Grace to you and Peace from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my Prayers,

5 Hearing of thy Love and Faith, which thou hast toward the Lord Jesus, and toward all the Saints;

6 *How that the Communication of thy Faith is become effectual by the acknowledging of every good thing which is *in us in Christ Jesus.

7 For we have great joy and consolation in thy Love, because the bowels of the Saints are refresh'd by thee, Brother.

8 Διὸ

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

PARAPHRASE.

PAUL a Priſoner *on account* of Chriſt Jeſus *or the Goſpel*, and Timothy the Brother *eminent in the Church*, unto our beloved and fellow-labourer Philemon, 2 and to our beloved Apphia, and Archippus our fellow-ſouldier, and to the Church in thy houſe, *i. e. All the reſt of thy Chriſtian Family or all ſuch as wont to aſſemble in thy Houſe for to perform Divine Service.* 3 Grace to you and Peace from God our Father and the Lord Jeſus Chriſt.

I. The *Introduction.*

4 I thank my God *on thy behalf*, making mention of Thee always in my Prayers; 5 *I thank my God, I ſay*, hearing of thy Love and Faith, *viz. of thy Faith* which thou haſt toward the Lord Jeſus, and *of thy Love which thou haſt* towards all the Saints; 6 *and hearing* how that the Communication, *i. e. Liberality proceeding* of thy Faith is become effectual by *bringing others to* the acknowledging of every Good thing which is in us in Chriſt Jeſus, *i. e. to the acknowledging of the Excellency of Chriſtianity which thus diſpoſes the Embracers of it to All Works of Goodneſs or Charity.* 7 *Hearing this of thee, I thank God*, for we have great Joy and Conſolation in thy Love *toward the Saints*, becauſe the Bowels of the Saints, *that ſtand in need of Relief*, are *thus* refreſh'd by thee, Brother.

II. A Commendation of Philemon's *Liberality* to poor Chriſtians.

8 Where-

ANNOTATIONS.

V. 6. † So Alex. and ſeveral other MSS. as alſo Chryſoſt. Theodoret. Oecum. and alſo Ambroſe, Jerome, and (therefore in all probability the Ancient Italian or Latin, as well as) the Arab. Verſion.

TEXT.

8 Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον·
9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.
10 Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον· 11 τὸν ποτέ σοι ἄχρηστον, νυνὶ δέ σοι καὶ ἐμοὶ εὔχρηστον·
12 ὃν ἀνέπεμψα· σὺ δὲ αὐτόν, τοῦτ᾽ ἔστι, τὰ ἐμὰ σπλάγχνα, προσλαβοῦ·
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι ἐν τοῖς δεσμοῖς τοῦ Εὐαγγελίου· 14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.
15 Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς·
16 οὐκέτι ὡς δοῦλον, ἀλλ᾽ ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ;
17 Εἰ οὖν ἐμὲ ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.
18 Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγα.
19 Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, Ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.
20 Ναί, ἀδελφὲ,

TRANSLATION.

8 Wherefore, tho' I might be much bold in Christ, to enjoy thee that which is convenient
9 Yet for Loves sake I rather beseech thee, being such a one as Paul the aged, and now also a Prisoner of Jesus Christ
10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:
11 Who in time past was to thee unprofitable, but now profitable to thee and to me.
12 Whom I have sent again: * and do thou receive him, that is, my own Bowels:
13 Whom I would have retain'd with me, that in thy stead he might have minister'd unto me in the bonds of the Gospel
14 But without thy mind would I do nothing; that thy benefit should not be as it were of Necessity, but Willingly.
15 For perhaps he therefore departed for a season, that thou shouldst receive him for ever
16 Not now as a Servant, but above a Servant, a Brother belov'd, especially to me, but how much more unto thee, both in the Flesh and in the Lord?
17 If thou count me therefore a Partner, receive him as my self.
18 If he has wrong'd thee, or owes thee * any thing, put that on my account.
19 I Paul have written it with my own hand, I will repay it: albeit I do not say unto thee, how thou owest unto me even thy own self besides.
20 * I pray thee, Brother,

PARAPHRASE.

III. St *Paul* requests of Philemon to receive again *Onesimus*, exciting him withall thereto by many Considerations skilfully manag'd.

8 Wherefore, *such being thy Commendable Behaviour*, tho' I might e much bold in *respect of the Authority committed to me by* Christ, to njoyn thee that which is convenient, 9 yet for Loves sake I rather eseech thee, being Such an one as Paul the Aged, and now also a Prioner of Jesus Christ, *on both which accounts Respect is due to me*: o I beseech thee, *I say*, for my son Onesimus, whom *I so call because* have begotten *him in Christ*, *i. e. converted him to Christianity*, in y Bonds *or during my imprisonment*: 11 Who in time past was (*as ust be own'd*) *an* Unprofitable *Servant to thee*, but now *I dare vouch ill be* (g) Profitable to Thee, and *if thou pleasest to send him back*, to e. 12 whom I have sent again *to thee*; and do thou receive Him, hat is, my Own Bowels, *i. e. who is most dearly Belov'd by me*: 3 Whom I would have retain'd with me *here at Rome*, that in thy ead he might have minister'd unto me, in the bonds of the Gospel, *e. during my Imprisonment here for the Gospel.* 14 But without thy Mind *or Knowledge and Consent* would I do nothing; that thy Benefit *Kindness herein* should not be as it were of Necessity but Willingly. 5 *Wherefore I have sent him again to thee*; for perhaps, *by the Provience of God turning this thing to the Best*, He therefore departed *from hee* for a season *or short time*, that thou should *afterwards* receive him *keep him with thee* for ever *or as long as thou and he shall live*: 16 *And hat* not now as a Servant only, but above a Servant *even as* a Brother *Christian*, belov'd, specially to me, *who have begotten him in Christ*; ut how much more *belov'd* unto Thee, *viz. upon a double account or* oth in the Flesh and in the Lord, *i. e. both upon a Civil account as he ill be a Faithfull Servant unto thee in thy Common Affairs, and also pon a Spiritual account, as being now a Brother Christian, a Fellow Member of Christ?* 17 If thou count me therefore a Partner *of thy Friendship*, receive him as my self. 18 If he has wrong'd thee, or owes hee any thing, put that on my account. 19 I Paul have written it with my Own hand *to assure thee of my Full Intention so to do if thou equirest it*, I will repay it: albeit I do not say unto thee, how thou weſt unto me *who converted thee*, even *the Spiritual Welfare of* thy Own Self, besides *the Duty thou owest to me in complying with my Desire to receive him.* 20 I (gg) pray thee, Brother, let me have joy of thee

ANNOTATIONS.

(g) It is not improbably thought, that St *Paul* here alludes to the import of the word ὀνήσιμος, it being equivalent to εὔχρηστος.

(gg) The Greek ναί, in conformity to the Hebrew נא from which it is deriv'd, s frequently us'd as a Particle of Intreating, and so it seems most agreeable to the Apostle's Design, to understand it here.

TEXT.

ἐγώ σου ὀναίμιν ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ. 21 Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ, ὑπὲρ ὃ λέγω, ποιήσεις. 22 Ἅμα δὲ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

23 † Ἀσπάζεταί σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ. 24 Μᾶρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. 25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. Ἀμήν.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ρώμης διὰ Ὀνησίμου οἰκέτου.

TRANSLATION.

let me have joy of thee in the Lord, refresh my bowels in the Lord.

21 Having confidence in thy Obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 And withall prepare me also a lodging: for I trust that thro' your Prayers I shall be given unto you.

23 There salutes thee Epaphras my fellow-prisoner in Christ Jesus.

24 Mark, Aristarchus, Demas, Luke, my fellow-labourers.

25 The Grace of our Lord Jesus Christ be with your Spirit. Amen.

Written from Rome to Philemon, by Onesimus his Servant.

V. 23. † So Alex. Clerm. and some other MSS. as also Vulg. Syr. and Arab. Ver.

PARAPHRASE.

ee in the Lord, refreſh my Bowels in the Lord, *i. e. by complying ith me in this matter, as a Good Chriſtian ought.* 21 Having confi- nce in thy Obedience I wrote *this* unto thee, knowing that thou lt alſo do more than I ſay. 22 And *I take this opportunity to deſire* e withall *to* prepare me alſo a Lodging: for I truſt that thro' *the fficacy of* your Prayers *for my Releaſement* I ſhall be given unto you, *ſhall be ſet at Liberty and ſo come unto you.*

IV. The *Concluſion.*

23 There ſalutes thee Epaphras my Fellow-priſoner in *the cauſe of* rilt Jeſus, 24 Mark, Ariſtarchus, Demas, Luke, my Fellow-labourers. The Grace of our Lord Jeſus Chriſt be with your Spirit. Amen.

This Epiſtle was written from Rome to Philemon, *and carried to him from thence* by Oneſimus his Servant.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*; and that, First by way of Benediction. 1—3. Secondly, by way of Commendation of *Philemon*'s Liberality to poor Christians. 4—7.

II. The *Main Design* of the Epistle, viz. *to obtain of Philemon to receive again Onesimus*, which purpose the Apostle uses a great deal of Artfull Management in what he says. 8——22.

III. The *Conclusion*. 23——25.

ERRATA.

Page 9. *line* 7. *from bottom, read.* And therefore there is another Addition. *p.* 10. *l.* *from bottom, r.* from other Scriptures, particularly. *p.* 12. *v.* 11. *r.* who are call'd the Di circumcision. *p.* 29. *l.* 21. *r.* and by them thought to be Harmless. *p.* 36. *l.* 1. *r.* σὺν πνευματικῷ. *p.* 47. *l.* 22, 23. *r.* whether in pretence or in truth. *p.* 76. *l.* 12. *from bottom* And that πρεσβύτερος. *p.* 88. *v.* 12. *r.* χρηστότητα. *p.* 113. *l.* 9. *from bottom r.* Women-deacon *p.* 117. *l.* 15. *r.* Doctrins as are. *p.* 124. *v.* 4. *r.* Evil Surmisings. *p.* 125. *l.* 21. *r.* do th Service, because such. *p.* 147. *l.* 17. *r.* Other Teachers, that shall.

FINIS.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THE PREFACE.

I. The *Time* when, and the *Place* where, this Epiſtle was written.

IT is generally agreed by the Learned in Chronology, that this Epiſtle was writ about *A. D.* 63. and the 9th of *Nero*: namely, preſently after St *Paul* was releas'd from his Impriſonment at *Rome*, and was retir'd from thence into ſome other part of *Italy*, as may be inferr'd from thoſe Words at the Cloſe of this Epiſtle, viz. *They of Italy ſalute you.*

II. The *Occaſion* of it.

The Occaſion of It was to preſerve the Believing Jews that liv'd in *Judæa*, from Apoſtatizing or Falling back again from the Faith of Chriſt to Judaiſm, for fear of the Malice of the Unbelieving Jews, who perſecuted them. In order hereto the Apoſtle takes up (in a manner) this Whole Epiſtle, with ſetting before them (according to the Method ſhewn in the *Synopſis*) the *Excellency* of the *Chriſtian* Religion above the *Jewiſh*, and with *Exhortations* chiefly grounded thereupon, and proper to the *Deſign* of this Epiſtle.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

TEXT.

TRANSLATION.

ΚΕΦ. ά.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς

CHAP. I.

GOD, who * by divers degrees *of Revelation*, and in divers man-

πατράσιν

ANNOTATIONS.

(*a*) Tho' there have not been wanting Some, among the Ancients as well as Moderns, who have doubted, whether this Epiſtle was writ by St *Paul*; yet the Generality of the Learned, both Formerly did and do Now, look upon Him as the Author of it; the Arguments on this ſide being much more Weighty than thoſe of the other. My Deſign being to Explain the Text, wherein this Critical Enquiry is of Little or No Concern, I ſhall content my ſelf to refer ſuch Readers, as are curious in ſuch critical Points, to Dr *Mill*'s Prolegom. pag. 10—12, or to Dr *Whitby*'s Preface to this Epiſtle, and ſhall take notice only of ſuch Particulars relating to this Enquiry, as ſhall come in my Way as I go along the Text of this Epiſtle.

(*b*) Tho' it is very likely, that St *Paul* might deſign this Epiſtle for the Uſe of all the Believing *Jews*, yet it is with good Reaſon ſuppos'd, that this Epiſtle was writ more eſpecially for the Uſe of ſuch of 'em as liv'd in *Judea*, and conſequently was ſent immediately, or particularly, at firſt to them. For which Reaſon it was ſubſcrib'd, not to the *Jews*, but to the *Hebrews*, this latter being the Name, whereby the Jews, that liv'd in *Judea*, were diſtinguiſh'd from the Jews that liv'd in other (at leaſt Remote) Countries, theſe being in contradiſtinction call'd *Helleniſts*, as we may learn from *Acts* 6. 1. The Opinion that this Epiſtle was writ originally in *Hebrew*, (and afterwards tranſlated into *Greek*) ſeems to owe its Riſe to the Inſcription of this Epiſtle, *To the Hebrews*. That this Opinion is altogether Falſe, is evident from this ſingle Conſideration, viz. that ſome of the Texts cited in this Epiſtle from O. T. are not to be found in the Hebrew Bible, but in the Greek Verſion of the LXX. Such are thoſe Texts cited chap. 1. 6. and 10. 5.

(*c*) The Giving of the Law is aſcrib'd to the Miniſtry of Angels, not only in this Epiſtle *Ch.* 2. 2. but alſo *Gal.* 3. 19. and *Act.* 7. 53.

(*d*) One Objection againſt St *Paul*'s being the Author of this Epiſtle, is taken from its Beginning without any Mention of His Name or Apoſtolical Authority, wherewith his other Epiſtles begin. But this is of No Force; if it be conſider'd, that there was a very Good Reaſon, why St *Paul* ſhould not begin this Epiſtle, as he do's his Others. St *Paul* was by God's peculiar Deſignation *the Apoſtle of the Gentiles*, and therefore when he

THE EPISTLE OF (a) PAUL THE APOSTLE TO THE (b) HEBREWS.

PARAPHRASE.

SECTION I.

The Design of this Epistle being to confirm the Hebrews *in the Faith of Christ, by setting before them the Excellency of the* Christian *Religion above the* Jewish, *the Apostle begins to prove the Same, by proving (Chap.* 1.*) that* Christ, who was sent by God to deliver the Gospel, do's far excell the Angels, by whom the *(c)* Law was deliver'd: *Which having prov'd, the Apostle proceeds (Chap.* 2.*) to draw from thence* Inferences proper to the Design *of this Epistle.*

Chap. I. *(d)* GOD, who *in his infinite Wisdom saw it Best not to Reveal at One time All his Will, and the Whole Oeconomy or Method of Man's Salvation, and therefore*

I. CHRIST, by whom the *Gospel* was deliver'd, do's *far excel the Angels*, by whom the *Law* was deliver'd.

ANNOTATIONS.

e wrote to *Gentiles*, (and to such are his other Epistles writ) it was very Proper to be- in his Epistles with taking notice of his Apostolical Authority Over them. But St *Peter*, who was yet living, was by the like peculiar Designation of God constituted *the Apostle the Circumcision or Jews*. Hereupon St *Paul*, not only in the Beginning of this Epistle mits mentioning his Apostolical Authority, or so much as his Name, but all along the me is very carefull to express Himself after such a manner, as might not carry in it y Air of Authority, (for this might have made the Hebrews to have look'd upon Him Assuming, and no other than in St *Peter*'s Language an ἀλλοτριεπισκοπος,) but might ly testify the Sincere Affection and Great Concern of One, who pretended to no Right Command them, as their Apostle, but only to advise them, as their True Spiritual riend. Thus in the last Chapter of this Epistle, v. 22. *I beseech you, Brethren, suffer e Word of Exhortation.*

(e) Πολυμερῶς

TEXT.	TRANSLATION.
πατράσιν ἐν τοῖς προφήταις, ἐπ' † ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, 2 ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν· 3 ὃς ὢν ἀπαύγασμα	ners, ſpake in time paſt unto the Fathers by the Prophets, has in theſe laſt days ſpoken unto Us by his Son: 2 Whom he* has conſtituted Heir of All things, by whom he* even made the Worlds. 3 Who being the* Shining

ANNOTATIONS.

(e) Πολυμερῶς do's literally import ſomewhat done *at ſeveral parcels*, or by *ſeveral degrees*. Hence the Common Tranſlation, *At ſundry times*, is not wrong, but only ſeems not to be full enough to denote *All*, that the Apoſtle might probably deſign to denote by πολυμερῶς, namely, that God ſpake unto the Fathers, not only *at ſundry Times*, but also *by ſundry Degrees of Revelation*, ſtill imparting further and further Diſcoveries of the Goſpel-State, as the Time of its Commencing grew nearer and nearer.

† V. 1. That this is the true original Reading, is I think not to be doubted. Not only becauſe the moſt Ancient MSS. (viz. *Alexandrian* and *Clermontian*, &c. as may be ſeen in Dr *Mill*'s various Readings on the place) agree herein; but alſo becauſe no Reaſon can be aſſign'd, why ἐπ' ἐσχάτων, if that were the Original Reading, ſhould be changed by Any one into ἐπ' ἐσχάτου· whereas on the contrary, why ἐπ' ἐσχάτου ſhould be changed into ἐπ' ἐσχάτων, there is an obvious Reaſon; namely becauſe ἐπ' ἐσχάτου τῶν ἡμερῶν might eaſily be look'd upon, not to be Good Greek, but rather to be a Falſe Writing for ἐπ' ἐσχάτων τῶν ἡμερῶν. It might, I ſay, be eaſily look'd upon as ſuch by ſome Tranſcriber, who was not well vers'd in the Septuagint Verſion (where the very ſame Expreſſion is used *Num.* 24. 14. *Jerem.* 23. 20. and a like Expreſſion *Deut.* 4. 30. and 31. 29. &c.) and understood the Hebrew Bible, wherein the Expreſſion, which is render'd in our English Bible, ſometimes *In the Laſt Days*, ſometimes *In the Latter Days*, is always the ſame; viz. באחרית הימים; to which exactly anſwers ἐπ' ἐσχάτου (not ἐπ' ἐσχάτων) τῶν ἡμερῶν. Accordingly this Expreſſion is us'd alſo by St *Peter*, 2 *Pet.* 3. 3.

(f) By Viſions, Dreams, &c. See *Numb.* 12. 6—8.

(g) Tho' to *appoint* and to *conſtitute* may ſometimes be uſed promiſcuouſly as Words of the ſame ſignification, yet there ſeems to be this difference between the Importance of the ſaid two words in ſtrict Propriety of Speech; viz. to *appoint* do's import only to Name a Perſon to an Office, not actually to put him in the Office or inveſt him with the Authority thereunto belonging; whereas to *conſtitute* do's import Actually to inveſt one with the Authority aforeſaid, or actually to put one into an Office. Now our Tranſlators ſeem to have render'd ἔθηκε *has appointed* rather than *has conſtituted*, in reference to what is ſaid Chap. 2. v. 8. *But now we ſee not yet All things put under him.* However, foraſmuch as Chriſt is already actually conſtituted in his Regal Authority, (and accordingly *All Power is* already actually *given unto him, both in Heaven and Earth.* (Mat. 28. 18.) and as Actual Heir or Lord of All things He is already *ſat down on the right hand of the Majeſty on high* (v. 3. of this Chap. 1) hence ἔθηκε ſeems to be beſt render'd *has conſtituted*, Eſpecially ſince the Reaſon *we ſee not yet All things put under him*, is not becauſe he is not yet actually inveſted with the (Heirſhip of or) Lordſhip over All things, or with his Regal Authority; but only becauſe the putting thoſe things under him, which are not yet put under him, is a Branch of his Regal Authority, the proper time of the Execution whereof is not yet come.

(h) Thus Καὶ frequently ſignifies both in Common Greek Authors, and alſo in

PARAPHRASE.

re (e) by divers degrees of Revelation, and *that too* in (f) divers Manrs ſpake in time paſt unto the Fathers, *i. e. Our Anceſtors of the Jewiſh* lation by the Prophets, has in theſe laſt days ſpoken, *and fully reveal'd* Will and the Method of Our Salvation unto Us by his Son *manifeſted in* Fleſh, *viz. Jeſus Chriſt*: 2 Whom he has (g) conſtituted Heir *or Lord* All things, *namely now (after his Reſurrection and Aſcenſion) in reſpect his Humane Nature, as he was from All Eternity in reſpect of his Divine* ature: by Whom, *in reſpect of his Divine Nature*, he (h) even made e (i) Worlds, *i. e. All Created Beings that ever did or ſhall exiſt in* e ſeveral *Ages or Parts of the Univerſe*: 3 Who being (k) the Shining forth

ANNOTATIONS.

Writings of N. T. and accordingly thus it is render'd in other places of this Epiſtle by ur Tranſlators. That it ſhould likewiſe have been ſo render'd here is I think evident om the Drift of the Apoſtle, who ſeems plainly to deſign here a Glimax, by paſſing on om one Degree of our Saviour's Dignity to a ſtill Greater and Greater. It is a Great ignity to be by God *conſtituted Heir of All things*; but it is a Greater, to be Him, *by om* God *made the Worlds*; and it is a ſtill Greater, to be no other than *the Shining forth God the Father's Glory, and the Character of his Subſtance*, i. e. a truly and properly Dine Perſon, of the ſame Glory and Subſtance with the Father, and differing only in this, at He as Son derives his Glory and Subſtance from the Father.

(i) Αἰὼν do's literally denote an *Age*, and anſwers to the Hebrew עוֹלָם *Holam*. Areeably hereto *Holam* in O. T. and αἰὼν in N. T. is generally taken to denote ſome Great Diviſion of Duration, either in reſpect to this World alone, or elſe in reſpect to his World and the World to come jointly. As to the Former reſpect, the Duration of his World may be diſtinguiſh'd into ſeveral Ages, viz. the Age before the Floud, the Age between the Floud and the Law, the Age of the Law, and the Age of the Goſpel. Now the Sacred Writers of O. T. living under the Law, hence That Age is denoted by hem as the then *Preſent* Age; and the Age of the Goſpel, as the Age *to Come*. And in Conformity to the Stile of O. T. the Writers alſo of N. T. do ſometimes denote the Goſpel-ſtate nder the ſame or like Name; as *Hebr.* 2. 5. and 9. 11. As to the Latter reſpect, the Duration of the Whole World is diſtinguiſh'd into Two Ages, one of this World, and he other of the World to Come. This Obſervation of the ſeveral Ages of the World, mention'd or referr'd to in Holy Scripture, is of Great Uſe for the Right Underſtandng of ſeveral Texts both of O. and N. T. In reference to the Text we are now upon, it will be ſufficient to obſerve, that becauſe theſe *Ages* and *Worlds* do comprehend All Created Beings, hence *to make the* (ſaid) *Ages* or *Worlds* is an Expreſſion us'd for the Same as, *to make All Things*.

(k) The Word *Brightneſs* is thought by ſome Learned Perſons, not duly to anſwer to ἀπαύγασμα. The Notion they go upon ſeems to be this, viz. that Brightneſs properly reſpects the Light of any Lucid Body itſelf, as well as of the Rays that proceed from the ſaid Body; whereas ἀπαύγασμα do's peculiarly reſpect the Light of the Rays, not of the Lucid Body itſelf. Hence inſtead of *the Brightneſs* they ſubſtitute, either *the Beam*, or *the Ray* ſimply, or elſe *the Bright Ray*. Now, altho' it might I think be ſhewn, that the forementioned Notion do's not hold Good, and that the Word *Brightneſs* might very properly be here retain'd in a ſtrict Philoſophical Senſe, yet, becauſe according to the Vulgar Notion of things, the Word *Brightneſs* is wont to convey an Idea not anſwerable to the

TEXT.

τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς· 4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέ-

TRANSLATION

forth of his Glory, and
Expreſs Image of his Per
and upholding All things
the Word of his *Own Po
when he had by Himſelf pu
our Sins, ſat down on
Right hand of the Majeſty
high:

4 Being *ſo much be
than the Angels, as he ha

ANNOTATIONS.

the Greek ἀπαύγασμα, I have therefore expreſs'd the ſaid Greek word by an E
expreſſion more plainly anſwering thereto, and have render'd it *The ſhining forth*,
than a *Beam* or *Ray*. For a *Beam* or *Ray* denotes only a ſmall Portion of that L
which flows from the Lucid Body; whereas ἀπαύγασμα in Greek denotes All the W
Light, which flows from the Lucid Body, conſider'd collectively as one Body of L
iſſuing from the Lucid Body, not as diſtinguiſh'd into ſeveral Rays of Light, and
moſt aptly applicable to our Saviour. As it is not to be doubted, but the Apoſtle
the Greek word from *Wiſdom* 7. 26. So it is not to be queſtion'd, but the *Nicene* Fat
in Alluſion to this Text among others, repreſented to us the Generation of God
Son by that Expreſſion, *Light of Light*. It remains only to obſerve further in refer
to this point, that it is very probable, that the Apoſtle might deſign, by taking no
that our Saviour was the Shining forth of his Father's Glory, to teach the Hebrews,
at leaſt to put them in mind, that our Saviour was that Perſon of the Godhead, w
appear'd ſo often to their Fathers in Glory, or in that Glorious Light, which they c
the *Shecinah*, i. e. the Glory wherein God in a peculiar manner dwells. See *Exod.* 16. 7,
and 24. 16, 17. and 40. 34. 35, &c.

(*l*) It is obſerveable that the Word ὑπόστασις is by the Vulgar Latin and Syriack,
two moſt Ancient Interpreters, render'd *Subſtance*. And indeed it is queſtionable, w
ther the Apoſtle himſelf did here mean any other thereby. However becauſe, not
ly the ſaid Greek word is capable of being here taken in a Sound ſenſe to denote
Perſon of God the Father, but alſo it is probable, that the Greek Fathers did from
Text take the ſaid ὑπόστασις to denote the Same, which the Latin Fathers choſe to
note by the word *Perſona*; on theſe Conſiderations I have retain'd our Bible-Tranſla
of ὑπόστασις by *Perſon*. But then it is neceſſary to caution here the Reader, that
word ὑπόστασις or *Perſon* when thus apply'd to the Holy Trinity in the Godhead, is
be underſtood (not to denote a Diſtinct or Separately Exiſtent Individual Being, as w
Three ſeveral Men are call'd in Common Diſcourſe Three Perſons; but) to denote
Such a Diſtinction in the Holy Trinity as is conſiſtent with the Unity or Indiviſibi
of the Divine Subſtance, Eſſence or Nature in the Said Trinity. Concerning which
Biſhop *Stillingfleet's Vindication of the Doctrine of the Trinity*, and Dr *Gaſtrel's Conſider
ons concerning the Trinity, &c.*

(*m*) So the original Word αὐτοῦ imports, and accordingly it is ſo render'd by the V
gar Latin and Syriack Interpreters. But this Power of Chriſt is not to be ſo underſt
His *Own*, as if it were Independent of God the Father. For Chriſt being even acco

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of his, *i. e. God the Father's* Glory, *namely in respect of his Di-*
Nature (: *referr'd to in the latter clause of v. 2.) and whence in re-*
of his Di *vine Generation he is stiled by the Nicene Fathers Light*
ght, and *being* the Expres's Image of his (*l*) Person, *i. e. of the Same*
te Goodn: *ss, Wisdom, Power, &c. and consequently of the Same*
vided Sub *stance or Essence with God the Father, (it being impos-*
that the *re should be Two distinct Infinite Substances or Essences)*
s such st *ill* upholding All things (*which he at first created*) by
Word o f his (*m*) Own *Divine* Power, when he had by Him-
i. e. by: *ssuming and uniting Humane Flesh (not to the whole God-*
, but only *y) to his Own Divine Person, and by offering Himself in*
said Flesh *a Sacrifice for Sin,* purg'd our Sins, *done what was Re-*
e on His *Part as our Redeemer, to purify Us both from the Guilt*
ins past *and also from the future Pollution of Sin,* sat down on the
ht hand of the Majesty on high: 4 (*n*) Being *afore in respect of*
Divine *Nature, and now made also in respect of his Humane Na-*
, so much Better *or Higher* than the Angels, as he has by (*o*) *Right*

of

ANNOTATIONS.

o his Divine Nature no other than God of God, hence it necessarily follows, that Own Divine Power, as well as his Own Essence. must be deriv'd from the Father. Γίνομαι denotes simply *to Be*, as well as *to be Made*; and in the former as well as sense it occurs in N. T. Now it being evident from the Passages of Scripture ci- the Apostle in the remaining part of this Chapter, that *the Name*, which Christ d v. 4. to *have obtain'd by Inheritance*, do's refer to his Divine as well as Humane re, (of which see more in Note *p*,) hence γενόμενος must be render'd *Being*, that it be applicable to Christ's Divinity as well as Humanity; and not *being Made*, in h sense it is applicable to Christ only in respect of his Humanity.

It is obvious, that *to be Heir*, or *to inherit*, or *to obtain by Inheritance*, and the like essions, when Spoken with relation to God, cannot be so understood as in Common h, viz. so as to imply the Death of One to whom the Heir Succeeds in the thing ited. It is therefore observable, that by Such Expressions, when spoken of Us Meer with relation to God, is denoted, either that God's Promises, on account of his city and Justice, give us as Firm a Title to the Blessings promis'd, upon perform- of the Conditions, as is the Title of Inheritance, esteem'd the Most Firm Title that e; or else that the Blessings, wherewith God rewards the Pious, are so Great and uch Above what they deserve, that such his Blessings are to be esteem'd, not as the s of a Master to his Servants, but as Inheritances left by Fathers to their Sons; ntly Both. As for our Blessed Saviour, he is here said *to obtain by Inheritance a excellent Name, &c.* forasmuch as in respect of his Humanity he obtain'd this, by e of that Agreement made between God the Father and God the Son concerning Redemption, (as is intimated *Hebr.* 12. 2. and is more evident from *Philip* 2. 5—11.) onsequently He obtain'd by Inheritance the same Name in the same Sense, wherein men are said to inherit the Kingdom of Heaven, and which is above explain'd in Note. In respect of his Divinity, Christ may be said to obtain by inheritance a excellent Name, &c. inasmuch as he being the Begotten of the Father, the Name of God

TEXT.

λων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

5 Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν. Ἐγὼ ἔσομαι αὐτῷ εἰς Πατέρα, καὶ αὐτὸς ἔσται μοι εἰς Υἱόν; 6 Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. 7 Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

TRANSLATION.

Inheritance obtain'd a more excellent Name than they.

5 For unto which of the Angels ſaid he at any time Thou art my Son, this day have I begotten thee? And again: I will be to him a Father, and he ſhall be to me a Son?

6 And again, when he bringeth in the Firſt-begotten into the World, he ſaith: And let all the Angels of God worſhip him.

7 And of the Angels he ſays: who makes his Angels *Winds, and his Miniſters a Flame of Fire.

ANNOTATIONS.

of God (&c.) belonging to the Father do's as it were by Inheritance deſcend on the Son; as among Us Men, a Son, by deriving his Humane Nature from his Father do's therewith derive from his Father, and ſo may be ſaid to obtain by inheritance his Father, the Name of a Man. Once more Chriſt, as our Mediator, and ſo in reſpect both of his Divine and Humane Nature together, may be ſaid with relation to God the Father, to be appointed (v. 2) *Heir* of All things, &c. in the ſame ſenſe as a Son may be ſaid to be Heir to his Father in a Kingdom, when the Father is not Dead, but has only reſign'd the Adminiſtration of the Kingly Power to his Son. For accordingly we read that *All Power is given unto* Chriſt *both in Heaven and in Earth*, (*Matth.* 28. 18.) that *the Father judges no Man, but has given All Judgment to the Son*, (*John* 5. 22.) that Chriſt *muſt Reign, till he has put All Enemies under his Feet: Then comes the End, when he ſhall deliver up (again) the Kingdom to God even the Father.* 1 *Cor.* 15. 24. 25.

(p) That it is requiſite here to underſtand the Divine as well as Humane Nature of Chriſt, is evident from the following Citations out of O. T. For ſome of theſe Paſſages plainly refer to Chriſt's Divinity, (viz. *Thy Throne, O God, is for ever and ever &c. Lord, in the Beginning haſt laid the Foundation of the Earth &c.*) as well as others to his Humanity, viz. *I will be to Him a Father &c. Thou haſt loved Righteouſneſs and hated Iniquity: therefore God, even thy God &c.* And one Citation, (viz. *Thou art my Son &c.*) is applicable to Chriſt in reſpect of Both Natures, as is ſhewn in the Paraphraſe.

(q) That by *Name* here is not to be underſtood a Bare ſingle Name, is evident from the Citations brought to prove, what the Apoſtle here aſſerts. For in theſe Citations are mention'd ſeveral Names, viz. *Son, God, Lord.* So that by *Name* is here to be underſtood a *Stile* or *Title*, which is eſteem'd but One, tho' made up of ſeveral Names of Dignity and Authority.

PARAPHRASE.

f Inheritance, *in respect of* (*p*) *Both his Natures*, obtained a more Excellent (*q*) Name, *or Title, and consequently Greater Dignity and Authority signified by the said Name*, than they.

5 For unto which of the (*r*) Angels said He, *i. e. God*, at any time, *as he saith to the Messias or Christ, according to the Receiv'd Doctrine of Our Rabbies, Psal.* 2. 7. Thou art my SON, this day, *viz. of Christ's Resurrection*, have I begotten thee: *i. e. have I as it were begotten thee in respect of thy Humane Nature, namely by Raising thee from the Dead; and thereby have I also declared, that Thou art my truly and only Begotten Son in an Higher respect, viz. in respect of thy Divine Nature.* And again, (2 *Sam.* 7. 14.) I will be to Him a Father *in a special and transcendent Manner*, and He shall be to me a Son. 6 And again, when he brings in, *i. e. when the Scripture speaks of the Coming of Christ, call'd* the First-begotten *(either in respect of his being Begotten as to his Divine Nature before All Created Beings, or else in respect of his being the First-begotten from the Dead in respect of his Humane Nature)* into the World, He says (*Deut* 32. 43. *of LXX Version*) And let All the Angels of God worship him. 7 And of the Angels he saith, *Psalm* 104. 4. Who maketh his Angels (*s*) Winds, and his Ministers a Flame of Fire; *giving them no Higher appellations, than what are taken from common Sublunary things, Wind and Fire*; *by*

II. The Excellency of *Christ* above the *Angels* is prov'd from Several places of *Scripture*.

ANNOTATIONS.

(*r*) As, notwithstanding the Faithfull are All called *the Sons of God*, (1 *John* 3. 1.) yet it may be Rightly argued from the two Texts here first alledg'd, that Christ has obtain'd a more Excellent Name than they; forasmuch as by these Texts is denoted Christ's being *the Son of God* in a Singular and more Eminent manner, than Every one of the Faithful is: so in like manner, notwithstanding the Angels may be All call'd *the Sons of God*, (*Job* 38. 7. and 1. 6.) yet the Apostle Rightly argues from the two Texts here first alledg'd, that Christ has obtain'd a more Excellent Name than they; forasmuch as by these Texts is denoted Christ's being *the Son of God* in a more Eminent manner, than Every (or Any) of the Angels is.

(*s*) That Πνεῦμα in the Greek, and *Spiritus* in the Latin tongue, do each literally signify *Breath* or *Wind*, is too well known to need Proof. And that here the word πνεύματα should be render'd rather *Winds* than *Spirits*, (this latter being an Appellation given to God Himself) is evident from the Design of the Apostle, and also from the Design of the Psalmist, from whom this Passage is cited by the Apostle. For as the Psalmist evidently resembles the Angels to *a Flame of Fire*, which is a Common Sublunary thing, so it is reasonable to suppose, that he resembles them in the former Clause to that other Common Sublunary thing, which the word us'd by him do's literally signify, i. e. to the *Winds*. Not to add, that this is most agreeable to set forth unto us that Notion of the Angels, which both the Psalmist and the Apostle would give us of them, viz. that they are no other than *Ministring Spirits* to Us in another and higher respect, as wind and Fire minister to our Use in the Common Concerns of Life.

TEXT.

8 Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. 9 Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ θεὸς, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. 10 Καί· Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. 11 Αὐτοὶ ἀπολοῦνται, σὺ δὲ † διαμένεις. καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. 12 Καὶ ὡσεὶ περιβόλαιον † ἀλλάξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ; καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι. 13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 14 Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

TRANSLATION.

8 But unto the Son he saith Thy Throne, O God, is for ever and ever: a Scepter of * Equity is the Scepter of thy Kingdom:

9 Thou haſt loved righteouſneſs, and hated iniquity; therefore God, *even* thy God, has anointed thee with the oyl of Gladneſs above thy Fellows.

10 And: Thou, Lord, in the beginning haſt laid the foundation of the Earth; and the Heavens are the Works of thy Hands.

11 They ſhall periſh, but thou * ſhalt remain: and they all ſhall wax old as do's a Garment;

12 And as a Veſture ſhalt thou * change them, and they ſhall be changed: but thou art the Same, and thy years ſhall not fail.

13 But to which of the Angels ſaid he at any time: Sit on my Right hand, untill I make thy Enemies thy foot-ſtool?

14 Are they not All Miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?

Ka

ANNOTATIONS.

† v. 11. That it ſhould be written διαμενεῖς, not διαμένεις, is evident from the Hebrew, where the Original word is in the Future, not Preſent Tenſe. And accordingly Dr *Grabe* has taken care to have this Miſtake of the Accent corrected in his New Edition of the LXX. Verſion.

† v. 12. That the True Primary Rendring was ἀλλάξεις, not ἐλίξεις, is in like manner evident from the Hebrew, the Original word there us'd anſwering to ἀλλάξεις, not ἐλίξεις. And this is further confirmed by the *Ethiopick* Verſion, which, tho' made from the LXX. Verſion, yet in this place uſes a word, which ſignifies in that Language, *Thou ſhalt change*. Accordingly this Falſe Reading

PARAPHRASE.

the former denoting their Swiftneſs or Readineſs, by the latter, their Zeal and Earneſtneſs in executing the Divine Commands. 8 But unto the Son *he gives Names of much more Glorious importance, viz. no leſs than thoſe of* GOD *and* LORD, *and aſcribes to him a Scepter, Throne, and Kingdom, nay the Creation, &c. for* he ſaith, *Pſalm* 45. 6, 7. Thy Throne, O GOD, is for ever and ever, a Scepter of (*t*) Equity is the Scepter of thy Kingdom: 9 Thou haſt *as Man* loved Righteouſneſs, and hated Iniquity; therefore GOD, even thy God *in reſpect of thy Manhood*, has anointed Thee *as Man* with the Oyl of Gladneſs, *i. e. has exalted thee to a State of Glory* above thy Fellows, *Partners, viz. either Partners of Humane Nature, and ſo above All other Men, or elſe Partners of the Heavenly Glory but in a Leſs Degree, and ſo above All Angels as well as Men.* 10 And *in another Pſalm, viz.* 102. 25. *&c. it is ſaid:* Thou, LORD, in the beginning haſt laid the foundation of the Earth, and the Heavens are the Works of thy hands. 11 They ſhall periſh, but thou ſhalt remain; and they all ſhall wax old as do's a Garment; 12 And as a Veſture ſhalt thou change them, and they ſhall be chang'd: but Thou art the Same, and thy years ſhall not fail. 13 But unto which of the Angels ſaid he at any time, *as he ſaith to Chriſt, Pſalm* 210. 1. Sit on my Right hand, until I make thy Enemies thy footſtool? 14 Are they not *(as we learn from the Scripture, viz. Pſalm* 34. 7. *and* 91. 11. *and* 103. 20, 21. *and Dan.* 7. 10. *and Matt.* 18. 10. *&c.)* miniſtring Spirits, ſent forth to miniſter for them who ſhall be Heirs of Salvation?

Chap.

ANNOTATIONS.

The Common Edition of the LXX. Verſion is alſo rectified in the New Edition of the late Reverend and Pious Dr *Grabe*.

(*t*) Εὐθύτης do's literally ſignify *Rectitude* or *Rightneſs*. And the Paſſage here cited from the Pſalmiſt ſignifies that Chriſt is a King, who will rule according to what is *Right*, But now, altho' in Humane Laws and Adminiſtrations of Government there is frequently a Difference between what is *Right according to* (the Letter or Rigour of the) *Law*, and what is *Equitable* or Right to be done according to the Nature of the Thing itſelf, conſidered duly with All its Circumſtances; yet the Divine Law, whereby Chriſt adminiſters the Government of the World, admits of no ſuch Difference; nothing being *Right* according thereto, but what is alſo *Equitable* in itſelf. So that to Rule according to the *Rectitude* of the Divine Law, or according to *Equity*, is One and the ſame thing. And therefore I have render'd εὐθύτης by *Equity*, (agreeable to the Vulgar Latin Tranſlation) the word *Rightneſs* being not us'd in our Tongue, tho' yet *Rectitude* in ſuch a ſenſe. The word *Righteouſneſs* us'd by our Tranſlators do's more properly anſwer to δικαιοσύνη, (as in the Verſe immediately following,) which ſtrictly ſpeaking is of a very different Import from εὐθύτης· and relates rather to a Subject's living in obedience to the Laws, than a King's Governing by them.

TEXT.

Κεφ. β'. Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μὴ ποτε παραρυῶμεν. 2 Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν· 3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη· 4 συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. 6 Διεμαρτύρατο δέ

TRANSLATION.

Chap. II. Therefore we ought to give the more earneſt Heed to the things which we have heard, leſt at any time we ſhould let them ſlip.

2 For if the Word ſpoken by Angels was ſtedfaſt, and every Tranſgreſſion and Diſobedience receiv'd a juſt recompence of Reward:

3 How ſhall we eſcape, if we neglect ſo great Salvation; which at the firſt began to be Spoken by the Lord, and was confirm'd to us by them that heard *him*;

4 God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles and gifts of the Holy Ghoſt according to his own Will.

5 For unto the Angels hath he not put in Subjection the World to come, whereof we ſpeak.

ANNOTATIONS.

(*u*) See *Gal.* 3. 19. and *Act.* 7. 53.

(*w*) That, what is here ſaid, muſt be underſtood of *Wilful* Sins, is evident from the Law of *Moſes* itſelf, which makes Allowances for *Unwilful* Tranſgreſſions, by appointing Sacrifices, and other Rites to be performed by way of Attonement for ſuch Offences, call'd in this very Epiſtle ἀγνοήματα, ch. 9. 7. as thoſe that are guilty of them are ſtiled ἀγνοοῦντες, πλανώμενοι, ch. 5. 2.

(*x*) Hence another Objection is drawn by ſome againſt St *Paul's* being the Author of this Epiſtle; foraſmuch as it is here ſaid by the Writer of this Epiſtle, that the Gospel was *confirmed to Us by them that heard him*, whereas St *Paul* elſewhere (*Gal.* 1. 1.) expreſſly declares, that *He neither receiv'd it from Man, nor was taught it, but by the Revelation of Jeſus Chriſt* himſelf. But now the whole Streſs of this Argument lies upon this Suppoſition, that by *Us* is meant, or at leaſt included, the Writer of the Epiſtle. Whereas, it being Uſual for St *Paul* to ſay *Us* or *We*, when not he himſelf but only they he ſpeaks to, or of, muſt be underſtood; it follows that this Suppoſition is altogether Precarious, and conſequently the Argument built upon it is of no Force. Inſtances of St *Paul's* uſing this Form of Speech may be found, *Rom.* 3. 5. 7. 1 *Cor.* 10. 8. 9. and 2 *Cor.* 7. 1. *Epheſ.* 2 3. and 1 *Theſſ.* 4. 15. and *Tit.* 3. and alſo in other places of this ſame Epiſtle, viz. *Chap.* 6. 1. and 10. 25. and 12.

(*y*) Concern

PARAPHRASE.

Chap. II. *From what has been ſaid in Chap.* I. *may be drawn this* ...*tural and plain Inference, in relation to the Scope or Deſign of this* ...*piſtle, namely, that ſince Chriſt does ſo far Excell the Angels,* There- ...re We, *who profeſs our ſelves Chriſtians,* ought to give the more ...arneſt Heed to the things *of the Goſpel,* which we have heard, leſt ... any time we ſhould let them ſlip *out of our Minds, as leaking Veſ-* ...*ls let the Water, that has been put into them, run out again.* 2 For ... the Word, *i. e. the Moſaick Law* ſpoken by (*u*) Angels was ſtedfaſt, ...*e. the Standing Rule of God's Dealing with the Iſraelites,* and *accord-* ...*gly* Every (*w*) *Wilful* Tranſgreſſion and Diſobedience *thereof* receiv'd ... juſt recompenſe of Reward, *i. e. a Severe but yet juſt Puniſhment,* ... how ſhall we eſcape *the Utmoſt Wrath of God,* if we neglect ſo Great ...alvation, *as is offer'd to Us in the Goſpel? a Salvation much Greater* ...*han that offered or expreſs'd in the Letter of the Moſaick Law; that* ...*eing a Deliverance only from temporal Evils, and ſo at the moſt but* ...*emporal Proſperity and Happineſs, whereas Deliverance from All Spi-* ...*itual Evils and Eternal Miſery, and even Eternal Happineſs itſelf is* ...*ffered unto us in the Goſpel.* Which at the firſt began to be ſpoken ...*y no Leſs a Perſon than* the LORD *himſelf, (who, as has been afore* ...*ſhewn, do's ſo far excell the Angels)* and was confirmed to (*x*) Us *He-* ...*brews* by them that heard him: 4 God alſo bearing them witneſs, ...both with Signs and Wonders, and with divers Miracles, and Gifts of ...the Holy Ghoſt *diſtributed unto them* according to his Own Will.

III. The Conſideration of *Chriſt's Pre-eminency above the Angels* is an Argument, why the *Hebrews ſhould more Earneſtly adhere to the Goſpel,* as being delivered by Chriſt, whereas the Moſaick Law was deliver'd by the Angels.

5 *But another very Weighty Motive to enforce Our Firm Adherence to the Chriſtian Faith may be alſo drawn from the Pre-eminence of Chriſt above the Angels, which is this, viz. that Chriſt not only at firſt deliver'd the Goſpel, but is alſo made Lord* (*Act.* 2. 36.) *and as ſuch is appointed Judge of the World* (*Act.* 17. 31.) *who will therefore certainly render to Us at the Day of Judgment according as we obey or diſobey, adhere to or apoſtatize from his Holy Goſpel.* For *whatever Authority the Angels might be inveſted with before Chriſt's Coming in the Fleſh, and in reference to the Ages of the World before Chriſtianity, We learn from Scripture, that* unto the Angels has he (*i. e. God*) not put in Subjection the (*y*) World to come, *i. e. the State of the Goſpel* whereof we ſpeak. 6 But *this is ſubjected to the Man Chriſt Jeſus, according*

IV. Another Argument for *adhering firmly to the Faith of Chriſt,* drawn from the Conſideration of *All things being made ſubject to Chriſt.*

ANNOTATIONS.

(*u*) Concerning the Import of this Expreſſion ſee Note (*i*). To which I ſhall only add here, that between theſe two Expreſſions, *αἰὼν ὁ μέλλων* and *οἰκουμένη ἡ μέλλουσα,* the Difference ſeems to be only this, viz. that the former denotes Simply the Duration of the Goſpel or Chriſtian State, the latter denotes the Goſpel State with reference to its being here on Earth; or the Kingdom of the *Meſſiah* ſucceeding the Four other Great Kingdoms mention'd by the Prophet *Daniel,* and likewiſe ſtiled (each of 'em) *οἰκουμένη* as having Dominion or Extent *over the Earth,* i. e. over the Greateſt Part of the then known World.

(*z*) For

TEXT.

που τις, λέγων. Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν; 7 Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου. 8 Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα, ὑποτεταγμένα. 9 Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

10 Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ

TRANSLATION.

6 But one in a certain plac testified, saying: What is Ma that thou art mindfull of him or the Son of Man, that tho visiteſt him?

7 Thou madeſt him a litt lower than the Angels; tho crownedſt him with Glory an Honour, and didſt ſet him o ver the Works of thy hands

8 Thou haſt put All thing in Subjection under his fee For in that he put All thing in Subjection under him, h left nothing that is not pu under him. But now we ſe not yet All things put unde him.

9 But we ſee Jeſus, who wa made a little lower than th Angels, for the ſuffering o Death crown'd with Glory an Honour, that he by the Grac of God ſhould taſt Death fo every man.

10 For it became him, for whom are All things, and by whom are All things, * being bringing many Sons unto Glo ry, to make the Captain of their

παθη-

ANNOTATIONS.

(z) For as the Apoſtle elſewhere (1 *Cor.* 15. 27.) argues: *When he ſays, ALL things are put under Him, it is manifeſt that He, i. e. God, is excepted, who did put ALL things under him, i. e. Chriſt:* ſo by the ſame way of arguing, by NOTHING muſt be here underſtood only *No Created Being.*

(*aa*) How to account for the Apoſtle's placing theſe words, *that he —— ſhould taſt Death for every Man,* immediately after thoſe other words *Crown'd with Glory and Honour,* has much puzzled Commentators. Inſomuch that, as if it was not to be accounted for, ſome tranſpoſe the Clauſes, reading the Verſe thus. *But we ſee Jeſus, who was made a little lower than the Angels for the ſuffering of Death, that He by the Grace of God might taſt Death for every Man, crown'd with Glory and Honour.* But now after All, I think, the Placing of the Words by the Apoſtle as they ſtand, may be very well accounted for, after that manner I have done it in the Paraphraſe; and indeed much Better than by tranſpoſing

PARAPHRASE.

rding to what One, *viz. the Pſalmiſt*, in a certain Place (*Pſ.* 8. 4.) tified, ſaying: What is Man, that thou art mindfull of Him? or Son of Man, that thou viſiteſt *or regardeſt* Him. 7 Thou madeſt a little lower than the Angels; thou crownedſt him with Glo- and Honour, and didſt ſet Him over the Works of thy Hands: Thou haſt put All things in Subjection under his Feet. For in that put ALL things in Subjection under him, he left Nothing, *i. e.* *no Created Being*, (*and conſequently not the Angels themſelves*) t is not put under Him. But now *'tis true that* we ſee not yet LL things *actually* put under Him. 9 But we ſee *however Enough eady done to Confirm us in the Belief of this Truth, that Whatever remains to be put under Him, will be put under Him at the Time pointed by God: for we ſee* JESUS, who was made a little lower n the Angels, *that ſo he might in his Humane Nature ſuffer Death*, ſuffering of Death Crown'd with Glory and Honour. *This we or are thoroughly convinced of, by the Effects or Conſequences of riſt's Exaltation to the Right hand of God, viz. his Sending the ly Ghoſt &c. And as Chriſt is now thus actually Crown'd with Glory d Honour, expecting that his Enemies be made his Footſtool*, (*Hebr.* 13.) *ſo the Proſpect of this ineffable Glory or Joy was ſet before m* (*Hebr.* 12. 2.) *while on Earth*, (*aa*) that He by the Grace of God, *e. according to the Gracious Intention of God to Redeem Mankind by* Death, ſhould *by the ſaid Proſpect of Glory and Joy be ſufficiently imated as Man, to* taſt Death for Every Man.

10 *And here it will be very pertinent to the Deſign of this Epiſtle, obſerve by the way, that the very Death of Chriſt carries in it a Great otive or Encouragement to Perſevere in our Chriſtian Profeſſion, notbſtanding the Greateſt Perſecutions we may undergo on account of* For it became Him, *i. e. it was Requiſite in the Nature of things, d conſequently Agreeable to the Wiſdom of God*, for whom, *i. e. for boſe Glory and Service* are All things, and by whom are All things *ade and order'd*, being bringing Many, *viz. All ſuch as ſhould obey e Goſpel and ſo become his Adopted* Sons, unto Glory, to make *the Man Chriſt Jeſus, who was to be* the (*bb*) Captain *and Author* of their Salvation;

V. An Argument drawn (by the way) from *the Death* of Chriſt for *Perſeverance in the Chriſtian Profeſſion*, notwithſtanding All Perſecutions on that Account.

ANNOTATIONS.

ing them, that giving them but a Languid Importance and rendring them Superfluous, or at leaſt only Expletive of what had been ſaid before; whereas accordg to my Expoſition there is a New and very Weighty Occaſion given for Adding em.

(*bb*) Αρχηγος ſignifies both *a Captain*, and *an Author*; and it is not improbable, t the Apoſtle might make choice of this Word, as deſigning it to be underſtood Both Senſes, Both being very applicable to his purpoſe. See more in Note (*g*) *Hebr.* 12. 2. or Sect. 6.

TEXT.

παθημάτων τελειῶσαι. 11 Ὅ, τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, 12 λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. 13 Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία, ἃ μοι ἔδωκεν ὁ Θεός. 14 Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως

TRANSLATION.

Salvation perfect thro' Suffe
ings.

11 For both he that sanct
fies, and they that are sanctif
ed, are All of One: for whi
cause he is not ashamed to c
them Brethren,

12 Saying: I will decla
thy Name unto my Brethre
in the midst of the Chur
will I sing praise unto thee.

13 And again; I will p
my trust in Him. And agai
Behold I and the Childre
which God has given me.

14 Forasmuch then as t
Children are partakers of fle
and blood, he also himself lik
μετ

PARAPHRASE.

Salvation (*cc*) Perfect *in All respects relating to such his Office* thro' Su
fering. *Namely, in order to qualify Him the More for such an Offi
it was Requisite that he should take our Nature upon him, and ther
Suffer Death, that by Feeling the Infirmities thereof Himself, H
might be* (*v.* 17.) *a Merciful and Faithful Highpriest to make Rec
ciliation for our Sins; and having Suffered Death Himself might ther
by both be Able* (*v.* 18.) *the Better to Compassionate and so to Succo
them that are tryed in like manner; and also might by his Own E
ample encourage his Soldiers more Chearfully to undergo Sufferin
seeing their Captain Himself underwent the same, Matt.* 10. 24, 2
*Moreover it was Requisite that Christ should Suffer, that thereby
might become the Author of Perfect Salvation, i. e. might by the infi
Value of his most Precious Blood obtain Eternal Redemption for U
(Hebr.* 9. 12.) *and so become the Author of Eternal Salvation unto
them that obey him,* (*Hebr.* 5. 9.) *namely by purging or purifying U
not only as to the Flesh, but also as to the Conscience,* (*Hebr.* 9. 13, 14
*and by justifying Us from All things, from which we could not be j
stified by the Law of Moses, Act.* 13. 39. *Further yet, it may be s
that it was Requisite that Christ should be made Perfect, as the Capt
of our Salvation, thro' Suffering Death in the Flesh, because hereby E
piation for Sin was made by the Second Adam in the Same* (*viz. H
mane*) *Nature, wherein the Sin, which subjected Mankind to Dea*

PARAPHRASE.

as committed by the First Adam; and consequently Redemption from Victory over Death *was obtained in the very same Nature, wherein Guilt or Obnoxiousness to Death had been contracted: this being what St. Paul himself specially refers to or implies, Rom.* 8. 3. *and v.* 14, 15. *of this same Chapter. Lastly it may be said, that it was Requisite that Christ should be made Perfect by Sufferings, forasmuch as this was the Way whereby God saw good to Consecrate him to his Eternal Priesthood, as was typified by the Consecration of Aaron (&c.) by the Blood of the Ram of Consecration, Lev.* 8. 22. *Now as the Requisiteness of Christ's being made (in all the forementioned Respects) Perfect by Suffering, made it necessary for him to take our Nature upon him, so he truly and really did take it, which is what the Apostle proceeds to prove (v.* 11—13.*) in these Words, viz.* 11 For both he that Sanctifies *i. e. Christ who by the Sacrifice of himself purged our Sins,* and they who are Sanctified *by him* are All of (*dd*) One *Stock, viz. Adam:* for which cause He, *tho' infinitely Excelling them as to his Divine Nature,* is not asham'd to call them BRETHREN, 12 Saying, *Ps.* 22. 22. I will declare thy Name unto my Brethren, in the midst of the Church will I sing praise unto thee. 13 And again *he saith, Isa.* 8. 17. I will put my Trust in him, *i. e. God; which words plainly denote him to be a Real Man beset with Troubles and Afflictions.* And again *in the same chapter of Isaiah, and in the very next words v.* 18. *he speaks of those that should be sanctified by him as his Children:* Behold I and the Children which God has given me. 14 Forasmuch then as *those in the forecited Text call'd* the Children are partakers of Flesh and Blood, he also himself likewise took part of the Same, *as for other Reasons above*

ANNOTATIONS.

(*cc*) That τελειῶσαι does here signify, *to make Perfect*, as our Translators render it, and that especially in the three first Senses given in the Paraphrase, is I think evident from the places cited in the Paraphrase, out of this very Epistle, and from the use of the said Verb and its Conjugates in other parts of this Epistle. Add hereto that the three most early Interpreters, viz. Vulgar Latin, Syriack, and Arabick, do all Agree in rendring the said Original Word after the same manner. It is therefore altogether unreasonable to restrain the Word to signify singly, *to consecrate* or *dedicate*, because it is so used by the LXX. this may indeed be an Inducement, not to exclude altogether this Acceptation of the Word; and accordingly it is taken notice of in the Paraphrase in the Last place.

(*dd*) If by *them who are sanctified* we suppose the Apostle to have meant peculiarly the *Hebrews* or *Believing Jews*, then by the latter clause of the Text, *Are All of One*, may be understood that both Christ and the Hebrews were descended from *Abraham*, as it is understood by some Learned Commentators, in reference (I suppose) to *the Seed of Abraham* specified v. 16. By the *One* to understand *God*, seems altogether foreign to the Scope of the Apostle in this Place.

TEXT.

μετέσχε τ αὐτῶν, ἵνα διὰ τ θανάτυ καταργήσῃ τὸν τὸ κράτος ἔχοντα τ θανάτυ, τυτέστι, τ Διάβολον· 15 καὶ ἀπαλλάξῃ τύτυς, ὅσοι φόβῳ θανάτου διὰ παντὸς τ ζῆν ἔνοχοι ἦσαν δουλείας. 16 Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Αβραὰμ ἐπιλαμβάνεται. 17 ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τ λαυ. 18 Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Κεφ. γ'.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπυρανίυ μέτοχοι, καταναήσατε τ Ἀπόστολον καὶ Ἀρχιερέα τῆς ὁμολογίας ἡμῶν

TRANSLATION.

wise took part of the Same that thro' death he might * frustrate him, that had the power of Death, that is, the Devil;

15 And * might deliver them who thro' fear of Death were all their Life-time Subject to bondage.

16 For verily he * takes not hold of Angels, but he takes hold of the seed of Abraham.

17 Wherefore * it behoved him in All things to be made like unto his Brethren; that he might be a Mercifull and Faithfull Highpriest in things pertaining to God, to make Reconciliation for the Sins of the People:

18 For in that he himself has Suffer'd being tempted, he is able to succour them that are tempted.

Chap. III.

Wherefore, holy Brethren, partakers of the Heavenly Calling, consider the Apostle and Highpriest of our Profession, Christ Jesus.

Χρις-

PARAPHRASE.

above mention'd v. 10. *so particularly for this* (*among them*) *Sufficient to be here specified, viz.* that thro' Death *undergone by him for Our Sins, and so Satisfaction made thereby for the Sins of the World,* he might fruſtrate *one grand Deſign of* Him that had *deſigned to keep our Bodies once dead for ever under* the Power of Death, that is, the Devil; 15 and *that he* might, *by the Certainty given us of Our Reſurrection by means of his being Raiſed from the Dead,* deliver them (*viz. the Children mention'd v.* 14. *that is, the* (*ee*) *Sanctified*) *from too great and unbecoming Fear of Perſecution, even of Death it ſelf, namely thoſe of 'em* who, *for want of a Firm Belief afore of their Reſurrection,* thro' Fear

PARAPHRASE.

f Death were all their life-time *in a Dejected ſtate of Mind, as ſuch re wont to be in, who are* Subject *or liable* to *perpetual* Bondage. 6 For verily he takes not hold of, *i. e. came not to redeem the Faln* ngels, *who are not liable to Mortality, as having no Bodies*; but he kes hold of *Faln Man, who by his Fall had ſubjected his Body to Mortality and Corruption, and conſequently he takes hold of or came to Redeem from the Eternal Power of Death that Part of Mankind, which ſufficient to our Deſign to mention here, viz. Us of* the Seed of braham. 17 Wherefore it behov'd *or was fitting for* Him, in All hings (*viz. not only in partaking of Fleſh and Blood, but alſo in being able therein to the Weakneſs and Wants of our Nature, to the Trial f Perſecution, and even to the Temptations of the Devil &c.*) to be ade like unto his Brethren, *as for other Reaſons above mention'd v.* 10. *and v.* 14, 15.) *ſo particularly for this,* that *having undergone uch Wants, Trials and Temptations* He might be a Mercifull and aithfull Highprieſt in things pertaining to God, *ſuch as is,* to make tonement for the Sins of the People. 18 For in that he himſelf has uffer'd being tempted, he is *thereby render'd* Able *to have a Fellow-eling of our Miſeries and Afflictions, and ſo to have the Greateſt Com-aſſion for Us, and as an inſeparable Conſequence of ſuch his Compaſſion, e will not fail, upon due Application to Him,* to Succour them that e Tempted.

SECTION II.

he Apoſtle proceeds to ſhew the Excellency of the Chriſtian *Religion above the* Jewiſh, *by proving in the Second Place the Preeminency of* Chriſt *above* Moſes. *Whence alſo he* draws Inferences proper to the Deſign *of this Epiſtle.*

I.
The *Pre-eminency* of *Chriſt* above *Moſes* proved.

Chap. III. Wherefore, Holy, *i. e. Chriſtian* Brethren, partakers f the Heavenly Calling, *i. e. of the Call by the Goſpel to an Heavenly ife here and Heavenly Happineſs hereafter,* conſider *Him who, as e was the Firſt and Principal Perſon ſent* (*according to Chap.* 2. 3.) *Preach the Goſpel, may be ſtil'd Emphatically* the Apoſtle, and *who, by Offering up Himſelf He taſted* (*according to Chap.* 2. 9.) *Death r Every Man, may be ſtil'd the* Highprieſt of our Profeſſion, *viz.* HRIST JESUS. *As to his Apoſtleſhip Chriſt may be compar'd with*

ANNOTATIONS.

(*x*) This Senſe ſeems Neceſſary, becauſe as for the *Unſanctified*, they are by no means ſaver'd by Chriſt *from the Fear of Death*; but rather are Subjected to Greater Fear pon their Final Impenitence, and that moſt Juſtly, foraſmuch *as they have Neglected* O GREAT *Salvation* offer'd by Chriſt

TEXT.	TRANSLATION.
Χριστὸν Ἰησοῦν, 2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.	2 Who was Faithfull to him that appointed him, as alſo Moſes was Faithfull in All his Houſe.
3 Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. 4 Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ † πάντα κατασκευάσας, Θεός.	3 For this * Jeſus was deſervedly honour'd with More Glory than Moſes, inaſmuch as He who built the Houſe, has More Honour than the Houſe. 4 For every Houſe is built by ſome * One, and He that has built All things, is God. 5 Kai

ANNOTATIONS.

† v. 4. The three moſt Ancient MSS. (Alexandr. Clermont. and Ger.) all omit the Article τὰ, and read only πάντα, which therefore may be referr'd to οἶκον underſtood. But all the old Interpreters aforemention'd render it *All things*. So that τὰ ſeems to be added by way of Explication to πάντα.

(a) For of the Two following Arguments made uſe of by the Apoſtle to prove the Dignity of Chriſt above Moſes, the Firſt is drawn from the Jewiſh Church being denoted (*Num.* 12. 7.) by an *Houſe*, which therefore muſt have ſome *Builder*, who was Chriſt: The Other Argument is drawn from Moſes being expreſsly Stil'd (*Num.* 12. 7.) no more than the *Servant* of God, whereas Chriſt is his *Son*.

(b) Since it is requiſite to add ſomewhat to *This*, for making it the better underſtood, methinks *Jeſus* might be added rather than *Man*, foraſmuch as it makes the Text moſt intelligible, and better anſwers to the expreſs mention of *Moſes* in the following Words. And ἠξίωται denotes not only *was counted worthy*, but alſo *was deſervedly honour'd*: which Acceptation ſeems Beſt here.

(c) Κατασκεύαζω ſignifies not only to *build*, but alſo to *order* and *diſpoſe* and *govern*; and Both Senſes being applicable to the Deſign of the Apoſtle here, I have taken notice of Both in the Paraphraſe. The word is render'd by the Vulgar Latin, Syriack, Arabick, and Ethiopick (i. e. by All the more Ancient) Interpreters according to the Firſt Acceptation, and the Apoſtle is thought with good reaſon to allude here to *Zechar.* 6. 12.

(d) That by *God* here muſt be denoted *God the Son* our Bleſſed Saviour JESUS Chriſt, is evident from what the Apoſtle undertakes to Prove, viz. the Dignity of our Saviour above Moſes. The Particular Syllogiſms implied in v. 3, 4, ſtand thus, when drawn out:

He that built (or founded) the Houſe we are ſpeaking of, i. e. the Jewiſh Church, and ſo is Head thereof, has More Honour than Any or All the Members of the ſaid Church, and conſequently than Moſes: But JESUS our Bleſſed Saviour built the Jewiſh Church: Therefore JESUS our Bleſſed Saviour has More Honour than Moſes.

In order to prove the Minor of the foregoing Syllogiſm, the Apoſtle proves firſt, that it was Neceſſary to the Jewiſh Church to have Some Builder, Founder or Head:

What

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ith Moſes, and as to his Highprieſthood Chriſt may be compared with Aaron, and that Chriſt excell'd Both the Other Two in their reſpective office, is what I ſhall proceed to ſhew. 2 *And firſt as to the Compaſon between Chriſt and Moſes, I need not ſtand to prove, becauſe by Embracing Chriſtianity You tacitly acknowledge ſo much, viz. that Chriſt was a Perſon,* who was faithfull to him *(i. e. to God)* that appointed Him *to be the Apoſtle of our Profeſſion,* as alſo Moſes was Faithfull in All his, *i. e. God's* Houſe, *viz. the Jewiſh Church. For I am far from having any deſign to Detract from the Juſt Worth of Moſes, and therefore readily Own with you, that it is Deſervedly to be look'd on as a very great Encomium of Moſes, that God was pleas'd to give this Teſtimony of Him, Num.* 12. 7. *My Servant Moſes is — Faithfull in All my Houſe. But as It has been afore obſerv'd to you, that by your Embracing Chriſtianity you acknowledge that Chriſt came not behind Moſes (to ſay No more) in reſpect of Faithfulneſs, ſo it ſhall now be prov'd to you from the very (a) foremention'd Teſtimony of God concerning Moſes, that Chriſt do's far excell Moſes in reſpect of Dignity.*

3 For this (*b*) Jeſus was deſervedly honour'd with More Glory than Moſes, inaſmuch as He who (*c*) built *or founded at firſt, and afterwards order'd or govern'd* the Houſe *we are ſpeaking of, viz. the Jewiſh Church, and ſo was Head of the Same,* has more Honour than *All the Members together, and conſequently than Any One Member (as was Moſes) of* the *ſaid* Houſe. 4 For *as every Commmon Houſe is built at firſt and afterwards order'd and govern'd by ſome Man as Maſter of it, ſo* Every *ſuch* Houſe *as we are ſpeaking of, i. e. Every Church* is *likewiſe* built *or founded at firſt; and afterwards order'd and govern'd* by ſome One *as Head or Maſter of it;* and He that has built, *order'd and govern'd* All things, *and more peculiarly Every (ſuch Houſe, i. e.) Church, viz. Patriarchal, Jewiſh, and Chriſtian, in a more ſpecial manner* is God *the (d) Son, and ſo the ſame Perſon, whoſe Dignity above Moſes we are ſpeaking of, viz.* JESUS CHRIST.

II. Argument the Firſt, viz. Chriſt was the *Builder* or *Head* of the Jewiſh Church, Moſes only *a Member* of the Same.

5 And

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What is Neceſſary to Every Houſe, is (or was) Neceſſary to the Houſe we are ſpeaking of, or to the Jewiſh Church: But it is Neceſſary to Every Houſe to be Built by ſome One: Therefore it is Neceſſary to the Houſe we are ſpeaking of, or the Jewiſh Church, to be Built by Some One.

And then in the ſecond place the Apoſtle proves, that the ſame Perſon, who is Jeſus Chriſt, did build or found the Jewiſh Church:

He that built All things, without doubt built Every thing which in a more peculiar manner relates to God, and conſequently Every ſuch Houſe we are here ſpeaking of or Every Church, and conſequently the Jewiſh Church: But God, viz. the Son (according to what has been obſerv'd and prov'd Chap. 1. v. 2. and 10, &c.) who is the Same Perſon with JESUS our Bleſſed Saviour, built All things. Therefore God the Son, who is the Same Perſon with JESUS our

TEXT.

5 Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων· 6 Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

7 Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ Ἅγιον· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ· 9 οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη.

TRANSLATION.

5 And Moses verily was faithfull in all his house, as a Servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house: Whose house are We, if we hold fast the *Free Profession and the Boasting of the Hope firm unto the end.

7 Wherefore, as the Holy Ghost saith, To day if ye will hear his Voice,

8 Harden not your hearts as in the provocation, in the day of temptation in the Wilderness:

9 * Where your Fathers tempted me, proved me, and saw my works forty years.

10 A

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our Blessed Saviour, built Every such House we are speaking of, i. e. Every Church and consequently the Jewish Church. And therefore it follows (according to the Conclusion of the First of these three Syllogisms) that JESUS our Blessed Saviour *has More Honour* (or *was honour'd with More Glory*) *than Moses*. Which was the thing to be Prov'd by the Apostle.

I have insisted so long upon the Explication of this Passage, because it seems not to be Rightly, or at least Fully, understood by the Generality of Commentators or Others. And I can't but observe, that in my Opinion the Manner and Force of the Apostle's Arguing here in this Place would be render'd very Perspicuous, if with a small and justifiable Variation from the Present Translation the Third and Fourth Verses of this Chapter were translated, as follows together with the foregoing Context, viz. — Christ JESUS who was Faithfull to him that appointed him, as also Moses was Faithfull in All his *House*. For this Jesus was deservedly honour'd with More Glory than Moses, inasmuch as He who built the *Said House*, has more Honour than the House. For *Every (Such) House* is built by Some One, and he that built (πάντα Alex. Clerm. &c. viz. οἶκον, not τὰ πάντα) *Every Such House* is God.

(e) Παῤῥησία do's primarily and properly signify *Freedom of Speech*, and signify Confidence only in a secondary manner; namely as Freedom of Speech do's arise from Confidence of Mind. Now the Great Fault, which the Hebrews began to be Guilty of, being the Fear of Freely and Openly professing themselves Christians, hence it is much more agreeable to the Design of the Apostle, to render παῤῥησία in this and the like places of this Epistle by *Free Profession*, namely of Christianity, as being what the Apostle endeavour'd especially to

PARAPHRASE.

5 And *agreeably hereto the foremention'd Teſtimony of God concern-* III.
Moſes affords another plainer and more evident Argument to prove Argument the Second: Moſes was only the *Servant* of God, but Chriſt the Son.
Dignity of Chriſt above Moſes. For as therein it is ſaid, that Mo-
verily was Faithfull in All His Houſe, *ſo it is expreſsly ſaid that*
was ſo, only as a SERVANT: *(for thus the Words run: My*
vant Moſes is——Faithfull &c.) And agreeably we read in the Sa-
d Hiſtory that Moſes in his Intercourſes with God demean'd Him-
as a Servant to his Lord, and in his Intercourſes with the People
Commanded and order'd nothing in his Own Name, but only in
's Name, and (what is more eſpecially Remarkable) in Subſerviency
Chriſt, Moſt if not All the Rites relating to the Jewiſh Church being
igned as Types for a Teſtimony of thoſe things, which were to be
ken after *by Chriſt and his Apoſtles.* 6 But Chriſt, *while on Earth,*
d after a very Different or much Superior manner: He was Faith-
as was Moſes, but in his Intercourſes with God, He demean'd
mſelf as a SON *to his Father, and was more than Once by a Voice*
m Heaven expreſsly ſtil'd the Beloved Son of God: And in his In-
courſes with his Diſciples, He gave them Precepts or Commands in
Own Name and by his Own Authority, expreſsly aſſerting Him-
to be their Lord and Maſter, and carrying Himſelf as a Lord or
aſter over his Own Houſe: of whoſe Houſe are We, if *ſo be* We
d faſt the Free (*e*) Profeſſion of our Faith, and the Boaſting of
Hope *we have in Chriſt,* firm unto the End. *For on the other*
d, if for Fear of Suffering we are ſo far from Boaſting of the Hope we
e in Chriſt, that we are afraid Freely and Openly to Profeſs our
es to be Chriſtians, we ſhall not be own'd by Chriſt to be of His
uſe or Church.

7 Wherefore, *ſince Chriſt do's thus far Excell Moſes, we may thence* IV.
r that Any Unbelief or Diſobedience of Ours in reſpect of the Goſpel, An Inference drawn from the *Dignity of Chriſt above Moſes*, for the *Hebrews perſevering* in the Chriſtian Faith.
ll be puniſh'd by God more Severely than the Unbelief or Diſobedience
our Forefathers in reſpect of what was told them from God by Mo-
. And conſequently I may fitly apply to you thoſe Words of the Pſal-
ſt, as the Holy Ghoſt ſaith *by David (Pſal.* 95. 7, *&c.)* To day if
will hear his, *i. e. God's* Voice, 8 harden not your Hearts, as *your*
refathers did in the Provocation, in the day of Temptation *(when*
y provok'd and tempted me by their Unbelief and Diſtruſt of my
ower to bring them into the Land of Canaan, Num. 14.) in the Wil-
rneſs: 9 Where your Fathers tempted me, proved me, and ſaw
my

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rt them to in oppoſition to their Contenting themſelves with the Inward Belief
the Goſpel: Agreeably to what is obſerv'd by the ſame Apoſtle *Rom.* 10. 10.
th the Heart Man believes unto Righteouſneſs, and with the Mouth Confeſſion is made
to Salvation.

(*f*) This

TEXT.

10 Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Αεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ ὐκ ἔγνωσαν τὰς ὁδύς μυ. 11 Ως ὤμοσα ἐν τῇ ὀργῇ μυ· Εἰ εἰσελεύσονται εἰς τὴν καλάπαυσίν μυ. 12 Βλέπετε, ἀδελφοὶ, μήποτε ἔςαι ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιςίας, ἐν τῷ ἀποςῆναι ἀπὸ Θεῦ ζῶντος. 13 Αλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάςην ἡμέραν, ἄχρις ἧς τὸ Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ ἁμαρτίας. 14 Μέτοχοι γὰς γεγόναμεν τῦ Χριςῦ, ἐάνπες τὴν ἀρχὴν τῆς ὑποςάσεως μέχρι τέλυς βεβαίαν καλάσχωμεν· 15 ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς φωνῆς αὐτῦ ἀκύσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. 16 Τινὲς γὰς ἀκύσαντες παρεπίκραναν,

TRANSLATION.

10 Wherefore I was griev with that generation, and sa They do always err in th heart: and they have n known my ways.

11 So I sware in my Wrat They shall not enter into Rest.

12 Take heed, Brethr lest there be in any of you evil heart of Unbelief, in parting from the living God

13 But exhort one anoth daily while it is call'd To d lest any of you be harden thro' the deceitfulness of Sin

14 For we are made part kers of Christ, if we hold t beginning of our Confide stedfast unto the End:

15 *As is implied* in that is said, To day if ye will h his Voice, harden not yo hearts, as in the provocat

16 For some, when th had heard, did provoke; ho

PARAPHRASE.

my Works forty years. 10 Wherefore I was griev'd with that G neration, and said: They do always err in their Heart, and they ha not known my Ways, *i. e. not hearken'd unto me to Walk in my Wa* 11 So I sware in my Wrath: They shall not enter into my Re 12 *Now the Use to be made of this Exhortation is this, that you ta* heed, Brethren, lest there be in any of you *such* an evil Heart Unbelief in departing from the living God, *as was in those your Fa fathers: Namely lest, (as notwithstanding God's Promises to bring the into Canaan, upon hearing the Account given by the Spies of the Streng of the Canaanites, they were so far disheartned, as to murmur at God bringing them out of Egypt, and instead of Setting on Forward, think of and propose Returning Back (f) into Egypt, thereby plain shewing their Distrust of God's Power to give them Victory over t Canaanites; by which their Distrust they provok'd God to sware tha*

PARAPHRASE.

ey should not enter into Canaan, but should dye in the Wilderness; so) *u, notwithstanding the Promises made in the Gospel of the Heavenly anaan or Eternal Happiness to True Believers, and especially to Such suffer Persecution for the sake of Christ, are so far disheartned by e Sufferings you do (or are like to) undergo, that you murmur at od's Providence, and instead of Persevering in the Faith, think of postatizing or Falling off again from the Christian Religion and Re-rning to the Jewish; and so plainly shew your Distrust of God's Grace ing sufficient to Enable you to undergo the Greatest Sufferings, which shall see fit to lay upon you, and thereby to Enable you to Conquer e Malice of your Enemies, and to attain to Heaven: By which your istrust or Unbelief you will certainly provoke God to exclude you from eaven; to Apostatize from the Christian Religion even to the Jewish ing no other than to Depart from or Rebel against God. Take heed erefore this be by no means your Case.* 13 But exhort one another ily *to Perseverance in the Faith,* while it is called to day, *i. e. as long the Time of our Probationship here upon Earth lasteth*; lest any of u be hard'ned *in Unbelief* by the Deceitfulness of Sin, *i. e. either by e Present outward Ease and Safety from Persecution, which you may eet with upon utterly renouncing Christianity, or by the False Do-rines of the Judaizers or other Hereticks, who may promise you the lessings of the Gospel, tho' you join thereto the Observation of the Mo-ick Law, or even outwardly deny your selves to be Christians only in der to avoid Persecution. For such Practices being Sinfull, you will find ur selves miserably Deceiv'd thereby in the end.* 14 For we are made rtakers of *the Blessings obtain'd for Us by* Christ, *only on this Con-tion, viz.* if We hold the beginning of our Confidence stedfast, *i. e. with the same Courage of Mind, wherewith we at first embraced the hristian Faith, we persevere therein,* unto the End: 15 As is *suffi-ently* implied in that it is said, TO DAY if ye will hear his Voice, arden not your hearts, as in the Provocation: *for thereby is denoted, at to have Believ'd or Hearken'd to God's Voice Yesterday or the Former rt of our Life, is not sufficient to entitle us to the Promis'd Blessings, less we persevere or continue so to do TO DAY, i. e. as long as We e.* 16 *And this is confirm'd by the Example of our Forefathers afore-ention'd:* For Some *of them,* when they had heard, *i. e. believ'd and en Obedient in many Respects, viz. in Coming out of Egypt with Moses, &c.* did provoke *notwithstanding God, by their After Unbelief nd Disobedience, to sware they should not enter into his Rest: and in-ed this was the Case of a very Great Number,* howbeit not *of* All that

ANNOTATIONS.

(*f*) This is elegantly term'd by St Stephen, *A Turning back again into Egypt in their arts. Act.* 7. 39.

TEXT.

ἀλλ' ὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτυ ὑπὸ Μωσέως. 17 Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη, ὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; 18 Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι; 19 Καὶ βλέπομεν ὅτι ὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. Κεφ. δ'. Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

2 Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' ὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνυς, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκύσασιν. 3 Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μυ, εἰ εἰσελεύσονται εἰς τὴν κατά-

TRANSLATION.

beit not All that came out of Egypt by Moſes.

17 * With whom then was he griev'd forty years? was it not with them that had Sinn'd, whoſe carcaſſes fell in the Wilderneſs?

18 And to whom ſware he, that they ſhould not enter into his Reſt, but to them that * obey'd not?

19 So we ſee, that they could not enter in becauſe of Unbelief.

Chap. IV. Let us therefore fear, leſt a Promiſe being left of Entring into his Reſt, Any of you ſhould (ſeem to) come ſhort of It.

2 For unto us has the Goſpel been preach'd, as well as it was unto them: but the Word * heard did not profit them, not being mix'd with Faith in them that heard it.

3 For We, who are Believers, do enter into Reſt, as he ſaid: So I ſware in my Wrath, if they ſhall enter into my

παυσιν

PARAPHRASE.

that came out of Egypt by Moſes. 17 With whom them *of the Iſraelites* was he, *i. e. God* griev'd Forty years? was it not with them that had Sinn'd *by Unbelief*, whoſe Carcaſſes fell in the Wilderneſs? 18 And to whom ſware He, that they ſhould not enter into his *Temporal* Reſt, *i. e. Canaan*, but to them that obey'd not? 19 So we ſee, that they could not enter in becauſe of Unbelief, *or, (which comes to the ſame) becauſe of Diſobedience ariſing from their Unbelief.* Chap. IV. Let us therefore fear, leſt a Promiſe being *ſtill* left of Entring into His, *i. e. God*'s Reſt, Any of you ſhould (ſeem (g) to) come ſhort of It, *viz. this other Reſt of God ſtill promis'd and remaining or*

PARAPHRASE.

ſt to us Chriſtians, as the foremention'd Iſraelites came ſhort of the emporal Reſt of Canaan.

SECTION III.

The Apoſtle, as it were not Profeſſedly but only by the Way, ſhews or at leaſt ſufficiently intimates the Excellency of CHRIST JESUS above Joſhua, *(the Leader of the Iſraelites after the Death of* Moſes, *and who brought them into the Promis'd Land of* Canaan:) *All along adapting what is ſaid, to the* Deſign *of this Epiſtle.*

I. The Apoſtle proves, that there is *a Reſt remaining to Chriſtians*, different from the *Reſt mention'd Gen.* 2. 2.

The Inference naturally drawn in the foregoing Section from the Eminency of Chriſt above Moſes was this; that, ſince thoſe Iſraelites, who believ'd or obey'd not the Word of God ſpoken to them by Moſes, by reaſon of ſuch their Unbelief and Diſobedience enter'd not into the then Promis'd Reſt of the Earthly Canaan; we ought to fear, leaſt by our Unbelief of and Diſobedience to the Word of God ſpoken by Chriſt, ſo much Greater than Moſes, we enter not into the Reſt of the Heavenly Canaan now Promis'd to Us Chriſtians. 2 For unto Us has the Goſpel been preach'd, *i. e. the Glad Tidings of a Promis'd Reſt been made known,* as well as it was unto them: but *as* the Word heard did not profit them, not being mix'd with Faith in them that heard it, *ſo let us take Care that the Word heard do's likewiſe not profit us on the like account, i. e. as the Reſt promis'd to the Iſraelites was of No Benefit to them, who enter'd not into it by reaſon of their Unbelief, and of their being ſo Diſhearten'd at the Strength of the Canaanites, as in their Hearts to turn back into Egypt; ſo let us take Care that the Reſt promis'd by the Goſpel, be of no Benefit to Us, by Reaſon of Our not entring into the ſaid Reſt thro' the like Unbelief or Our being ſo Diſhearten'd at the Perſecutions of our Enemies, as to apoſtatize from the Faith and turn back to the Jewiſh Religion. That this Caution is very pertinent, I proceed to ſhew,* for *aſmuch as* We who are Believers, do *enjoy a Promiſe to* enter into Reſt, *if we are not wanting on our part,* as *is plainly to be inferr'd from what* He, *i. e. the Holy Ghoſt (Chap.* 3. 7.) ſaid: So I ſware in my Wrath, if they ſhall enter into my Reſt: *Now here is expreſs mention*

ANNOTATIONS.

(g) It is obſerv'd by Criticks, that the Verb δοκέω is often us'd as an Expletive. And as a Proof thereof theſe places are cited *Matt.* 3. 9. *Mark* 10. 42. *Luk.* 8. 18. and 1 *Cor.* 10. 12. and this place *Hebr.* 3. 1. is thought to be a Like Inſtance But I believe upon due Conſideration, the ſaid Verb will be found to be ſomewhat more in all theſe places than a Meer Expletive: Namely that it is elegantly us'd to Soften what without it would be an Hard or Severe Expreſſion, or the Like. It ſeems to be plainly ſo us'd in this Text.

(a) Seeing

TEXT.

παυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων. 4 Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. 6 Ἐπεὶ οὖν ἀπολείπεται τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν.

7 Πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον ἐν Δαβὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν. 8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας. 9 Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. 10 Ὁ γὰρ εἰσελθὼν εἰς τὴν κατά-

spake

TRANSLATION

Rest: altho' the Works were finish'd from the foundation of the World.

4 For he ~~speak~~ in a certain place of the Seventh day in this wise: And God did rest the seventh day from All his Works.

5 And in this place again: If they shall enter into my Rest.

6 Seeing therefore it remains, that Some * do enter thereinto, and they to whom * the Gospel was first preach'd enter'd not in because of Unbelief:

7 Again, he limiteth a Certain day, saying in David, To day, after so long a time; as it is said afore: To day if ye will hear his Voice, harden not your hearts.

8 For if * Joshua had given them Rest, than would he not afterward have spoken of Another day.

9 There remains therefore a Rest to the People of God.

10 For he that is enter'd into

παυ

ANNOTATIONS.

(*a*) Seeing the Expression us'd here in the Greek, οἱ πρότερον εὐαγγελισθέντες, is of the same kind with that used v. 2. of this same Chap. 4. viz. ἐσμὲν εὐαγγελισμένοι, it follows that the Rendring in our Translation should have been likewise of the same Kind. And this our Translators were aware of themselves, and therefore have put a like Rendring into the Margin; but would have done Better, if they had used it in the Text itself.

(*b*) It being agreed by All, that the Greek word Ἰησοῦς denotes in this place Him that is call'd in the Hebrew Bible *Joshua*, and the word Ἰησοῦς being only a Translation of the Hebrew *Joshua* according to the Greek Idiom, it follows that in our Translation should have been regarded not the Greek word Ἰησοῦς, as being itself only a Translation, but rather the Hebrew Name *Joshua*; especially since thereby this Text would have been render'd intelligible to the Meanest Capacity. And the Like is to be said in reference to other Greek words, whereby the Hebrew Names of Persons are render'd, as *Noë, Jephthae, Gedeon*, &c. (*Hebr.* 11.) which should have Each been render'd in our

Engl

PARAPHRASE.

n made of a Reſt, and that ſuch a Reſt as was that whereby God ed from All his Works, this being denoted by God's calling it, My ſt, and this Reſt is thus expreſsly mention'd in Pſalm 95. 11. altho' e Works *of the Creation* were finiſh'd from the Foundation *or Crea-* of the World. 4. For he *(i. e. God, or more particularly the Holy oſt aforemention'd)* ſpake in a certain place (*Gen.* 2. 2.) of the Se-nth day on this Wiſe: And God did reſt the Seventh day from All Works: *(I ſay, the Reſt of God from the Works of the Creation ng thus mention'd in Geneſis,* 5 and *there being mention made* in s place again (*Pſal.* 95. 11.) *of another Reſt, namely in theſe Words*; they ſhall enter into My Reſt:) *it thence evidently follows, that ſe are two Different Reſts; of which tho' the Former mention'd n.* 2. 2. *is mention'd as Paſt, yet the Latter mention'd Pſal.* 95. 11. *mention'd as Future.* 6 Seeing therefore *it may be gather'd from is very Expreſſion, If they ſhall enter into my Reſt, that* it remains ll, that Some do *or are to* enter thereinto, *i. e. into this ſame Reſt ntion'd Pſal.* 95. 11. *(it being Abſurd to ſuppoſe it a Reſt provided by d in Vain, or to be enjoy'd by None)* and *ſeeing* they to whom (*a*) e Goſpel *(i. e. the Glad Tidings) of Reſt* was firſt preach'd, enter'd t in, *viz. into the Reſt of Canaan, which was a Type of the Reſt to enjoy'd in Heaven,* becauſe of Unbelief, *you may from hence learn w pertinent my Caution (v.* 1.) *is to the Preſent Caſe, viz. that you r, leſt a Promiſe being ſtill left or remaining to Us Chriſtians of En-ing into the Heavenly Reſt of God, you come ſhort of it in like manner cauſe of the like Unbelief.*

7 Again, *as it has been obſerv'd that the Reſt ſpoken of Pſalm.* 95. 11. *diſtinct from that ſpoken of Gen.* 2. 2. *ſo neither can it be the Same ith the Reſt promis'd in the Land of Canaan, inaſmuch as* He, *i. e. the oly Ghoſt* limiteth a certain Day, ſaying *in the forecited Pſalm of avid,* TO DAY, after ſo long a Time *from the Reſt enter'd into thoſe Iſraelites, who conquer'd Canaan under Joſhua, according* as it ſaid afore (*Chap.* 2. *v.* 7, 8.) To day if ye will hear his Voice, harden ot your Hearts. 8 For if (*b*) Joſhua had given them *the* Reſt *ſpoken by the Pſalmiſt,* then would He, *i. e. the Holy Ghoſt* not afterward ave ſpoken *by the Pſalmiſt* of Another Day *of Reſt.* 9 There re-ains therefore, *as may be plainly inferr'd from the Conſideration here ecified,* a Reſt to *Us Chriſtians now* the People of God, *much more lorious than that which was given by Joſhua to the Iſraelites in Ca-aan.* 10 For He, *i. e. every True Believer,* that is enter'd into *that Reſt,*

II. The *Reſt mention'd Pſ.* 95. 11. is different from the *Reſt given by Joſhua* to the Iſraelites. Where by the Way the Apoſtle intimates the Eminency of *Chriſt Jeſus* above *Joſhua.*

ANNOTATIONS.

Engliſh Bible rather in conformity to the Hebrew Language by *Noah, Jephthah, Gide-n, &c.* if for no other, yet for this Single Reaſon, that hereby the ſaid Texts are made more intelligible to Vulgar Capacities.

(*c*) As

TEXT.

παυσιν αὐτῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

11 Σπουδάζωμεν οὖν, εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τῦ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνύμενος ἄχρι μερισμῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. 13 Καὶ οὐκ ἔστι κτίσις ἀφανὴς

TRANSLATION.

to his Reſt, he alſo has * reſted from his Own Works, as God did from His * Own.

11 Let us labour therefore to enter into that Reſt, lest any man fall after the ſame manner of * Diſobedience.

12 For the Word of God is quick and powerfull, and ſharper than any two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the joynts and marrow, and is a diſcerner of the Thoughts and Intents of the Heart:

13 Neither is there any Creature, that is not manifeſt

ANNOTATIONS.

(*c*) As the words *κατάπαυσις* and *κατέπαυσεν* uſed in this Text of the Original are Conjugates, ſo ſhould the two Engliſh words anſwering thereto be likewiſe, for the Better diſcerning the Force of the Apoſtle's Argument. Whereas the Rendring of *κατάπαυσις* by *Reſt*, and *κατέπαυσεν* by *has ceas'd*, ſomewhat darkens the View of the Apoſtle's Argument.

(*d*) This is agreeable to what we read *Revel.* 14. 13. *Bleſſed are the Dead which die in the Lord — that they may Reſt from their Labours.*

(*e*) Commentators are divided as to the Senſe, wherein this Expreſſion, *the Word of God*, is to be here underſtood: Some underſtanding it of the Word preach'd or heard, as looking upon it plainly to refer to and to be the ſame with the *λόγος ἀκοῆς* mention'd v. 2. of this Chapter; others underſtanding it of Our Saviour Himſelf, ſtil'd by St John the *Λόγος* or *Word*, being (I ſuppoſe) led into this Acceptation, by what is ſaid (v. 12. of this Chapter) of the Word's being *a Diſcerner of the Thoughts* &c. which evidently belongs to a Perſon, and alſo by the Deſcription given of our Saviour *Rev.* 1. 16, &c. in theſe Words among others: *Out of his Mouth went a ſharp two-edged Sword.* But, ſince it ſeems moſt probable, rather to ſuppoſe Our Saviour to be ſo deſcrib'd (in this place of the Revelation) in reference to the Efficacy of His *Word Preach'd or Heard*, than the *Word Preach'd or Heard* to be ſaid in this place of this Epiſtle to be ſharper than a two-edged Sword in reference to the forecited *Deſcription* of our Saviour Himſelf; ſince our Saviour is no where elſe ſtil'd by St Paul, who (I think I may ſay) doubtleſs was the Author of this Epiſtle, *the Word of God*; ſince the ſame St Paul do's elſewhere uſe the Figure Proſopopæia in like Caſes (viz. in reference to Sin, *Rom.* 6. 12, &c. and 7. 8, &c.) and laſtly ſince it is very Reaſonably ſuppoſed that *ὁ λόγος τῦ Θεῦ* in this Verſe do's refer to *ὁ λόγος τῆς ἀκοῆς* v. 2. of this Chapter: upon All theſe Conſiderations I have preferr'd the Acceptation follow'd in the Paraphraſe.

(*a*) As

PARAPHRASE.

ſt, which is call'd by God Pſal. 95. 11. His Reſt, He *the ſaid Believer* s alſo *or in like manner* (*c*) reſted from *All* his own (*d*) Works *or abours here upon Earth*, as God did from His Own *Works of the reation on the Seventh Day. Whereas the Reſt given by Joſhua to the raelites was no Such Reſt from All Earthly Labours and Toils, and conſequently could not be properly called God's Reſt, as not being a like lorious and Perfect Reſt, but was only a Type of God's Reſt, or of at Perfect and Glorious Reſt, which remains to Us Chriſtians. Whence the Way appears the Eminency of our Bleſſed Saviour Jeſus Chriſt ove Joſhua; in that the Reſt given by Joſhua to thoſe he led into Ca-an was only an Imperfect Reſt; whereas the Reſt given by Chriſt All true Believers, that perſevere in the Faith unto the End, is a ſt Perfect and Glorious Reſt, a Reſt deſervedly ſtil'd by God HIS EST; becauſe as God reſted on the Seventh day from All the Works the Creation, for ever after to be Glorified thereby; ſo He that is ter'd into the Reſt given us by Chriſt, reſts from All his Works and abours, for ever after to enjoy the Fruits or Rewards of his Pious orks and Labours.*

III. From what has been afore offer'd in this Section, the Apoſtle draws an Inference of Exhortation ſuitable to the Deſign of the Epiſtle.

11 *Theſe things being ſo, you ſee what Good Reaſon there is again to peat the like Exhortation afore given* (*v.* 1.) *viz.* Let us labour there-re to Enter into that Reſt *of God, remaining to us Chriſtians,* leſt Any n fall *ſhort of that Reſt* after the Same manner of *Unbelief or* Diſo-dience, *as the Unbelieving and Diſobedient Iſraelites fell ſhort of the eſt of Canaan.* 12 For the (*e*) Word of God, *when preach'd to Us, ll have its Effect upon Us one way or other, in being the means, ther to bring us to Eternal Happineſs upon our Obedience thereto, or to ing us to Condign Puniſhment even Eternal Miſery upon our Diſo-dience to the Same. It* is Quick *or Lively, as ſetting before Us Eter-l Life,* and *ſo it is* Powerfull, *as ſetting before Us the moſt Power-ll Motives to be Obedient thereto:* and *it may be ſaid, not only in Figurative but even in a Literal Senſe, to be* Sharper than any two-ged Sword, piercing even to the dividing aſunder of Soul *(or Ani-al part of Man)* and Spirit *(or Spiritual part of Man,)* and of the ynts and Marrow, *inaſmuch as it will ſooner Kill than any two-edged ord, as has been exemplified in the Death of Ananias and Sapphira;* d *the ſame Examples prove that it* is a Diſcerner *or Judge, i. e. that only God, whoſe Word it is, is Always a Diſcerner, but alſo the reachers thereof are Now endued with a Power of Diſcerning,* of the houghts and Intents of the Heart, *and altho' this Miraculous Power its Preachers ſhall ceaſe in Some time, yet by It at the Laſt Day all be judg'd the Thoughts and Intents of the Heart.* 13 Neither there any Creature, that *as to All his Actions and Intentions* is not anifeſt in His Sight, *viz. (as it follows) with whom we have to do;*

but

TEXT.

ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

14 Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας. 15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας. 16 Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

Κεφ. ε. Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων

TRANSLATION.

in his Sight: but All [illegible] are naked and open'd unto the eyes of Him, with whom we have to do.

14 Seeing then that we have a Great Highpriest, that is pass'd * thro' the Heavens, Jesus the Son of God, let us hold fast our Profession.

15 For we have not a Highpriest, who cannot be touch'd with a * Fellow-feeling of our Infirmities; but who was in all points tempted like as we are, *yet* without Sin.

16 Let us therefore come * with Freeness unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need.

Chap. V. For every Highpriest, taken from among Men, is ordain'd for Men in things

καθίστα-

PARAPHRASE.

but All things are naked and open'd unto the Eyes of Him with whom we have to do, *or to whom we are to give an Account, so that Hypocrisy can stand us in no stead, but only serve to encrease our Guilt and Punishment. And this ought to be of more Weight with you, inasmuch as you read, how this here said concerning the Word of God has been actually exemplified, as by other Instances, so particularly upon the Unbelieving and Disobedient Israelites, so oft referr'd to in this and the second Section.*

SECT. IV.

ANNOTATIONS.

(*a*) As all above the Earth is stil'd by the Sacred Writers *the Heavens*, so these are distinguish'd into different Regions, each call'd also *the Heavens*. Hence, when we read of Our Saviour's passing *thro' the Heavens*, as in this Text, or of his being made High*er than the Heavens*, (as *Ch.* 7. 26.) or the like, these Expressions must be understood of the Lower Heavens. And on the other hand, when we read (*Ch.* 8. 1, &c.) of our Saviour's sitting on the Right hand of the Throne of the Majesty *in the Heavens*, this last Expression must be understood of the Highest Heavens, where God is present in a more Special manner.

(*b*) The

PARAPHRASE.

SECTION IV.

The Apoſtle goes on next to ſhew the Excellency of Chriſt *above* Aaron, *or any other Highprieſt of the Jewiſh Church, All along adapting (by proper Inferences and Exhortations) what He ſaith, to the* Deſign *of this Epiſtle.*

I. An Exhortation to Perſeverance from the Conſideration of Chriſt's being our *Highprieſt.*

There having in Sect. I. been ſhewn the Excellency of Chriſt Jeſus ove the Angels, in the very beginning of Sect. II. (viz. Chap. 3. 1.) was obſerv'd, that Chriſt is the Apoſtle and Highprieſt of our Pro-ſſion; and therefore in the ſaid Sect. II. was ſhewn the Excellency of riſt above Moſes the Apoſtle of the Jewiſh Profeſſion: Which Diſcourſe ding to mention the Reſt of Canaan, which the Iſraelites, that mur-r'd and rebelled upon the Report made by the Spies of the Great rength of the Canaanites, fell ſhort of by their Unbelief and Diſobe-ence; in Sect. III. it was prov'd, that there is a Reſt remaining to riſtians much more Perfect and Glorious than that of Canaan; and nſequently thereby was tacitly prov'd, or by the Way intimated, the xcellency of Chriſt Jeſus above Joſhua. In this Sect. IV. the Apoſtle oceeds to ſpeak of Chriſt as to his other Office (beſides his Apoſtleſhip) ntion'd Chap. 2. 1. viz. his Prieſthood; and to ſhew that Chriſt the ighprieſt of Our Chriſtian Profeſſion is much more Excellent than aron, or any other Highprieſt of the Jewiſh Profeſſion. 14 Seeing en that *we can't enter into God's Reſt without Perſeverance, and ing from what has been afore ſaid that* we have a Great Highprieſt, at is paſs'd (*a*) thro' the *Lower* Heavens *unto the Right Hand of the ajeſty on high,* JESUS *not only a Man, but alſo* the Son of God, t us hold faſt our Profeſſion. 15 For *by what he ſuffer'd in his anhood we are aſſur'd, that* We have not an Highprieſt, who can-ot be touch'd with a Fellow-feeling of our Infirmities; but who was All points tempted like as We are, *yet (or only excepting this dif-rence in his and our Temptations, that he always kept himſelf)* with-ut Sin. 16 Let us therefore come with a *Reverent* Freeneſs *(in ying open our Wants and praying for Supply)* unto the Throne of race, *where Chriſt our Highprieſt ſits, (which is another Encourage-ent for Us ſo to come)* that *upon due Supplication and Prayer* we ay obtain Mercy, and find Grace to help *ſeaſonably* in Time of Need, ther *by delivering Us from Temptation, or by enabling Us to endure and ercome them.*

II. The *Qualifications* requiſite to conſtitute an Highprieſt are *All to be found in Chriſt.*

Chap. V. *The Conſideration of Chriſt being our Highprieſt is (I ſay) Great Motive and Encouragement to Perſeverance in the Faith.* For very Highprieſt taken from among Men, is *(you know)* ordain'd r *the Good of thoſe* Men *whoſe Highprieſt he is,* in things pertaining to

TEXT.

μερ/

καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν· 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν· α 3 καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ, προσφέρειν ὑπὲρ ἁμαρτιῶν· 4 Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. 5 Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. 6 Καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 Ος ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας, πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν· 9 καὶ τελειωθεὶς ἐγένετο

TRANSLATION

taining to God, that he may offer both Gifts and Sacrifices for Sins:

2 Who can * have due Compassion on the Ignorant, and on them that are out of the Way; for that he himself also is compassed with infirmities.

3 And by reason hereof he ought, as for the People, so also for Himself, to offer for Sins.

4 And no man taketh this Honour unto Himself; but he that is call'd of God, as was Aaron.

5 So also Christ glorified not himself to be made an Highpriest, but He that said unto him: Thou art my Son, to day have I begotten thee.

6 As he saith also in another place: Thou art a Priest for ever after the Order of Melchisedek.

7 Who in the days of his Flesh, when he had offer'd up prayers and supplications, with strong Crying and Tears, unto Him that was able to save him from Death, and was heard *as to be deliver'd* from his Fear.

8 Tho' he were a Son, yet learn'd he Obedience, by the things which he Suffer'd;

9 And being made Perfect

ANNOTATIONS.

(b) The Apostle introduces the mention of Aaron here, just as he did that of Melchisedek above Ch. 2. 2. and to the like End; namely to Shew the Hebrews that he had no Design to detract from the Just Worth of Aaron.

(c) In Act. 13. 33. this Passage is cited by St. Paul to prove our Saviour's Resurrection; and here to prove his Melchisedecal Priesthood, as what he was to enter

PARAPHRASE.

God, *namely* that he may offer both Gifts and Sacrifices, *and ſo make conciliation* for *their* Sins: 2 *And he is One* who can have due mpaſſion on the Ignorant and on them that are out of the Way, *i. e. All ſuch as are not Wilfull Obſtinate Sinners, Affectionately inter- ng for them by Sacrifice*; for that He himſelf alſo is compaſs'd ut with Infirmity. 3 And by reaſon hereof, *viz. his Own Infir-* He ought *or is in Duty bound*, as for the People, ſo alſo for Him- to offer for Sins. 4 And no man takes this Honour, *viz. of be- an Highprieſt* unto Himſelf, but *only* He that is call'd *or appointed* God, as alſo was (*b*) Aaron, *the Firſt and moſt Celebrated High- eſt of the Jewiſh Church. Now in the foregoing Account of an High- eſt there are theſe Three things Remarkable: Firſt, that He is ap- nted to act for Men in things pertaining to God, eſpecially in order to e Reconciliation for Sin* (*v.* 1.): *Secondly, that He is qualified to do the more Affectionately, becauſe He Himſelf is liable to Infirmity* 3, 2.): *Thirdly, that He is to be appointed by God* (*v.* 4.). *Now all e Three Particulars Remarkable in an Aaronical Highprieſt, are alſo e obſerv'd in Our Chriſtian Highprieſt.* 5 *For* ſo alſo Chriſt glo- ed not himſelf to be made an Highprieſt; but He *(i. e. God) glori- Him with this Honour*, that ſaid unto Him: (*c*) Thou art my ; this Day have I begotten Thee, *i. e. have I rais'd thee from the d in order to be a Prieſt (as well as King) for ever.* 6 As he h alſo in another place *(Pſal.* 110. 4.) *to the ſame purpoſe:* Thou a Prieſt for ever after the Order of Melchiſedek, *who is repreſented Scripture abiding (as a King, ſo alſo) a Prieſt continually (Hebr.* 3.). 7 *And as Chriſt was thus call'd to be an Highprieſt by God, other Highprieſts; ſo alſo was he, like them, qualified to have Due mpaſſion on Us under Temptations: for He was One*, Who in the s of his Fleſh, *i. e. Life here on Earth*, when he had with ſtrong ying and Tears offer'd up Prayers and Supplications unto Him, *viz.* , that was Able to ſave him from Death, and was heard ſo *far* as be deliver'd from his (*d*) Fear, *namely by an Angel ſent on purpoſe ſtrengthen him*, 8 Tho' he were a Son, yet learn'd he, *what Dif- lty and conſequently what Temptation to Sin was to be undergone ſuch as would perſevere in their* Obedience; *this I ſay he learn'd* the things which He *himſelf* Suffer'd, *and thereby was fully qua- 'd to have Due Compaſſion on Us under Temptations:* 9 And *laſtly riſt alſo, as other Highprieſts, acts for Us in things pertaining to God, in a much Higher manner: for* being made Perfect *in all the ſe- veral*

ANNOTATIONS.

e his Reſurrection. (*d*) Concerning this Fear our Saviour was in, we read t. 26. 37, 38. *Mark* 14. 33, 34. *Luk.* 22. 42, 43.

TEXT.

τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου· 10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ Ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. 12 Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς· 13 Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· (νήπιος γάρ ἐστι·) 14 τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ. Κεφ. ϛ'. Διὸ ἀφέντες τὴν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, 2 βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε

TRANSLATION.

he became the Author of Eternal Salvation unto All them that obey him;

10 * Nam'd of God an Highpriest after the order of Melchisedek.

11 Of whom we have many things to say, and hard to be * explained, seeing ye are dull of hearing.

12 For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the First Principles of the Oracles of God; and are become such as have need of Milk, and not of strong Meat.

13 For every one that useth Milk, is unskilfull in the Word of Righteousness: (for he is a Babe)

14 But strong Meat belongs to them that are of full Age, even those who by reason of Use have their Senses exercis'd to discern both Good and Evil.

Chap. VI. Therefore leaving the Principles of the Doctrine of Christ, let us go on unto Perfection; not laying again the Foundation of Repentance from Dead works, and of Faith towards God.

2 Of the Doctrine of * Baptisms, and of Laying on of

χειρῶν

ANNOTATIONS.

(e) The Original Word is a Plural, and thereby may be denoted the Ancient Rite of Dipping the Person baptiz'd *thrice* under Water, namely at the mention of each of the Three Divine Persons, Father, Son, and Holy Ghost, expressed in the Form of Baptism prescrib'd by our Saviour himself, *Matt.* 28. 19. Others understand by *Baptisms* the Solemn stated Times of the Primitive Church for Baptism, when a Great Many being baptiz'd together, the Apostle denoted such their being Baptiz'd by the Plural Baptisms. Others

PARAPHRASE.

ral respects abovemention'd (Chap. 2. 10.) He became the Author f Eternal Salvation unto All them that obey him; 10 *Being by way f Contradistinction to the Aaronical Highpriests* Nam'd of God an High-riest after the Order of Melchisedek.

11 Of whom, *i. e. Melchisedek or the Melchisedecal Priesthood of our* Saviour We have many things to say, and *such as are* hard to be ex-plain'd *at least to some of you*, seeing ye are Dull of Hearing, *i. e. Un-derstanding what ye have heard or have been taught already.* 12 For when for the time *you have profess'd Christianity*, ye ought *to have understood it so well, as to be able* to be Teachers *of others*, ye have need that one teach you again, which be the First Principles of the Oracles of God, *i. e. of Christianity*; and are become such as have need of Milk, *i. e. of being taught the Plainest Doctrines, such as are wont to be taught the Catechumens or Young Christians*, and not of strong Meat, *i. e. you are not fit to be instructed in the more Mysterious parts of Christianity, such as is that which relates to the Melchisedecal Priest-hood of Christ.* 13 For *as* every one that uses Milk *for want of Bet-ter Digestion, will be hurt, not fed, by eating more Solid Food; so every one that is not yet got beyond his Catechism, or the more Plain and Necessary Parts of our Christian Religion, will be liable to be hurt, not improv'd, by being acquainted with the more Mysterious and Profound Parts of our Religion; forasmuch as he* is Unskilfull in the Word of Righteousness, *i. e. knows not how to make a Right Use of the Myste-ries of the Gospel:* (for He is *as* a Babe, *who wants Teeth and a Sto-mach to digest such strong Meat.)* 14 But *as* strong Meat belongs to them that are of Full Age, *when the Stomach becomes able to digest such Food, so the Mysteries or Sublimer Parts of Christianity belong to them that are Perfect in the Faith*, even those who by reason of Use, *in accustoming themselves to study the Holy Scriptures*, have their Senses *or Faculties so* exercis'd, *as that they are able* to discern both Good and Evil, *i. e. to distinguish between True and False Doctrines.*

Chap. VI. Therefore *(having given a just Reproof to those among you, who have not made a Proficiency in the Knowledge of Christianity suit-able to the Time they have profess'd it)* leaving the Principles of the Doctrine of Christ, let Us go on unto Perfection, *i. e. to treat of Such things as relate unto a more Perfect or Deeper Knowledge of the Chri-stian Doctrine*; not laying again the Foundation, *i. e. the Fundamen-tal Doctrines of Christianity, viz. the Doctrine* of Repentance from Dead Works, *i. e. Sinfull Works the Wages whereof is Death*, and of Faith towards God, 2 Of the Doctrine of (*e*) Baptism, and of Laying on

III. A Digression concerning the *Little Proficiency* made by some of the *Hebrews* in the Knowledge of the Gospel, and concerning the wofull State of *Apostacy.*

ANNOTATIONS.

Others understand the Outward Baptism of Water, and the Inward Baptism of the Spirit. But since after all it may only be an Enallage of Number, and by Most it is agreed

TEXT.

χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου. 3 Καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ Θεός. 4 Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, 5 καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ παραδειγματίζοντας. 7 Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον, ἐκείνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ·

TRANSLATION.

Hands, and of the Resurrection of the Dead, and of Eternal Judgment.

3 And this will we do, if God permit.

4 For it is impossible for those who were once Enlightened, and have tasted of the Heavenly Gift, and *have been made partakers of the Holy Ghost,

5 And have tasted the Good Word of God, and the Powers of the World to come;

6 If they fall away, to renew them again unto Repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open Shame.

7 For the Earth, which drinks up the Rain that comes oft upon it, and brings forth Herbs meet for them, by whom it is * also dress'd, receives Blessing from God:

8 ἐκφέ-

ANNOTATIONS.

agreed to denote no more than what we call in the Singular *Baptism*, I therefore judg'd it Best to render it so.

(*f*) This is a Plain Proof of the *Eternity* of Hell-Torments.

(*g*) If we understand this and the following Expressions according to the Exposition given of them in the Paraphrase, they answer in order to Baptism, Imposition of Hands, the Resurrection and Judgment, mention'd *v.* 2. which might probably enough be the Design of the Apostle, the Referring thereto being very agreeable to the Subject the Apostle is here speaking of.

(*h*) It is observable, that the Apostle here saith of Apostates and the like, that they only *taste* of the Heavenly Gift, and of the Good Word of God, &c. the same not turning to their Nourishment or Benefit.

(*i*) It is probable for the Reasons mention'd in the foregoing Note (*g*) that *the Powers of the World to come* are to be understood as in the Paraphrase. And here it is observable, that the Expression, *the World to come*, may be understood in both the Acceptations given above in Note (*i*) Sect. I.

(*k*) Our Translators seem'd to have us'd a Copy, which has not the Particle καὶ in it. And indeed it is not read either in the *Clermont.* or *Ger.* MSS. nor in the Vulgar Latin,

PARAPHRASE.

of *the* Hands *of the Apoſtles or Biſhops for Confirmation, i. e. for confirming and Increaſing Grace in them that have been already Bap-tiz'd*; and of the Reſurrection of the Dead, and of (*f*) Eternal Judg-ment, *i. e. of the Laſt Judgment, whereby Men ſhall be ſentenc'd to an Eternal State of Happineſs or Miſery, according to their Lives well or ill ſpent here.* 3 And this will we do, *viz. go on to Perfection, or to treat of Such things as relate to a more Perfect Knowledge of Chriſtia-nity, (ſuch as is the Treating of the Melchiſedecal Prieſthood of Chriſt, &c.)* if God permit. 4 For *it will be to little or no purpoſe, to ſtand laying again the Foundation of Repentance, &c. in reſpect of ſuch as have Apoſtatiz'd; foraſmuch as* it is impoſſible for thoſe who were once Enlightned, *i. e. Baptiz'd*, and have taſted of the (*g*) Heavenly Gift *of the Spirit firſt imparted to them in Baptiſm*, and have been made partakers of the Holy Ghoſt *in a fuller Degree afterwards by Impoſition of Hands*, 5 And have (*h*) taſted *or been made Senſible of* the Good Word of God *concerning a Reſurrection*, and *have taſted alſo or been made Senſible of* the (*i*) Powers of the World to come, *i. e. the Powerfull Motives (to Perſeverance in the Faith) relating to the World to come and made known by the Goſpel, ſuch as is the Eternal Judg-ment*; 6 if they *Wilfully or Deliberately apoſtatize or* fall away from the Faith, *it is (I ſay) impoſſible* to renew them again unto Repen-tance: ſeeing they *are not to be wrought upon by All the Evidence that God has given of the Truth of our Holy Religion, but are Guilty of the moſt Obſtinate Unbelief, and as ſuch by their Apoſtacy* do *in effect* cru-cify to themſelves, *i. e. as to what concerns their own Future State*, the Son of God afreſh, and put him to an Open ſhame; *to Apoſtatize being in effect the ſame as to acknowledge Chriſt to have been juſtly Cru-cified, and a Means of Expoſing the Chriſtian Religion to the Scorn and Contempt of the World. And that God's thus giving up Such Apo-ſtates to Final Impenitence is moſt juſt, may be illuſtrated by a fami-liar Inſtance.* 7 For the Earth, which drinks up the Rain that comes oft upon it, and brings forth Herbs meet for *the uſe of* them, by *or for* whom it is *(beſides its being Rain'd upon from Heaven)* (*k*) alſo dreſs'd, receives *or is counted worthy to receive* the Bleſſing *of more Rain*

ANNOTATIONS.

Latin, Syriack, or Arabick Verſions. However it being read in the *Alex.* MSS. and other Copies, and it ſeeming to be omitted in the former, either thro' Inadvertency or becauſe it was look'd upon as Superfluous, therefore I have retain'd it, and the rather becauſe it is ſo far from being Superfluous, as to be of Great Importance in this Place; in that it denotes, that beſides *Rain*, there muſt be alſo *Dreſſing*, before the Earth can be juſtly eſteemed worthy to be *Reſected*; and ſo agreeably of thoſe to whom this Simi-litude refers.

(*l*) *Curſing*

TEXT.

8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν. 10 Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ † τ ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. 11 Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τοῦτο αὐτοῦτο ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους· 12 ἵνα μὴ νωθροὶ γένησθε μιμηταὶ δὲ τ διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. 13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ, 14 λέγων· Ἢ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε. 15 Καὶ οὕτω μακροθυμήσας ἐπέτυχε τ ἐπαγγελίας. 16 Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

TRANSLATION.

8 But that which bears thorns and briers, is rejected and is nigh unto * a Curse whose End is to be burnt.

9 But, Beloved, we are perswaded Better things of you and things that accompany Salvation, tho' we thus speak.

10 For God is not unrighteous, to forget your Work and * Love, which ye have shew'd towards his Name, in that ye have minister'd to the Saints, and do minister.

11 And we desire that every one of you do shew the same Diligence, to the Full Assurance of Hope unto the End:

12 That ye be not Slothfull, but followers of them who thro' Faith and Patience inherit the Promises.

13 For when God made Promise to Abraham, because he could Swear by no Greater, he Swore by Himself,

14 Saying: Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so after he had patiently endured, he obtained the Promise.

16 For Men verily Swear by the Greater, and an Oath for Confirmation is to them an End of All Gainsaying.

17 Ἐ

ANNOTATIONS.

(l) *Cursing* is generally us'd in our Tongue Actively for *to Curse*, and not *to be accurs'd*; and therefore I have instead thereof put *a Curse*.

† (m) Τῦ κύριε is not read in Alex. Clerm. Ger. and some other Ancient MSS. nor in the Vulg. Latin, Syriack and Ethiopick Versions. So that it is scarce to be doubted, but it has been added here from 1 *Thess.* 1. 3.

(n)

PARAPHRASE.

Rain from God: 8 but that which, *notwithſtanding its being Rain'd upon and duly dreſs'd, after all* bears *nothing but* Thornes and Briers, *is by the Conſent of All Huſbandmen counted worthy to be* Rejected, *i. e. to have no more Rain or Dreſſing beſtowed upon it,* and is nigh unto (*l*) Curſe, *i. e. after ſome ſhort further Trial or Forbearance, if it grows no Better, it is deſervedly to be Accurs'd*; Whoſe End is to be Burnt.

IV. The Digreſſion is continued by ſubjoining an *Exhortation* to Perſeverance.

9 But, Beloved, we are perſwaded Better things of you, and things that accompany Salvation, tho' we thus ſpeak *concerning Apoſtates.* 10 For *altho' ſome of you are Faulty in not making ſo Great Proficiency in the Knowledge of Chriſtianity, as you might have done for the Time you have profeſs'd it, yet we are perſwaded by God's Grace you will not fall into Apoſtacy; and this our Perſwaſion is founded on this, that* God is not Unrighteous to forget the Work and (*m*) Love, which ye have ſhew'd towards his Name, in that ye have miniſter'd to the Saints, and do miniſter *by your Charity to them in their Neceſſities: which your Charity is ſo acceptable to God, that he will give you Continual Succours of Grace to enable you to overcome All Trials, and will not withdraw his Grace from you, as from the Apoſtates referr'd to v.* 4—6. *and aſſembled to the Rejected and Accurſed Ground v.* 8. *This I ſay we are Perſwaded of*; 11 and *therefore what* we deſire *or deſign by ſuch our Admonition is,* that every one of you do *go on to* ſhew the ſame Diligence *ye have hitherto ſhewn,* to the *intent that you may retain* the Full Aſſurance of Hope unto the End: 12 that ye be not Slothfull *or Cowardly under any Afflictions that may befall you,* but *Courageous* Followers of them, who thro' *Perſeverance in the* Faith and Patience do *now* inherit the Promiſes. 13 For *to encourage you ſo to do, you have the Greateſt Certainty as can be given, that God will make Good his Promiſes; as will appear by conſidering that* when God made Promiſe (*Gen.* 22. 16, 17.) to Abraham, becauſe he could Swear by no Greater, he Swore by Himſelf, 14 Saying: Surely Bleſſing I will bleſs thee, and multiplying I will multiply thee. 15 And ſo, *tho' not preſently, yet* after he had patiently endured *for a time,* he obtain'd actually *ſo much of* the Promiſe *as belong'd to his Own Perſon.* 16 *God's thus Ratifying his Promiſe by an Oath is, I ſay, the Giving us the Greateſt Certainty we can have, that the ſaid Promiſe will be made Good to us in Due time, according to the Conſent and Receiv'd Cuſtom of Mankind.* For Men verily, *in Caſes of Ratifying their Promiſes in the Beſt manner they can, are wont to* Swear by the Greater, *i. e. the Perſon of Greateſt Authority among 'em,* and an Oath *thus taken* for Confirmation *of a Promiſe made* is to them an End of All Gainſaying, *i. e. is look'd upon as a Sufficient Security given (by the Promiſer) to take away All Reaſonable Grounds of Saying any thing againſt the Cer-*

TEXT.

17 Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ· 18 ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος· 19 ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος· 20 ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Κεφ. ζ. Οὗτος γὰρ ὁ Μελχισεδὲκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν· 2 ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι βασιλεὺς εἰρήνης· 3 ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ

TRANSLATION.

17 Wherein God wi
more abundantly to ſhew u
the Heirs of the Promiſe
immutability of his Coun
confirm'd it by an Oath:

18 That by two immuta
things, in which it was impo
ble for God to Lye, we mi
have a Strong Conſolat
who have fled for refuge
lay hold upon the Hope
before Us.

19 Which *Hope* we hav
an Anchor of the Soul, b
ſure and ſtedfaſt, and w
enters into that within
Vail,

20 Whither the Fore-r
ner is for us enter'd, even
ſus, made an Highprieſt
ever after the Order of M
chiſedek.

Chap. VII. For this Mel
ſedek, King of Salem, Pri
of the moſt High God, w
met Abraham returning fr
the Slaughter of the Ki
and bleſſed him;

2 To whom alſo Abra
gave a Tenth part of All:
being by Interpretation K
of Righteouſneſs, and after
alſo King of Salem, which
King of Peace:

3 Without Father, with
Mother, without *Geneal
having neither Beginning
Days nor End of Life;
made like unto the Son

ANNOTATIONS.

(*n*) I think herein is contained a very Good Argument for the Eternity of our
ſed Saviour as to his Divine Nature. For here the Apoſtle expreſsly aſſerts, that
chiſedek is repreſented in Scripture, as *not having Beginning of Days*, that ſo he

PARAPHRASE.

inty of the Promiſe being made Good in the Due and Appointed Time, on Performance of the Conditions requir'd. 17 Wherein, *i. e. in hich point or reſpect* God *likewiſe being* willing more abundantly, *i. e. the higheſt Manner he could* to ſhew unto *All the Faithfull who are s well as Abraham the Father of the Faithfull) to be* Heirs of the *iritual Bleſſings implied in the ſaid* Promiſe the Immutability of his ounſel, confirmed it by an Oath: 18 that by two Immutable things, z. *His Promiſe and his Oath*, in *either of* which it was impoſſible for od *as being Truth itſelf* to Lye, we might have a ſtrong Conſola- on *in the Certainty of enjoying the ſaid Promiſe*, who, *to avoid the rath of God hanging over the Unbelieving Jews both in reſpect of this nd the other World*, have fled for refuge to lay hold upon the Hope Salvation ſet before Us *by the Goſpel.* 19 Which Hope we have s an Anchor of the Soul, both ſure and ſtedfaſt *amidſt all the Storms nd Billows of this World, and conſequently ſuch as will preſerve Our ouls from being Shipwreck'd or caſt away Eternally*, and which enters, *e. gives us Aſſurance of Entring* into *Heaven, repreſented by* that art *of the Jewiſh Tabernacle which is* within the Vail, *and was call'd he Holy of Holies*; 20 Whither, *viz. into Heaven* the Fore-runner *for to make way* for Us *already actually* enter'd, even Jeſus, *who and the mentioning hereof will not only give Us further Aſſurance of Ob- aining the Promiſe made to the Faithfull by God, but will alſo ſerve to ut an End to the Digreſſion made from Chap.* 5. 10. *to this laſt verſe f Ch.* 6. *and to make way for proceeding on the Subject firſt propoſed Chap.* 5. 10. *to be treated of, viz. the Melchiſedecal Prieſthood of Chriſt)* s made an Highprieſt for ever after the Order of Melchiſedek.

Chap. VII. For this Melchiſedek, King of Salem, Prieſt of the moſt High God, who met Abraham returning from the Slaughter of the Kings *(mention'd Gen.* 14.*)* and bleſſed him; 2 to whom alſo Abra- am gave a Tenth part of All *the Spoils he had taken from the ſaid Kings:* firſt being by Interpretation *of his Name Melchiſedek* King of Righteouſneſs; and after that alſo, *being* King of Salem, which is *by interpretation*, King of Peace, 3 *Being likewiſe mentioned in the Hiſ- tory of Geneſis (Chap.* 14.*)* without *any account given of his* Father, without *any account given of his* Mother, without Genealogy *or any account given of his Pedigree or Deſcent, or Generation*, having *likewiſe in the ſaid Hiſtory* neither *the* (*n*) Beginning of *his* Days nor *the* End of *his* Life *taken notice of*; but *All theſe ſeveral Particulars being pur- poſely paſt over in Silence by the Holy Spirit, that ſo the ſaid Melchi- ſedek might by the Holy Scripture be the more* made like unto the Son of

V. The Apoſtle proceeds to ſpeak of the *Melchiſe- decal Prieſthood*; and obſerves firſt, that Melchiſedek was a *Type* of Chriſt.

ANNOTATIONS.

typify *Chriſt*, who conſequently muſt in Reality *have no Beginning of Days*; which is the ſame in other Words as *to be from All Eternity.*

TEXT.

Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

4 Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. 5 Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ. 6 Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. 7 Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. 8 Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. 9 Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται· 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

11 Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο) τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδέκ ἕτερον

TRANSLATION.

God, abideth a Priest continually.

4 Now consider how Great this * Melchisedek was, unto whom even the Patriarch Abraham gave * a Tenth part of the Spoils.

5 And verily they that are of the Sons of Levi, who receive the office of the Priesthood, have a Commandment * according to the Law to take Tithes of the People, that is, of their Brethren, tho' they came out of the loyns of Abraham.

6 But He, whose Genealogy is not counted from them, receiv'd Tithes of Abraham, and blessed Him that had the Promises.

7 And without all Contradiction, the Less is bless'd of the Better.

8 And here Men that dye, receive Tithes; but there He *receives them*, of whom it is witness'd, that He lives.

9 And, as I may so say, *every Levi, who receives Tithes, pay'd Tithes in Abraham.

10 For he was yet in the loyns of his Father, when Melchisedek met him.

11 If therefore Perfection were by the Levitical Priesthood, (for * concerning it the People receiv'd the Law) what further need was there, that Another Priest should arise al-

ἀνίστα

PARAPHRASE.

f God, *i. e. might be represented in Scripture more exactly as a Type of r Blessed Saviour*, abideth *for ought to the contrary mention'd in the acred History (this giving no account of his Death)* a Priest continual-: *the Holy Ghost signifying hereby that Jesus Christ, who was typified Melchisedek, should Really and Truly abide a Priest for Ever; which s has been afore hinted Ch. 6. 20.) is a Great Encouragement for Us perseyere in the Faith, as being a Greater Security of our Obtaining e Blessings promis'd by God to the Faithfull.*

4 *And having thus observ'd how the Perpetuity of Christ's Priesthood as thus typified by Melchisedek, let us proceed to observe how the Excellency of Christ's Priesthood above the Aaronical or Levitical Priesthood was likewise typified by the same Melchisedek.* Now *then* consider, ow Great this Melchisedek was, unto whom even the Patriarch Abraham gave a Tenth part of the Spoils. 5 And verily, *i. e. it is ndeed true, that* they that are of the Sons of Levi, who receive the Office of the Priesthood, have a Commandment according to the Law, *. e. have Authority by Virtue of the Law* to take Tithes of the People, hat is, of their Brethren, tho' they came out of the loyns of Abraham, *ut have no Authority to take Tithes of any other People.* 6 But He, *viz. Melchisedek*, whose Genealogy is not accounted from them, *viz. rom the Descendants of Abraham*, receiv'd Tithes of Abraham, *who was a Stranger, and no Kin to him; which is an Argument of Greater Dignity than to receive Tithes only of ones Own Kindred or People, as did the Levitical Priests*; and *withall Melchisedek* blessed him, *viz. Abraham* that had the Promises *so often spoken of already in this Discourse, made him by God himself.* 7 And *this is another Argument of the Great Dignity of Melchisedek, forasmuch as* without all Contradiction, the Less *or Inferior* is *regularly* bless'd of the Better *or Superior, and consequently Melchisedek was a Greater Person than Abraham Himself.* 8 And here, *i. e. under the Levitical Priesthood* Men that dye, receive Tithes; but there, *i. e. in the instance of Melchisedek* He receives them, of whom it is witness'd that He liveth, *of whom no mention is made in the History of Gen.* 14. *to the contrary, but that he still liveth: Which is one Argument of the Excellency of the Melchisedecal Priesthood above the Levitical.* 9 And *another Argument of the same is this, namely that*, as I may so say, even Levi *(and the same holds Good as to his Whole Posterity)* who receives Tithes *of the People of Israel according to the Law*, pay'd Tithes *to Melchisedek* in Abraham. 10 For he, *i. e. Levi* was yet in the loyns of his Father *Abraham*, when Melchisedek met him, *i. e. Abraham.*

VI. The Eminency of *Melchisedek* above *Abraham* and the *Levitical* Highpriests.

11 If therefore Perfection, *i. e. Perfect Expiation and Remission of Sins* were *to be obtain'd* by the Levitical Priesthood, *or consequently by the Law*, (for concerning it, *viz. the Levitical Priesthood* the People *of Israel* receiv'd the Law) what further need was there, that Another Priest

VII. The Excellency of the *Melchisedecal Priesthood* above the *Levitical*, prov'd from its *Succeeding* to the *Levitical* Priesthood.

TEXT.

ἀνίσταλαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ααρὼν λέγεται; 12 Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. 13 Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ· 14 Πρόδηλον γὰρ, ὅτι ἐξ Ιούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν· εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησε. 15 Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου. 17 Μαρτυρεῖ γὰρ· Οτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 18 Αθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές· 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος

TRANSLATION.

ter the Order of Melchiſedek and not to be nam'd after the Order of Aaron.

12 For the Prieſthood being changed, there is made of Neceſſity a Change alſo of the Law.

13 For He, of whom these things are ſpoken, pertain'd to another Tribe, of which no man gave attendance at the Altar.

14 For it is evident, that our Lord ſprang out of Judah, of which Tribe Moſes ſpake nothing concerning Prieſthood.

15 And it is yet far more evident; for that after the Similitude of Melchiſedek there ariſes Another Prieſt,

16 Who is made, not after the Law of a Carnal Commandment, but after the Power of an endleſs life.

17 For he teſtifies: Thou art a Prieſt for Ever after the Order of Melchiſedek.

18 For there is verily a Diſannulling of the Commandment going before, for the Weakneſs and Unprofitableneſs thereof:

16 For the Law made nothing Perfect; but the * After bringing in of a Better Hope

ἐλπ

PARAPHRASE.

Prieſt ſhould ariſe, *or be ſet up by God*, after the Order of Melchiſedek and not to be Nam'd *a Prieſt* after the Order of Aaron? *But by God's ſetting up another Prieſt after the Order of Melchiſedek, it is evident that there was need ſo to do, (God doing Nothing that is Needleſs) namely to change the Prieſthood and conſequently the Law relating*

PARAPHRASE.

e ſaid Levitical Prieſthood. 12 For the Prieſthood being chang'd *om the Levitical to the Melchiſedecal, and being tranſlated from the ribe of Levi to the Tribe of Judah, thereby* there is made of Neceſſity Change alſo of the Law, *it being impoſſible for the Moſaick Law to of Force, after the Levitical Prieſthood is ceas'd, to which the ſaid aw refers, and conſequently whatever Obligation appertain'd afore to e Moſaick Law, that is likewiſe now tranſlated to the Evangelical Law, which relates to the Melchiſedecal Prieſthood.* 13 *Now that here is a Change or Tranſlation made of the Prieſthood is evident:* For He, *viz. our Lord,* of whom theſe things *or Words (viz. Thou art a Prieſt for ever &c.)* are ſpoken pertain'd to another Tribe, of which o man *by the Moſaick Law* gave attendance at the Altar. 14 For it evident that our Lord ſprang out of *the Tribe of* Judah *(not of Levi;)* of which Tribe Moſes ſpake nothing concerning Prieſthood: *hich change of the Prieſthood from the Tribe of Levi to the Tribe of udah, conſider'd by it ſelf, is ſufficient to convince any Unprejudiced Perſon, that there is alſo a Change of the Law.* 15 And it is yet far more Evident, for that *it was foretold by the Pſalmiſt, that* after the ſimilitude *not of Aaron, but* of Melchiſedek there ariſes Another Prieſt, 16 Who is made a *Prieſt,* not after the Law of a Carnal Commandment, *i. e. not by a Law which commands or enjoyns only ſuch Sacrifices and other Rites, as ſerve only to the Purifying of the Fleſh, of which ſort is the Law of Moſes;* but after *another Law, which is* the (o) Power of *God unto Salvation, or whereby We are made Capable of attaining the Happineſs of* an Endleſs Life *of Glory in Heaven, i. e. in ſhort, the Goſpel.* 17 For *thus much* He, *viz. the Holy Ghoſt by the Pſalmiſt* teſtifies, *when he ſaith:* Thou art a Prieſt for ever after the Order of Melchiſedek. 18 *I ſay, Chriſt is made a Prieſt, not after the Law of a Carnal Commandment, ſuch as is the Moſaick Law:* for there is verily *implied in theſe Words: Thou art a Prieſt for Ever after the Order of Melchiſedek,* a Diſannulling of the Commandment going before, *i. e. of the Moſaick Law which relates to the Levitical Prieſthood, and was given before theſe words were ſpoken by the Pſalmiſt, namely* for the (p) Weakneſs, *i. e. Incapacity thereof to give us ſtrength to live Righteouſly,* and the Unprofitableneſs thereof *to obtain Perfect Remiſſion of Sins.* 19 For the Law made Nothing Perfect, *i. e. could neither obtain Perfect Remiſſion of Sins paſt, nor give Strength ſufficient to enable Us to live Righteouſly for the future;* but *the Goſpel, which may be ſtil'd* the After-bringing in of a Better Hope *(inaſmuch as it Succeeded the Law, and gives Us Sure Hope of Perfect Remiſſion and Eternal Happineſs upon our Repentance and Obedience)* do's *both theſe,*

ANNOTATIONS.

(o) See *Rom.* 1. 16. and the following Note (r). (p) Compare *Rom.* 8. 3.

(q) See

TEXT.

ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

20 Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, (21 οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες· ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·) 22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. 23 Καὶ οἱ μὲν, πλείονές εἰσὶ γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν· 24 ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην. 25 Ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. 26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· 27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. 28 Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς

TRANSLATION.

*do's; by the which we draw nigh unto God.

20 And inasmuch as *he was* not without an Oath *he was made a Priest.*

21 (For those Priests were made without an Oath: but this with an Oath, by Him that said unto him: The Lord sware, and will not repent, Thou art a Priest for Ever after the Order of Melchisedek.)

22 By so much was Jesus made a Surety of a Better * Covenant.

23 And they truly were many Priests, because they were not suffer'd to continue by reason of Death:

24 But this Man, because he continues for ever, has a Priesthood * that passes not away.

25 Wherefore he is able to save them * for ever, that come unto God by Him, seeing He ever lives to make intercession for them.

26 For such an Highpriest became us, *who is* holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens.

27 Who needeth not every Day *of Expiation*, as the Highpriests, to offer up Sacrifice, first for his Own Sins, and then for the People's: for this he did Once, when he offered up Himself.

28 For the Law makes Men Highpriests, who have Infirmity; but the Word of the

PARAPHRASE.

ſe, and is that by the which We draw nigh unto God, *not only as* Freedom of *Acceſs, and Confidence of being Heard and Accepted, but* as to (q) *the Imitation of the Divine Perfection and Holineſs by being* rſelves *enabled thro' the Grace of the Goſpel to live Godly Lives.*

20 And *there are not wanting ſome other Conſiderations, which ſerve* ſhew *further the Excellency of Chriſt's Prieſthood above the Levi-*al, *whereof one is this, viz. that* inaſmuch as not without an Oath e was made Prieſt, 21 (For thoſe *Levitical* Prieſts were made with-t an Oath; but this, *viz. Chriſt* with an Oath, by Him, *i. e. God* t ſaid unto Him: The Lord Sware, and will not repent: Thou a Prieſt for Ever after the Order of Melchiſedek.) 22 By ſo much s Jeſus made a Surety of a Better Covenant. 23 And *another Con-*ration *ſerving to ſhew the Excellency of Chriſt's Prieſthood above the* vitical *is this, that* they *the Levitical Highprieſts* truly were many ieſts, *viz. Many not at the ſame time, but in order of Succeſſion,* h *a Succeſſion being neceſſary*, becauſe they were not ſuffer'd to con-ue, *Any One of them a Prieſt for ever*, by reaſon of Death: 24 But s Man, *i. e. Chriſt*, becauſe *being now rais'd from the Dead, he dies* more, *but* (r) continues for ever, has a Prieſthood that paſſes not ay *from Him to any other by Succeſſion.* 25 Wherefore *this is an* gument *for us to perſevere in our Chriſtian Faith, ſince* He, *i. e. Chriſt* ble to ſave them, *not only for any ſet Period of Time, but* for ever, t come unto God by Him, ſeeing he ever lives to make Intereceſſion them. 26 For ſuch an Highprieſt became us, who is Holy, Free m Evil *in himſelf*, Undefil'd *by the Impurities of Others hitherto*, parate from Sinners *and ſo not liable to any Future Defilement by* m, and made *or become* Higher than the *Lower* Heavens, *having* ſ'd *thro' the ſaid Lower Heavens (Chap. 4. 14.) into the Preſence of* d, *there to appear for Us*; 27 Who needeth not every Day *of the* eat *and Solemn Anniverſary Expiation*, as thoſe *Levitical* Highprieſts, offer up Sacrifice, firſt for his Own Sins, *He being free from them*, d then for the People's: for this *laſt* he did *(viz. offer up Sacrifice* r *the Sins of the People)* Once, *namely* when he offer'd up himſelf *the Croſs.* 28 For the Law makes Men Highprieſts, who have firmity, *and ſo are liable unto Sin, and ſubject to Death*; but the Word of

VIII. The Same further prov'd, from Chriſt's being made a Prieſt by an *Oath*, and that *for Ever.*

ANNOTATIONS.

(q) See 2 *Pet.* 1. 4.

(r) The Continuance of Chriſt for ever being what is here particularly taken Notice and expreſsly oppos'd to the Mortality of the Levitical Highprieſts, thereby ſeems be not a little confirm'd the Expoſition given in the Paraphraſe of that other Expreſ-n verſ. 16. *After the Power of an Endleſs life*; which ſome expound in reference to Endleſs Life of Chriſt, but not ſo properly, ſince it anſwers not by way of Oppo-ion to the *Law of a Carnal Commandment* mentioned in the ſame v. 16. and is what ſpoken of here v. 24.

(ſ) Compare Chap. 9. 7.

TEXT.

ὁρκωμοσίας δὲ μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα, τετελειωμένον.

Κεφ. ἡ. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

3 Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ. 4 Εἰ μὲν † οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μω-

TRANSLATION.

Oath, which was since the Law, makes the Son, who is * Perfected for evermore.

Chap. VIII. Now of the things which we have spoken this is the Sum. We have such an Highpriest, who is set on the Right hand of the Throne of the Majesty in the Heavens;

2 A Minister of the True Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, and not Man.

3 For every Highpriest is ordain'd to offer Gifts and Sacrifices: wherefore it is of necessity that this Man have somewhat also to offer.

4 If * therefore he were on Earth, he should not be a Priest, seeing that there are Priests that offer Gifts according to the Law:

5 Who serve unto the example and shadow of Heavenly things, as Moses was admo-

IX. The *Sum* of what is aforesaid concerning the *Dignity* of the Melchisedecal Priesthood of Christ.

of the Oath, which was since the Law (*viz. The Lord sware and will not repent: Thou art a Priest for ever &c. as v.* 21.) makes the Son, *the Highpriest of our Profession*, who is Perfected *in the respects aforemention'd, viz. being liable neither to Sin nor Death* for evermore, *and consequently is made the Author of Perfect or Eternal Salvation to all that obey Him, by his Own Oblation of Himself Once offer'd.*

Chap. VIII. Now of the things which we have spoken *here in this Section concerning the Priesthood of Christ*, this is the Sum, *i. e.* either *the Substance in short, or the Chief and most important Particular, viz. that* We have such an Highpriest *as Melchisedek, namely who is a King as well as Priest; and accordingly Christ as a King* is set on the Right hand of the Throne of the Majesty in the *Highest* Heavens, 2 *and as a Priest is* a Minister of the (*t*) True Holy of Holies, and of the True Tabernacle, which the Lord pitch'd, *viz. the Heavens*,

PARAPHRASE.

ot Man; *by whom was pitch'd the Levitical Tabernacle or Temple re on Earth. This is the Sum of what we have ſpoken already con-rning the Prieſthood of Chriſt.*

3 *And for a further Confirmation of what has been already ſaid, it* X. Chriſt truly a *Miniſter.* *y be of Uſe to obſerve further, that Chriſt is properly ſtil'd in the regoing Verſe a Miniſter of the true Holy of Holies, &c. And firſt e is properly ſtil'd a Miniſter:* for Every Highprieſt is ordain'd *to iniſter in things pertaining unto God, i. e.* to offer Gifts and Sacrifices. Therefore it is of Neceſſity that this Man, *being an Highprieſt, be or-in'd likewiſe to miniſter, and conſequently* have ſomewhat alſo to ffer. *And agreeably hereunto Chriſt did take a Body, and did offer up s Body for a Sacrifice on the Croſs, and do's ſtill continue to Miniſter r us by his Mediation and Interceſſion in Virtue of that Sacrifice, mely in Heaven.*

4 *For from the ſame Conſideration may be inferr'd Secondly, that* XI. And that in Heaven. *riſt is a Miniſter, not of the Typical or Levitical Tabernacle and Holy Holies here on Earth, but of the True Holy of Holies in Heaven. r to repeat the forementioned Propoſition, as a Truth acknowledg'd you, viz. Every Highprieſt is ordain'd to offer Gifts. Hence I argue us.* If therefore He, *i. e. Chriſt* were on Earth, He ſhould not be a ieſt, *foraſmuch as there is no occaſion for ordaining any ſuch Prieſt of Diſtinct order,* ſeeing that there are Prieſts that offer Gifts *here upon rth, and that by God's own Appointment* according to the Law: *nce then the Word of the Oath, which was ſince the Law, has made riſt an Highprieſt (Chap. 7. 28.) and ſince Every Highprieſt is or-in'd to offer Gifts (Chap. 8. 3.) and laſtly, ſince the Levitical Prieſts e ordain'd to offer Gifts here upon Earth; it hence evidently and ne-ſarily follows, that Chriſt, being an Highprieſt, muſt be ordain'd to niſter as ſuch, not on Earth but in Heaven; and therefore is proper-ſtil'd (Chap. 8. 2.) a Miniſter of the True Holy of Holies.* 5 *If it asked, what then was the True and Real Intention of God in inſti-ing the Levitical Prieſts, I anſwer that they might be Prieſts,* who uld ſerve *or miniſter* unto the Example and Shadow of Heavenly ngs, *i. e. of the Prieſthood of Chriſt in Heaven,* as *is implied by what* Moſes

ANNOTATIONS.

v. 4. c. 8. The three moſt ancient MSS. *Alex. Clerm.* and *Ger.* agree All in read-here ὦ inſtead of ὢν; and that Reading ſeems to agree beſt to the Scope of the oſtle in this place.

t) Our Tranſlators have render'd the Plural τὰ Ἅγια, ſometime the *Sanctuary* as here, metime *the Holieſt* or *Holieſt of All*, ch. 9. 8. and 10. 19. ſometime *the Holy Place* or ces, ch. 9. 13, 24. Whereas it ought I think to be render'd in each place Alike, *the Holy of Holies*, or the like. And here chap. 8. 3. the Adjective ἀληθινὸς is (I nk) to be referr'd to Ἁγίων as well as σκηνῆς.

(a) Compare

TEXT.

σης, μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ, φησὶ, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

6 Νυνὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. 7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος. 8 Μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν· 9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. 10 Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

TRANSLATION.

nish'd of God, when he
about to make the Taberna
For see, saith He, that
make All things according
the Pattern shewn to thee
the Mount.

6 But now has he obtain
a more excellent Ministry,
how much he is the Medi
* even of a Better Covena
which was establish'd u
Better Promises.

7 For if that First Cove
had been faultless, then sho
no place have been sought
the Second.

8 For finding fault he s
* to them: Behold the D
come, saith the Lord, wh
will make a New Cove
with the House of Israel
with the House of Judah:

9 Not according to the C
venant, that I made with t
Fathers, in the day when
took them by the hand to l
them out of the land of Egy
because they continued not
* that my Covenant, and I
garded them not, saith
Lord.

10 For this is the Cove
that I will make with
House of Israel after th
days, saith the Lord: I
put my Laws into their M
and write them in their He
and I will be to them a G
and they shall be to m
People.

ANNOTATIONS.

(a) Compare *Rom.* 8. 3. (b) Compare 2 *Cor.* 33—18.

PARAPHRASE.

Moſes was admoniſh'd of *by* God, when he was about to make the Tabernacle: For ſee, ſaith he, *i. e. God to Moſes*, that you make All things according to the Pattern *of the Heavenly things* ſhewn to thee in the Mount. *Which words, According to the Pattern &c. plainly prove, that the Levitical Tabernacle and Prieſthood (&c.) were only inſtituted as Reſemblances of the Heavenly things, not the Heavenly things themſelves.*

SECTION V.

The Apoſtle ſhews in the laſt place the Excellency of the Chriſtian *Religion above the* Jewiſh, *by ſhewing that the* Goſpel *is a* Better Covenant eſtabliſh'd upon Better Promiſes *than the* Law, *inaſmuch as by the Goſpel is attainable* Perfect Remiſſion of Sins, *which is not attainable by the Law.*

I. The Goſpel a *Better Covenant* than the Law.

6 But now has He, *i. e. Chriſt* obtain'd a more Excellent Miniſtry *than the Levitical Prieſts*, by how much *(He excells them, as on the Several Accounts already treated of, ſo laſtly and principally on this Account, viz. that)* He is the Mediator even of a Better Covenant, which was eſtabliſh'd upon Better Promiſes. 7 *I ſay, the Covenant of the Goſpel is Better than that of the Law.* For if that firſt Covenant, *viz. the Law* had been faultleſs, then ſhould no place have been ſought, *i. e. then ſhould there have been no occaſion* for the Second *Covenant, viz. the Goſpel.* 8 *But that Firſt Covenant was not Faultleſs, as is evident*, for *aſmuch as* finding Fault *therewith* He, *i. e. God* ſaith to them, *viz. of the Kingdom of Judah by the Prophet Jeremiah: (Jer.* 31. 31—34.) Behold the Days come, ſaith the Lord, when I will make a New Covenant with the Houſe of Iſrael and with the Houſe of Judah: 9 Not according to the Covenant, *i. e. not a Covenant of external Carnal Ordinances, as was* that I made with their Fathers, in the day when I took them by the hand to lead them out of the Land of Egypt: becauſe *by reaſon of the (a) Weakneſs of the ſaid Covenant, viz. the Law thro' the Fleſh or ſuch its Carnal Ordinances* they continued not in that my Covenant, and therefore I regarded them not, ſaith the Lord. 10 *I will make, I ſay, a New Covenant with them, not according to that Firſt Covenant:* for this is the Covenant, that I will make with the Houſe of Iſrael after thoſe days, ſaith the Lord: I will put my Laws into their Mind, and write them in their Hearts, *i. e. the Laws of this New Covenant ſhall have Regard to their (b) Minds and Hearts, not only to their outward Behaviour, and ſo ſhall ſend, and by the Grace accompanying it be able to work in them, not only an External and Ceremonial, but an Inward and True ſincere Righteouſneſs,* and *thereupon* I will be to them a God, and they ſhall be to me a People,

TEXT.

11 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν † πολίτην αὐτοῦ, λέγων. Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. 12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν, καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. 13 Ἐν τῷ λέγειν Καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

Κεφ. Θ'. Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τό, τε ἅγιον κοσμικόν. 2 Σκηνὴ γὰρ κατεσκευάσθη, ἡ πρώτη (ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων) ἥτις λέγεται Ἅγια· 3 Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη Ἅγια ἁγίων,

TRANSLATION.

11 And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord: for All shall know Me, from the Least to the Greatest of them.

12 For I will be Mercifull to their Unrighteousness, and their Sins and their Iniquities will I remember no more.

13 In that he saith, A New *Covenant*, he has made the first Old. Now that which * waxes Old and decays is ready to vanish away.

Chap. IX. Then verily * and the First Covenant had * Rites of Divine Service, and a Worldly Sanctuary.

2 For there was a Tabernacle made, the First (wherein was the Candlestick, and the Table, and the Shew-bread) which is call'd the * Holy.

3 And after the Second Vail, the Tabernacle which is call'd the * Holy of Holies:

4 Χρυσοῦν

ANNOTATIONS.

† v. 11. Not only the most Ancient MSS. viz. *Alex. Clerm.* and *Ger.* but very Many others, and also the Septuagint Version itself (from which this Passage is cited) read πολίτην, not πλησίον. So that it is not to be doubted, but the former is the True Original Reading. As to the Import of τὸν πολίτην, it is much the same with τὸν πλησίον, denoting *One of the same City* or *Country*. In like manner the Reading here follow'd in the latter part of this Verse is confirm'd by the Authority of the most Ancient MSS. &c.

(c) Δικαίωμα (as was observ'd in my Notes on my Paraphrase of the Epistle to the *Romans*) do's literally import *somewhat that justifies* in some respect or other; as did the Legal Rites in respect of the Flesh, or as to the Outward Policy of the Jews.

(d) See *Tit.* 2, 12. and compare v. 11. of this Ch. 9.

PARAPHRASE.

t only as to an Outward and Political Holineſs, but alſo as to True ward Holineſs of Life or Godlineſs. 11 And they ſhall not *have ed, as there is under the Law (by reaſon that True Spiritual Righteouſ- ſs is not ſo expreſsly preſcrib'd or requir'd by the Letter of the Law, t rather Implied only in the Legal Rites) to* teach every Man, *who Truly and Spiritually Religious,* his Neighbour, and every Man his rother, ſaying, Know the Lord, *i. e. know and follow after That In- ard and Spiritual Righteouſneſs, which is the Principal Intention of e Law, and That alone which is acceptable to God unto Eternal Sal- tion:* for All, *by means of the New Covenant, i. e. the Goſpel, where- True Inward Spiritual Righteouſneſs ſhall be plainly preſcrib'd and ught,* ſhall *be Able to* Know me, *i. e. that Inward True Spiritual ighteouſneſs, which is Accepted by Me unto Salvation,* from the Leaſt the Greateſt of them. 12 *Further this New Covenant ſhall not be cording to that Firſt Covenant:* for *aſmuch as upon performing the onditions requir'd by this New Covenant, viz. Repentance,* I will be Mercifull *ſo far as* to *forgive* their Unrighteouſneſs, *i. e. thoſe Wilfull eliberate and Preſumptuous Sins, to which no Allowance of Mercy is ade in the Law*; and *ſuch* their *Wilfull* Sins and Iniquities will I, *pon their Sincere Repentance forgive ſo Perfectly, as to* remember *them* o more, *but to deal with them at the Day of Judgment, as if they had ever been Guilty of them.*

II. The *Ceaſing of the Law* foretold by *Jeremiah*, in the forecited Prophecy.

13 *And here by the way it is obſervable from the forecited Prophecy f Jeremiah, that* in that He, *viz. God by the ſaid Prophet* ſaith, *i. e. peaking of the Goſpel calls it,* A NEW Covenant, he has made the Firſt *Covenant* OLD, *i. e. by ſuch an Expreſſion he intimates that the Law is to be look'd upon now as an Old Covenant.* Now that which axes Old *and by its Old Age* decays, *as do Men and other Animals,* is eady to Vaniſh away, *i. e. to ceaſe; and agreeably hereto the End of he Jewiſh Oeconomy is now near at Hand, when the Temple ſhall be eſtroy'd and ſo an End put to the Legal Sacrifices, and conſequently to he Legal or Moſaick Covenant.*

III. *Perfect Remiſſion* of Sin not attainable by the *Legal Sacrifices*, which is ſhewn chiefly by theſe two Conſiderations, viz. that *None but the Le- vitical High-prieſt* went into the Holy of Holies; and that in the Nature of things, *the Blood of Bulls and Goats could not be of ſuch Vertue*, as to make Perfect Expiation.

Chap. IX. *Another Reſpect, wherein by the forecited Prophecy of Je- remiah the Goſpel is intimated to be a Better Covenant than the Law, is this, that by the Goſpel may be obtain'd Perfect Remiſſion, which could not be obtain'd by the Law, as I proceed now to ſhew.* Then verily and the Firſt Covenant had (*c*) Rites of Divine Service *(which did* (*d*) *juſtify in ſome ſenſe, namely as to the Fleſh)* and a Worldly (*d*) Sanctuary, *i. e. made of Materials belonging to this World, and ſo not Laſting.* 2 For there was a Tabernacle made, *conſiſting of two Parts, viz.* the Firſt, wherein was the Candleſtick, and the Table, and the Shew-bread; which *Firſt part* is call'd the Holy. 3 And after the Second Vail, *i. e. further in behind the ſaid Second Vail, as the other Part of* the Tabernacle, which is call'd the Holy of Holies; *(as being*

TEXT.

4 Χρυσῆν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ααρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης. 5 Ὑπεράνω δὲ αὐτῆς χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον. περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος. 6 Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· 7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· 8 τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν· 9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, 10 μόνον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς,

TRANSLATION.

4 Which had the Golden Censer, and the Ark of the Covenant overlaid round about with Gold; wherein was the Golden Pot that had the Manna, and Aaron's Rod that budded, and the Tables of the Covenant:

5 And over it the Cherubims of Glory shadowing the Mercy-Seat: of which we cannot now speak particularly.

6 Now * these things being thus * order'd, the Priests went always into the First Tabernacle, accomplishing * Divine Service:

7 But into the Second went the Highpriest alone once every year, not without Blood which he offer'd for Himself, and for the Errors of the People.

8 The Holy Ghost this signifying, that the Way into the * Holy of Holies was not yet made manifest, while as the First Tabernacle was yet standing:

9 Which * Figure belongs to the present time; in which * are offer'd both Gifts and Sacrifices, which * cannot make him that * do's the Service Perfect, as pertaining to the Conscience;

10 *Which* * *stands* only in Meats and Drinks, and divers Washings, and Carnal Rites

PARAPHRASE.

ing esteem'd a Place of Greater Sanctity than the Former:) 4 Which ad the Golden Censer, and the Ark of the Covenant overlaid round bout with Gold; wherein, *viz. the Ark* was the Golden Pot that had e Manna, and Aaron's Rod that budded, and the Tables of the Co-enant, *i. e. on which was writ the Mosaick or Legal Covenant:* 5 and ver it, *viz. the Ark* the Cherubims of Glory *(i. e. the Cherubims, be-ween which the Glory of God was wont to appear, and is said to dwell* Psal. 80. 1.) shadowing the *Propitiatory or* Mercy-seat: of which we annot now *conveniently stand to* speak particularly. 6 Now *as we ave (from v. 2. hitherto) describ'd the Sanctuary appertaining to the irst Covenant or the Law, so we proceed to speak next of the other Particular (mention'd v. 1. as) relating to the said First Covenant, viz. s Rites of Divine Service:* These things *then, viz. the Two Taber-acles or Parts of the Legal Sanctuary,* being thus *made and* order'd he Priests went always *or every day* into the First Tabernacle accom-lishing Divine Service. 7 But into the Second *Tabernacle, i. e. the Holy of Holies* went the Highpriest Alone Once every year, *and that* ot without Blood, which he *there* offer'd for Himself *first,* and *then* or the Errors, *i. e. for the Sins* of the People, *as proceeded from Ig-orance or Infirmity, and were not committed Wilfully and Presump-uously:* 8 The Holy Ghost this signifying *by the Highpriests going lone into the Second Tabernacle or the Holy of Holies belonging to the Levitical Sanctuary,* that the Way into the *True* Holy of Holies, *i. e. nto Heaven* was not yet made manifest, while as the First Tabernacle was yet Standing, *i. e. while as the First Covenant or the Law was yet n Force, and so the Divine Service properly appertaining thereto was o be perform'd.* 9 Which Figure *or Typical Signification of the Holy Ghost* belongs *or continues* to the Present Time; in which are *still* of-fer'd both Gifts and Sacrifices, which cannot make Him that do's the Service Perfect as pertaining to the Conscience, *i. e. which cannot procure for him, that brings the said Gifts and Sacrifices, Perfect Remis-sion, or such as pertains to the Conscience, namely as it is a Remission of Wilfull Sins committed against Conscience, and consequently such a Remission as will administer True Peace of Conscience to the Sincere Penitent, and withall will be accompanied with Grace to withstand such Sins for the future. Such Perfect Remission is not, I say, attain-able by the Legal Gifts and Sacrifices, but only a Remission of Errors or Sins and Failings, and that too only as to the Flesh or External Polity of the Jewish State, so as to Free Him that do's the said Legal Service from such Outward Punishments, as otherwise he was by the Law ob-noxious to even for Such Errors.* 10 *And as this is All the Remission attainable by the Legal Service, so it is All that can be Reasonably ex-pected from a Service* which stands only in Meats and Drinks, and Di-vers Washings and Carnal Rites, *i. e. Rites belonging only to the Flesh*

TEXT. TRANSLATION.

μέχρι καιροῦ διορθώσεως ἐπικείμενα.
11 Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑρόμενος. 13 Εἰ γὰρ τὸ αἷμα † τράγων καὶ ταύρων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα· 14 Πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν † ἡμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι; 15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

impos'd * until the Time of Reformation.

11 But Christ being come an Highpriest of Good things to come, by a Greater and more Perfect Tabernacle, not made with Hands, that is to say, not of this Building;

12 Neither by the Blood of Goats and Calves, but by his Own Blood he enter'd in once into the * Holy of Holies, having obtain'd Eternal Redemption *for Us*.

13 For if the Blood of * Goats and of Bulls, and the Ashes of an Heifer sprinkling the Unclean, sanctifies to the purifying of the Flesh;

14 How much more shall the Blood of Christ, who through the Eternal Spirit offer'd himself without Spot to God, * purify our Conscience from Dead works, to serve the Living God?

15 And for this Cause he is the Mediator of the New * Covenant, that by means of Death for the Redemption of the Transgressions that were under the First Covenant, they who are call'd, might receive the Promise of the Eternal Inheritance.

16 Ου

ANNOTATIONS.

† v. 13. c. 9. So All the three most Ancient MSS. Alex. Clerm. and Ger. and also the Vulgar Latin and Syriack Interpreters.

† v. 14. By the like Authority is the Common Reading ὑμῶν here changed into ἡμῶν.

† v. 15

PARAPHRASE.

Body, not to the Soul or Conſcience, and which indeed were by God at impos'd *only for a time, even* until the time of Reformation, *i. e.* *Chriſt ſhould become our Highprieſt, and reform the ſaid Legal Ser-* *ice, by putting an End to its Typical Rites, and Subſtituting a Subſtan-* *ial, True, or Spiritual Service inſtead of the Ceremonial and External* *ervice of the Law, &c.* 11 But *now accordingly* Chriſt being come n Highprieſt, *thro' whoſe Interceſſion we obtain Perfect Remiſſion and* *race to entitle Us to the Bleſſings* of Good things to come, *viz. of* *race here and Eternal Happineſs hereafter,* by *a Service perform'd in* Greater and more Perfect Tabernacle *than the Levitical one, and* ot made with Hands, that is to ſay, not of this *ſame ſort of* Build- g *as is the Levitical Tabernacle, i. e. by executing his Mediatorial Of-* *e as our Highprieſt in Heaven*; 12 neither by the Blood of Goats nd Calves, *as did the Levitical Highprieſts enter into the Typical Holy* *Holies here on Earth,* but by his Own Blood he enter'd in Once to the *True* Holy of Holies, having obtain'd Eternal *and ſo Per-* Redemption for Us. 13 For if the Blood of Goats and of Bulls, nd the aſhes of an Heifer ſprinkling the Unclean, *i. e. ſuch as had* *cording to the Law contracted any External Uncleanneſs,* Sanctifies to he purifying of the Fleſh, *i. e. have by the Law ſo much Sanctity* *Virtue, as to take away the ſaid Legal or External Uncleanneſs*; 14 how much more ſhall the Blood of Chriſt, who thro' the Eter- l Spirit *of Holineſs being conceiv'd without and ever after preſerv'd* *om Sin* offer'd Himſelf without Spot to God, *not for any Sin of his* *wn but as an Expiatory Sacrifice for our Sins,* purify *even* Our Con- ience from *the Guilt of the Greateſt Sins, which may be call'd* Dead orks, *(both as they render'd the Sinner liable to Temporal Death with-* *t any Mercy by the Moſaick Law, and alſo as they ſtill render the Im-* *enitent Sinner, that will not perform the Conditions of the Goſpel-Cove-* *ant, liable to Eternal Death*; *) and not only purify our Conſcience ſo as* *be Free from the Guilt of Sins paſt and Repented of, but likewiſe ſo* *s to enable Us for the future by the Grace of the Goſpel* to ſerve the Li- ing God? 15 And *indeed* for this Cauſe, *in reference to Us Hebrews,* He, *i. e. Chriſt* is the Mediator of the New Covenant, that by means f *his Blood (of infinitely more Value than the Blood of Bulls and Goats)* ed *at his* Death, for the Redemption of the Tranſgreſſions that ere *committed by Us Hebrews* under the Firſt Covenant, *i. e. for to* tain *Juſtification or Pardon even for thoſe our Sins, from which we* *ould not be juſtified by the Law,* they *of Us* who are call'd *and obey* *he ſaid Call,* might receive the Promiſe of the Eternal Inheritance *n Heaven, this Bleſſing being inſeparably annex'd to the other Bleſſing of* *Pardon or Juſtification from Sin.*

TEXT.

16 Οπου γὰς διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. 17 Διαθήκη γὰς ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 Οθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. 19 Λαληθείσης γὰς πάσης ἐντολῆς κατὰ νόμον ὑπὸ † Μωσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε, 20 λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός. 21 Καὶ τὴν σκηνὴν δὲ, καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. 22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

23 Ανάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας. 24 Οὐ γὰς εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι

TRANSLATION.

16 For where a Teſtament is, there muſt * of Neceſſity be the Death of the Teſtator.

17 For a Teſtament is of force, after Men are dead: ſeeing it is of no ſtrength at all while the Teſtator liveth.

18 * Whence neither the Firſt *Teſtament* was dedicated without Blood.

19 For when Moſes had ſpoken every * Precept of the Law to all the People, he took the Blood of Calves and of Goats with Water and Scarlet wool and hyſſop, and ſprinkled both the Book and all the People,

20 ſaying: This is the Blood of the Teſtament, which God hath enjoyn'd unto you.

21 Moreover he ſprinkled likewiſe with Blood, both the Tabernacle, and all the Veſſels of the Miniſtry.

22 And almoſt all things are by the Law * purified with Blood; and without ſhedding of Blood is no Remiſſion.

23 It was therefore neceſſary, that the Patterns of things in the Heavens ſhould be purified with theſe; but the Heavenly things themſelves with Better Sacrifices than theſe.

24 For Chriſt is not entered into the * Holy of Holies made with Hands, which is the Figure of the True; but into Heaven it ſelf, now to appear

ANNOTATIONS.

† v. 19. It being every where elſe in this Epiſtle writ without an *n*, it ſhould be doubtleſs here.

v. 2

TEXT.	TRANSLATION.
ῷ προσώπῳ τῦ Θεοῦ ὑπὲς ἡμῶν·	in the Preſence of God for Us:
5 Οὐδ' ἵνα πολλάκις προσφέρῃ	25 Nor yet that he ſhould
αυτὸν, ὥσπες ὁ ἀρχιερεὺς εἰσέρχε-	Offer himſelf often, as the
αι εἰς τὰ ἅγια καθ' ἐνιαυτὸν ἐν αἵ-	Highprieſt enters into the
ματι ἀλλοτρίῳ· 26 (Ἐπεὶ ἔδει αὐτὸν	*Holy of Holies, every year
	with the Blood of others:
	26 (For then muſt he often
	πολλάκις

PARAPHRASE.

16 *And this mention of Chriſts being the Mediator of the New Co-*
enant, that by means of his Death he might redeem Us, makes way for
nſidering the ſaid Covenant under the Notion of a Teſtament. It was
herefore requiſite in this reſpect alſo that Chriſt ſhould dye, for *aſmuch*
s where a Teſtament is, there muſt of Neceſſity be the Death of
he Teſtator. 17 For a Teſtament is of force, after Men are dead;
eeing it is of no Strength, while the Teſtator liveth, *and ſo may*
hange it. 18 Whence, *in alluſion to the Death of Chriſt as Teſtator*
f the New Teſtament, neither the Firſt *Covenant as being Typical of*
he New Covenant, now conſider'd as the Teſtament *of Chriſt,* was de-
licated without Blood *denoting the Death of the Teſtator.* 19 For
hen Moſes had ſpoken every Precept of the Law to All the Peo-
ple, he took the Blood of Calves and of Goats with Water and
Scarlet-wool and hyſſop, and ſprinkled both the Book and all the
People, 20 ſaying: This is the Blood of the Teſtament, which God
has enjoyn'd unto you. 21 Moreover he ſprinkled likewiſe with
Blood, both the Tabernacle, and all the Veſſels of the Miniſtry.
22 And almoſt All things are by the Law purified with Blood; and
without ſhedding of Blood is no Remiſſion, *namely in alluſion to the*
Death of Chriſt, who by the ſhedding of his Blood ſhould obtain Perfect
Remiſſion for Us.

IV. The Goſpel is conſider'd as the *Teſtament* of Chriſt: as it is obſerv'd, how this was typified under the Law, by ſprinkling with Blood the Book &c.

23 It was therefore *(viz. on account of the Typical ſignification of the*
Legal Rites) neceſſary, that *thoſe things which related to the Legal Ser-*
vice, as being only the Patterns of things *to be tranſacted* in the Hea-
vens *by Chriſt,* ſhould be purified with theſe *Sacrifices of Bulls and*
Goats; but the Heavenly things themſelves, *i. e. ſuch things as relate*
to our Heavenly ſtate ſhould be purified with Better Sacrifices than theſe,
viz. the Sacrifice of Chriſt. 24 *I ſay, the Heavenly things themſelves:*
for Chriſt is not enter'd into the Holy of Holies made with Hands,
which is the Figure of the True, but into Heaven itſelf, now to ap-
pear in the Preſence of God for Us. 25 Nor yet *is it neceſſary,* that
He, *i. e. Chriſt* ſhould *enter often into Heaven, and there* offer himſelf
often, as the *Levitical* Highprieſt enters into the Holy of Holies every
year with the Blood of others, *viz. of Bulls and Goats:* 26 (for then
muſt

V. The Excellency of the Goſpel above the Law is further inſiſted on, in reſpect of *Perfect Remiſſion,* and prov'd from Chriſt's being *offer'd but Once,* whereas the Legal Great Expiation was *Yearly repeated;* as alſo from Pſal. 40.

TEXT.

πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου.) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 27 Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις· 28 Οὕτως † καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν. Κεφ. ί. Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν, εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. 2 Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους· 3 Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμάρ-

TRANSLATION.

have ſuffer'd ſince the foun
tion of the World) but n
in the end of the * Worlds
he appear'd to put away
by the Sacrifice of Himſel
27 And as it is appoin
unto Men once to Dye,
after this the Judgment:
28 So alſo Chriſt was O
offer'd to bear the Sins of M
ny, and unto them that lo
for him ſhall he, * without
fering Himſelf any more
Death for Sin, appear the
cond time unto Salvation.
Chap. X. For the Law
ving a Shadow of the Go
things to come, not the ve
Image of the things, can ne
with thoſe Sacrifices, wh
they * offer year by ye
make the Comers thereu
Perfect for ever.
2 For then would they
have ceas'd to be offer'd? b
cauſe that the Worſhipp
once purg'd, ſhould have
no more Conſcience of Sins
3 But in thoſe *Sacrif*
there is a Remembrance ag

ANNOTATIONS.

† v. 28. So *Alex. Cler. Ger.* with many other MSS. and alſo the Vulg. Lat. Ver

(*e*) This ſeems to be the moſt eaſy Expoſition of this Phraſe. See Note (*i*) Sec
and *Matt.* 24. 3. and 1 *Cor.* 10. 11.

(*f*) We are expreſsly taught in this very Epiſtle *Ch.* 2. 9. that Chriſt *taſted D*
for Every Man; when therefore it is here ſaid, that *Chriſt was Once offer'd to bear*
Sins of Many, thereby is to be underſtood, not that Chriſt was once offer'd to bear
Sins only of ſome Certain Perſons, but that he was offer'd for the Sins of the W
World, tho' Wicked Men by their Impenitence lay not hold of this Benefit, and
comes to paſs, that Chriſt Actually bears the Sins only of *Many*, viz. of ſuch on
believe and obey the Goſpel, and ſo actually enjoy the Benefit of Chriſt's Oblation;
cording to *Hebr.* 5. 9.

(*g*) The Reading this by way of Interrogation, renders it very pertinent to
Diſcourſe the Apoſtle is upon here: for Such an Interrogation amounts to as m

PARAPHRASE.

uſt he often have ſuffer'd ſince the foundation of the World) but w (*e*) in the End *or Conſummation* of the Worlds, *i. e. of the ſeveral es that were to be before the World or Age to come, i. e. before the ſpel State, otherwiſe call'd the Fulneſs of Time*, has he appear'd to t away Sin by the Sacrifice of Himſelf *once offer'd on the Croſs.* And *herein Chriſt reſembles other Men; for* as it is appointed unto en Once to Dye, but after this *comes* the Judgment *to a State of Eter- Duration without Dying any more:* 28 So alſo Chriſt was Once fer'd to bear the Sins of (*f*) Many, *viz. All ſuch as ſhould obey the ſpel*, and unto them that *thus in Obedience* look for Him ſhall He, thout offering himſelf any more to Death for Sin, appear the Second me unto, *i. e. in order to their Eternal* Salvation: *It was ſaid (v. 25.) at it is not Neceſſary that Chriſt ſhould offer himſelf often, as the Le- ical Highprieſt enters into the Holy of Holies every year with the od of others.* Chap. X. For the Law *is indeed to be look'd on as* ving *only* a Shadow of the good things to come, *i. e. of the Spiritual eſſings, which are Future both in reſpect of the Law and alſo of this ſe*, and not the Very Image, *i. e, not ſo much as a juſt Reſemblance* the things. *Whence tho' the Law was deſigned to be Typical of the ſpel, yet this muſt be underſtood, not in the ſtricteſt Senſe, but with e Latitude of Difference; Particularly as to the Caſe before Us: Al- the Legal Sacrifices were Types of the Sacrifice of Chriſt, yet are y to be eſteem'd rather as Shadows than Very Images or Juſt Re- blances thereof; for they differ in this, that, whereas Chriſt by One ring of Himſelf (v. 14.) has perfected for ever them that are Sancti- d, on the contrary the Law* can never with thoſe Sacrifices, which y, *viz. the Legal Highprieſts* offer year by year, make the Comers reunto (*i. e. to the Legal Service or Sacrifices*) Perfect for ever. For (*g*) then *(I aſk)* would they not have ceas'd to be offer'd *any re than Once?* becauſe that the Worſhippers once *thus* purg'd, *i. e. ving once obtain'd Perfect Remiſſion by the ſaid Sacrifices*, ſhould ve had no more Conſcience of Sins, *i. e. ſhould have been no more ſcious of the Guilt of thoſe Sins, of which they had thus obtain'd Per- Remiſſion.* 3 But in thoſe Sacrifices there is a Remembrance again made

ANNOTATIONS.

n Aſſertation, that if the Law did by its Sacrifices make the Comers thereunto Per- for ever, then the ſaid Sacrifices *would have ceas'd to be offer'd any more than Once.* want of thus pointing it, ſome Criticks and Commentators have been much puz- to make this Clauſe conſiſtent with the Apoſtle's Diſcourſe, and in order hereto e been forced to ſuppoſe herein to be an Error in the Copies, and that ou ſhould be itted. But there is no need for ſuch Suppoſition, it being altogether Unwarrantable, being contrary to the Agreement of the *moſt Ancient MSS.*

† v. 11.

TEXT.

τιῶν καθ' ἐνιαυτόν. 4 Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. 5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. 6 Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας. 7 Τότε εἶπον· Ἰδοὺ ἥκω (ἐν κεφαλίδι βιβλίου γέγραπταί περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. 8 Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ τὸν νόμον προσφέρονται·) 9 τότε εἴρηκεν. Ἰδοὺ ἥκω τοῦ ποιῆσαι, ὁ Θεός, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ. 10 Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν † διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ. 11 Καὶ πᾶς μὲν † ἀρχιερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας. 12 † Οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ· 13 Τὸ λοιπὸν ἐκδεχόμενος, ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

TRANSLATION.

made of Sins every year.

4 For it is not possible, th
the Blood of Bulls and of Go
should take away Sins.

5 Wherefore when he cor
into the World, he saith: S
crifice and offering th
would'st not, but a Body h
thou prepar'd Me.

6 In Burnt-offerings a
* offering for Sin thou hast h
no pleasure.

7 Then said I: Lo, I co
(in the Volume of the Bo
it is written of Me) to do
Will, O God.

8 Above when he had sa
Sacrifice and Offering,
Burnt-offerings, and Offer
for Sin thou wouldst not,
hadst pleasure *therein*, (wh
are offer'd by the Law)

9 Then said he, Lo, I co
to do thy Will, O God.
taketh away the first, that
may establish the Second.

10 By the which Will
are sanctify'd, thro' the of
ing of the Body of Jesus C
for all.

11 And every * High-p
stands every Day of Expe
ministring, and offering
tentimes the same Sacrifi
which can never take a
Sins.

12 But this Man, after
had offer'd one Sacrifice
Sins, for ever sat down on
Right hand of God;

13 From henceforth exp
ing, till his Enemies be m
his Footstool.

PARAPHRASE.

made of *the Same* Sins *paſt* every year; *which is a manifeſt Argument that by the ſaid Sacrifices is not attainable Perfect Remiſſion.* 4 For *indeed* it is not poſſible *according to Reaſon or the Nature of things,* that the Blood of Bulls and of Goats ſhould *be of ſuch Value as perfectly to* take away *the Guilt of* Sins. 5 Wherefore when he comes into the World, he ſaith, *i. e. When the Pſalmiſt ſpeaks (Pſal.* 40. 6, *&c.) prophetically of Chriſt's coming into the World, he repreſents Chriſt as ſaying to God the Father:* Sacrifice and Offering, *which are offer'd by the Law,* thou wouldſt not *accept of for a Perfect Expiation of Sins,* but a Body has thou prepar'd Me, *by the Crucifixion whereof I ſhould offer my ſelf a Sacrifice, which ſhould make Perfect Expiation for the Sin of the World:* 6 In *the Legal* Burnt-offering and Offerings for Sin thou haſt had no Pleaſure, *i. e. thou didſt not inſtitute them as if they were Acceptable to thee on any account of their Own, but only as Typical of the Sacrifice of my Body.* 7 Then ſaid I: Lo, I come *(as* in the Volume of the Book *of the Sacred Scriptures* it is written of Me) to do thy Will, O God, *in making Perfect Expiation for the Sin of the World by the Sacrifice of my ſelf on the Croſs.* 8 *Now here it is obſervable to the Caſe before Us, that* Above when he had ſaid: Sacrifice and Offering, and Burnt-offerings, and Offering for Sin thou wouldſt not, nor hadſt pleaſure therein, *(namely, thoſe Sacrifices &c.* which are offer'd by the Law) 9 then ſaid he: Lo, I come to do thy Will, O God: *Whereby* he *evidently* takes away the Firſt, *viz. the Legal Sacrifices,* that he may eſtabliſh the Second, *viz. the Sacrifice of his own Body.* 10 *And theſe words are particularly obſervable, viz. I come to do thy Will:* by the which Will, *namely* it is, *that* We are Sanctified thro' the Offering of the Body of Jeſus Once for All. 11 And *whereas from the forecited Paſſage in the Pſalms it is evident, that the Sacrifice of Chriſt's Body is preferr'd by God to All the Legal Sacrifices, ſo it is evident that the Legal Sacrifices did not, but the Sacrifice of Chriſt's Body do's take away the Guilt of Sin even as to the Conſcience, inaſmuch as* every Highprieſt *according to the Law* ſtands every day of *the Great* Expiation Miniſtring and offering oftentimes the Same Sacrifices, which *being the Sacrifices of Bulls and Goats* can never *be of Value ſufficient to* take away *the Guilt of* Sins, *as to the Conſcience:* 12 but this Man, *i. e. Chriſt,* after he had offer'd one Sacrifice for Sins *by being once Crucified, as having by the ſaid One Sacrifice of Himſelf made Perfect Expiation for the Sins of Mankind, and entirely fulfill'd the Will of God therein,* for ever ſat down on the Right hand of God; 13 from henceforth expecting till his enemies, *viz. Sin and Death &c.* be made his Footſtool. 14 For

ANNOTATIONS.

† v. 11. c. 10 So *Alex.* MSS. and others, as alſo Syriack Verſion, &c.

TEXT.

14 Μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι· 16 Αὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος. Διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς· 17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. 18 Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

19 Ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τοῦτέστι, τῆς σαρκὸς αὐτοῦ· 21 Καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ·

TRANSLATION.

14 For by one offering he has perfected for ever them that are ſanctified.

15 Whereof even the Holy Ghoſt is a Witneſs to Us: for after that he had ſaid;

16 This is the Covenant that I will make with them after thoſe days, ſaith the Lord: I will put my Laws into their Hearts, and in their minds will I write them.

17 *He adds*, And their Sins and Iniquities will I remember NO MORE.

18 Now, where Remiſſion of theſe is, there is no more offering for Sin.

19 Having therefore Brethren, * Liberty to enter into * the Holy of Holies by the Blood of Jeſus;

20 * Having a new and living Way, which he has * new made for us, thro' the Vail, that is to ſay, his Fleſh.

21 And having a * Great Prieſt over the Houſe of God:

22 προσερ-

PARAPHRASE.

14 For by One Offering *of Himſelf* he has perfected for ever (*i. e. he has made Perfect Expiations of Sins, ſo as to take away the Guilt of them for ever even as to the Conſcience, in behalf of*) them that are Sanctified, *i. e. obey the Goſpel and ſo become entitled to the Benefits of his Death.* 15 Whereof even the Holy Ghoſt is a Witneſs to Us *in the Prophecy of Jeremiah aforecited.* For after that he had *there* ſaid: 16 This is the Covenant that I will make with them after thoſe days, ſaith the Lord: I will put my Laws into their Hearts, and in their Minds will I write them. 17 *He then adds as the Cloſe of All*; And their Sins and Iniquities will I remember NO MORE. 18 Now, where

PARAPHRASE.

where *Such Perfect* Remiſſion of theſe, *viz. Sins* is, *as to remember them NO MORE*, there is no more *need of* Offering for Sin.

SECTION VI.

The Apoſtle having in the foregoing Part of this Epiſtle largely ſhewn the Excellency *of the* Chriſtian *Religion above the* Jewiſh, *he takes up the remaining Part of this Epiſtle in drawing ſuch* Inferences *and making ſuch* Exhortations *(grounded on the ſaid Inferences) as are proper to the* Deſign *of the Epiſtle.*

I. From the Conſideration of *Perfect Remiſſion* being attainable by the Goſpel, and ſo *a Way open'd* for True Believers *into Heaven*, the Apoſtle encourages the *Hebrews* to Perſevere in the Chriſtian Faith.

12 Having therefore, *as appears from what has been ſaid*, Brethren, a Liberty *(which the Jews have not, it being not allow'd by the Law to Any of them, but only their Highprieſt to enter into the Holy of Holies, whereas we have Liberty)* to enter into the *True* Holy of Holies, *i. e. Heaven it ſelf* by the Blood of Jeſus; 20 Having a New and Living Way *into this Holy of Holies (New, in reſpect there was no Entrance thereinto, till our Fore-runner Chriſt firſt enter'd and ſo open'd the Way for Us; Living, in that Our Walking therein conſiſts in True Spiritual Holineſs of Life, not in the Obſervance of the Dead Letter or External Rites of the Law, and alſo terminates in Life Eternal: having I ſay, ſuch a New and Living Way)* which *(the Firſt way that was open'd, being ſhut or ſtopt up by the Fall of Adam)* He, *i. e. Chriſt the Second Adam* was (*a*) New made *or anew open'd* for Us thro' the Vail, that is to ſay, his Fleſh *or Body, by dying wherein on the Croſs Chriſt paſſed from this World or the Earth, typified by the Firſt Tabernacle, to the other World or Heaven, typified by the Second Tabernacle; and alſo thereby made Death to be to All ſuch as dye in Him, no other than a like Paſſage thro' the Vail of the Fleſh from the Firſt to the Second Tabernacle, from Earth to Heaven:* 21 And *laſtly* having *ſuch* a Great Prieſt, *not only Great in Dignity, in which reſpect alone the Levitical Highprieſt was Greater than the other Prieſts, but alſo Great in Power, being a King, as well as Prieſt, and as ſuch ſat down on the Right hand of the Majeſty on high, having, I ſay, ſuch a Great Prieſt* over the Houſe of God, *which Houſe of God is now the*

ANNOTATIONS.

(*a*) It is certain that the Primary Signification of ἐγκαινίζω is to *make New* or *Renew* or *Reſtore*; and that it ſignifies to *Dedicate* or *Conſecrate* only in a Secondary Senſe. Wherefore ſince the Primary Signification is very Applicable to the Apoſtle's Purpoſe, it ought I think to be prefer'd; eſpecially ſince the Other ſignification is not ſo Apparently applicable.

TEXT.

22 προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελυμένοι τὸ σῶμα ὕδατι καθαρῷ. 23 Κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμενος.) 24 Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων· 25 μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

26 Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία· 27 φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους. 28 Ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· 29 πόσῳ (δοκεῖτε) χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη,

TRANSLATION.

22 Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an Evil Conscience, and our Bodies washed with pure Water.

23 Let us hold fast the Profession of our * Hope without wavering, (for He is Faithful that promis'd)

24 And let us consider one another, to provoke unto Love and Good Works:

25 Not forsaking the Assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the Day approaching.

26 For if we Sin Wilfully after that we have receiv'd the Knowledge of the Truth, there remains no more Sacrifice for Sins:

27 But a certain fearful Looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.

28 He that despis'd Moses Law, died without Mercy, under two or three Witnesses:

29 Of how much sorer punishment (suppose ye) shall he be thought worthy, who hath troden under foot the Son of God, and has counted the Blood of the Covenant, wherewith he was sanctified, an Unholy

ANNOTATIONS.

(*aa*) From what is here said, it is evident that by being *Sanctified* is not meant being made Holy so, as not to be Liable to fall back again into a State of Unholiness. Nay the Apostle is here plainly speaking of One, who being Sanctified

PARAPHRASE.

e Church: 22 *On these Considerations* let us draw near *to God* with True Heart, in full Assurance of Faith, *that our Service thus per-rm'd with a True Heart or Sincerity shall now be Accepted by God, nd Our selves shall hereafter enter into the True Holy of Holies, or all be admitted into Heaven*; having our Hearts sprinkled *by the lood of Christ* from *the Accusations or Guilt of* an Evil Conscience, and Our Bodies wash'd with the Pure, *i. e. Purifying* Water *of Baptism, nd consequently being thus truly purified from All Uncleanness of Sin, hich otherwise might justly make Us Afraid to draw near to God.* 3 Let us hold fast the Profession of our Hope without wavering, for he is Faithfull that promis'd, *and We shall not hope in Vain, if e do our Duty)* 24 And let us consider one another *as Members of he same Body*, to provoke *one another by our own Examples* unto Love nd Good Works, *i. e. Works of Charity:* 25 Not forsaking the As-embling of Our selves together, as the manner of Some is, *who, for ear of Persecution from the Unbelieving Jews, withdraw from the Chris-ian Assemblies*; but exhorting one another *to persevere in the Publick rofession of our Hope by continuing to Assemble together*, and so much he more *Encouragement is there thus to Exhort one Another*, as ye see he Day *of Vengeance on the Unbelieving Jews* approaching.

II. The Apostle as a *further Motive to Perseverance*, sets before them the *woful Consequences of Apostacy.*

26 *Let us, I say, hold fast our Profession, (v. 23.) not forsaking the Christian Assemblies, (v. 25.) especially not Renouncing Christianity and eturning to Judaism:* For if we Sin Wilfully *by thus Wilfully Apostatizing from the Christian to the Jewish Religion*, after that We have eceiv'd the Knowledge of the Truth, *i. e. the True or Christian Religion*, there remains no more Sacrifice for Sins, *i. e. there is left no other Sacrifice for Sin, but that of Christ which we reject by such our Apostacy:* 27 *and consequently there remains nothing for such Apostates*, but certain fearful Looking for of Judgment, and Fiery Indignation, which shall devour the Adversaries *of Christ.* 28 *You know that* He that despis'd Moses Law *by Wilfully and Presumptuously Sinning against it, particularly by Apostatizing from it to Idolatry*, died without Mercy, under, *i. e. upon the Evidence of* two or three Witnesses. 29 Of how much sorer Punishment (suppose ye *then*) shall he be thought worthy, who *by Apostacy from Christianity* has *in effect* troden under foot *Christ Himself, who is no Less a Person than* the Son of God, and has counted the Blood of the *New* Covenant, wherewith He *upon his Profession of Christianity* was (*aa*) Sanctified *for that time, and conditionally, viz. on the Condition of Perseverance*, an Unholy thing, *i. e. as no other than the Blood of One who was justly put to Death as a Male-*

ANNOTATIONS.

Sanctified by Baptism, actually falls back into a State of Sin, and so becomes Unholy.

† v. 34.

TEXT.

καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας; 30 Οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. Καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν αὐτοῦ. 31 Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων· 33 τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες. 34 Καὶ γὰρ τοῖς † δεσμίοις συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν † ἑαυτοὺς κρείττονα † ὕπαρξιν καὶ μένουσαν. 35 Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.

36 Ὑπομονῆς γὰρ ἔχετε χρείαν· ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν. 37 Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ. 38 Ὁ δὲ δίκαιός † μου ἐκ πίστεως ζήσεται· καὶ ἐὰν

TRANSLATION

thing, and has done Dispunto the Spirit of Grace?

30 For we know him that has ſaid: Vengeance belongunto Me; I will Repay, ſaith the Lord. And again, The Lord ſhall judge his People.

31 It is a Fearfull thing to fall into the hands of the Living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endur'd a great * conflict of Sufferings:

33 Partly, whilſt ye were made a Gazing-ſtock, both by Reproaches and Afflictions; and partly, whilſt ye became Companions of them that were ſo uſed.

34 For ye had a * Fellow-feeling with * thoſe in Bonds, and took joyfully the Spoiling of your Goods, knowing that ye have a Better and enduring Subſtance.

35 Caſt not away therefore your * Free Profeſſion, which has great Recompence of Reward.

36 For ye have need of Patience; that after ye have done the Will of God, ye might receive the Promiſe.

37 For yet a * very little while, and he that cometh, will come, and will not tarry.

38 Now my * Righteous one ſhall live by Faith: * and if

ANNOTATIONS.

† v. 34. So Alex. Clerm. &c. MSS. Vulg. Latin and Syriack Verſions &c.
† Ibid. So Alex. Vulg. Syr. &c. † Ibid. So Alex. Clerm. Ger. Vulg. Ethiop.
† v. 38

PARAPHRASE.

Malefactor, and has done Despite unto the Spirit of Grace *in rejecting the Gospel, and all other Means of Grace accompanying it, whether outward, as Miracles and other Gifts of the Holy Spirit, or Inward, his Good Motions and Suggestions, &c.* 30 For we know him that h said, *i. e. Moses that introduces God saying:* Vengeance belongs to Me; I will *certainly* Repay *my Adversaries*, saith the Lord. (*Deut.* 32. 35.) And again, (*v.* 36.) The Lord shall judge *the Cause* his People, *so as certainly to avenge them of their Enemies in his due time.* 31 *In a word, consider I beseech you, that* it is a *much more* fearfull thing to fall into the Hands of the Living God, *who as Such will Eternally punish Us, than to fall into the Hands of our Persecutors, who are but Mortal Men.*

III. And also minds them, that they had the *same* motives *still*, as *at first*, to Believe; intimating withall, that without Perseverance *All that they had hitherto done and suffer'd*, would be of *No Advantage* to them.

32 But, *as another Motive to Perseverance*, call to Remembrance e Former days, in which, after ye were illuminated, *i. e. baptiz'd to the Faith*, ye *couragiously* endur'd a Great Conflict of Sufferings: partly, whilst ye were made *your selves* a Gazing-Stock, *or as a Publick Shew on a Theatre*, both by Reproaches and Afflictions; and rtly, whilst ye became Companions of them that were so used, For ye had a Fellow-feeling with those in Bonds, and took joyfully e Spoiling of your Goods, knowing that ye have a Better and Enring Substance, *namely in Heaven.* 35 *Seeing then this Consideration your having a Better and Enduring Substance in Heaven, was deservedly of Weight enough to encourage you at the first becoming Christians freely and Freely to Profess your selves Such, and seeing the same Consideration still holds Good, and not only so, but you will lose the Benefit What you have formerly done and suffer'd, except you Persevere;* ft not away therefore your Free *and Open* Profession *of your Faith*, hich has Great Recompence of Reward, *if persever'd in; for with Mouth Confession is made unto Salvation, Rom.* 10. 10.

IV. The Apostle puts them in mind of the Nature of the Gospel or Christianity, and that the State of a Christian is a State of *Faith*, not of *Actual Possession.*

36 For *further you were taught from the first, that thro' Tribulation must enter into the Kingdom of God, and consequently that All Christians, and so* ye *in particular* have need of Patience, that after ye ve done the Will of God, *in patiently undergoing such Afflictions, he shall see fit to lay upon you*, ye might receive the Promise *of being rewarded.* 37. For *that Christianity is a State of Faith and Hope, and not of Receiving the Promises presently, may be learnt from the Vision of Habakkuk relating to the Time of Christianity, where (Ch.* 2. 3, 4.) is said, *Yet for a Time; which being said so long ago, I may now say*: Yet a very little while, and he, *i. e. Christ* that cometh *to Reward your Patience, and Punish your Persecutors*, will come and will ot tarry. 38 Now my Righteous one shall live by Faith; and if he draw

ANNOTATIONS.

† v. 38 So Alex. Vulg. and LXX. &c. And δικαιός μου answers to ψυχή μου.

TEXT.

ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ. 39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς. Κεφ. ια'. Ἐστι δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

2 Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. 3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

4 Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν † λαλεῖ.

TRANSLATION.

he draw back, my Soul shall have no Pleasure in Him.

39 But we are not of them who draw back unto Perdition; but of them who * have Faith unto the Saving of the Soul.

Chap. XI. Now Faith is the Substance of things hop'd for, the Evidence of things not Seen.

2 For by it the Elders obtain'd a Good * Testimony *from God.*

3 Thro' Faith We understand, that the Worlds were fram'd by the Word of God, so that things which are seen were not made of things which * did appear.

4 By Faith Abel offer'd up to God a more Excellent Sacrifice than Cain, by which he obtain'd * Testimony, that He was Righteous, God testifying of his Gifts; and by it He being dead, yet speaketh.

§ Πί

ANNOTATIONS.

† v. 4. c. 11. So Alex. Vulg. Syr. &c.

(b) I here change the Expression in our Translation, *Who Believe*, into *Who have FAITH*, that so there may the more clearly be seen the Connexion of this Verse, both with the former, wherein the Apostle cites those Words of *Habakkuk*, *My Righteous One shall live by FAITH*, and also with the next Chapter following: *Now FAITH is the Substance &c.*

(c) That *We* must be taken in the Sense given in the Paraphrase, seems requisite, because otherwise this vers. 3, comes in very Abruptly and Improperly between v. 2. and 3. For v. 2. the Apostle observes and as it were proposes to shew that it was by Faith, that the *Elders* obtain'd a Good Testimony. And agreeably thereto he proceeds to shew v. 4. the same particularly with respect to the most Celebrated *Elders*. Which Connexion then can V. 3. have either with v. 2, or 4. if it be understood only of Those that then were Alive, and were *Not Elders*. Whereas if by *We* the Apostle is understood to denote, not only the Faithfull then Alive, but in general the whole Multitude of the Faithfull from the very Beginning, then the Connexion of v. 3. with v. 2. and 4. is very apparent, and what is said v. 3. stands in its Proper place. In v. 2. the Apos

PARAPHRASE.

draw back *from the Faith at any time for fear of Perſecution*, my Soul ſhall have no Pleaſure in Him. 39 But we *(I hope)* are not of them, who draw back unto Perdition; but of them who have (*b*) Faith unto the Saving of the Soul. Chap. XI. Now, *if we are of them that have Faith: we know that* Faith *in the very Notion of it* is the Subſtance, *Ground, or Confident expectation* of things hop'd for, *not enjoy'd at preſent; it is* the Evidence of things not ſeen; *(for what a Man ſees, why do's He yet Believe? i. e. a Man can't be ſaid to Believe that as certainly coming to paſs, which he actually Sees Already come to paſs:) and therefore, if We are of the Number of the Faithfull, we thereby profeſs our Selves to be Such, as do not actually Enjoy, but only as yet Hope for the Good things promis'd in the Goſpel; Such as do not already ſee the ſaid Promiſes fulfill'd, but have the Strongeſt Evidence that they will be certainly fulfill'd in God's good time: nnd the like is to be underſtood in the like Caſes.*

V. All Pious Men have become Acceptable to God by *Faith.*

2 For *All the Juſt thro' the ſeveral Ages of the World have become Acceptable to God thro' Faith; and conſequently No New or Harder thing is requir'd of you, than what has been from the Beginning of the World requir'd of All Pious Perſons, who have All been Faithfull in their ſeveral Generations: for* by it, *i. e. Faith* the Elders, *i. e. the Patriarchs before and after the Flood*, obtain'd a Good Teſtimony from God, *left upon Record in the Holy Scripture; as I ſhall proceed to ſhew more particularly, as ſoon as I have obſerv'd firſt in general with reſpect to All the Faithfull that ever have been, now are, or ſhall be, that it is* thro' Faith (*c*) We *All in our ſeveral Succeſſive Generations* underſtand, that the (*d*) Worlds, *i. e. ſeveral Parts of the World* were fram'd by the Word of God, ſo that *the* things *of the ſaid Worlds* which are ſeen, were not made of things which did *then* appear, *or had any Exiſtence afore, but Originally out of Nothing.*

VI. For Inſtance, *Abel.*

4 By Faith Abel offer'd unto God a more Excellent Sacrifice than that *of* Cain, by which *Faith* he obtain'd Teſtimony, that he was Righteous, God teſtifying of his Gifts *being Acceptable to him*, and by it, *i. e. his Faith* He being dead yet ſpeaketh, *i. e. as it were declares that God is a Rewarder of the Righteous, tho' they are perſecuted even to Death for their Righteouſneſs.*

5 By

ANNOTATIONS.

Apoſtle aſſerts that the Elders by Faith obtained a Good Teſtimony. Then v. 3. he proves this firſt in general, that it was by Faith, that All the Faithfull in former Ages, as well as Thoſe then living, Both which he comprehends under *We* as belonging to One and the Same Society, did believe the Creation of the World out of Nothing. Then v. 4. he begins to ſhew particularly, how *Abel* obtain'd a Good Teſtimony by Faith; and ſo proceeds to others.

(*d*) It has above in Note (*i*) of Sect. I. been obſerv'd, that αἰὼνες properly ſignifies *Ages*. But now becauſe Whatever do's exiſt in the Univerſe of Created

TEXT.

5 Πίστ. Ενὼχ μετετέθη τ̃ μὴ ἰδεῖν θάνατον· καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τ̃ † μεταθέσεως μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ. 6 Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστ̃σαι· πιστεῦσαι γὰρ δεῖ τ̃ προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητ̃σιν αὐτὸν μισθαποδότης γίνεται.

7 Πίστ. χρηματισθεὶς Νῶε περὶ τ̃ μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τ̃ οἴκου αὐτ̃· δι' ἧς κατέκρινε τ̃ κόσμον, καὶ τ̃ κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

8 Πίστ. † ὁ καλούμενος Αβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τ̃ τόπον, ὃν ἔμελλε λαμβάνειν εἰς κληρονομίαν· καὶ ἐξῆλθε, μὴ ἐπιστάμενος πο̃ ἔρχεται. 9 Πίστ. παρῴκησεν εἰς τὴν γ̃ν τ̃ ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ισαὰκ καὶ Ιακὼβ τ̃ συγκληρονόμων τ̃ ἐπαγγελίας τ̃ αὐτ̃ς· 10 ἐξεδέχετο γὰρ τὴν τὰς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. 11 Πίστ. καὶ αὐτὴ Σάρρα † στεῖρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν † ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τ̃ ἐπαγγειλάμενον.

TRANSLATION.

5 By Faith Enoch was tran lated, that he ſhould not ſe Death, and was not found, be cauſe God had tranſlated him for before his Tranſlation h had this Teſtimony, that h pleaſed God.

6 But without Faith it impoſſible to pleaſe Him: fo he that comes to God, muſt b lieve that He is, and that H is a Rewarder of them that d ligently ſeek him.

7 By Faith Noah bein nam'd of God of things n ſeen as yet, mov'd with fea prepar'd an Ark to the Savi of his Houſe: by the whi he condemn'd the World, a became Heir of the Righteou neſs which is by Faith.

8 By Faith Abraham, wh he was call'd to go out into Place, which he ſhould aft receive for an Inheritance, bey'd; and he went out, n knowing whither he went.

9 By Faith he ſojourn'd the Land of Promiſe, as in ſtrange *Country* dwelling * Tents with Iſaac and Jaco the Heirs with Him of t ſame Promiſe:

10 For he look'd for a C ty, which has Foundation whoſe Builder and Maker God.

11 By Faith alſo Sarah h ſelf * being barren receiv Strength to conceive Sed * even when ſhe was paſt ag becauſe ſhe judg'd Him Fait full who had Promis'd.

12 A

PARAPHRASE.

5 By Faith Enoch *did that which was Acceptable to God, and ſo* was tranſlated, that He ſhould not ſee Death, and was not found *here upon Earth*, becauſe God had tranſlated him: for before his Tranſlation he had this Teſtimony, that he pleaſed God. 6 But without Faith it is impoſſible to pleaſe Him: for he that comes to God *in the way of Duty or Religious Worſhip*, muſt believe that He is, and that He is a Rewarder of them that Diligently ſeek Him.

VII. And *Enoch*,

7 By Faith Noah, being nam'd of God of things not ſeen as yet, *viz. of the future Deluge and its Conſequences*, mov'd with Fear *of what God had threaten'd*, prepar'd an Ark to the Saving of his Houſe *or Family*; by the which *his Faith* he condemn'd the *then* World, and became Heir of *the Bleſſings (Temporal and Spiritual) annext to the* Righteouſneſs which is by Faith.

VIII. And *Noah*.

8 By Faith Abraham, when he was call'd to go out into a Place, which he *in his Poſterity* ſhould afterward receive for an Inheritance, obey'd, *as firmly Believing the ſaid Promiſe of God*; and he went out *of his Own Country*, not knowing whither he went, *God's Firſt command being only this: Get thee into a Land which I ſhall tell thee of.* *Gen.* 12. 1. 9 By Faith He ſojourn'd in *Canaan* the Land of Promiſe, as in a ſtrange Country, dwelling *(not in Houſes, as ſettled Inhabitants or Poſſeſſors of the ſaid Country, but as Travellers thro' a Country are wont to do)* in Tents, with Iſaac and Jacob, the Heirs with Him of the ſame Promiſe, *viz. that their Poſterity ſhould hereafter inherit the ſaid Country. And altho' Abraham did not ſee the Promiſe fulfil'd himſelf, it being not fulfill'd till a long time after him, and alſo after Iſaac, and Jacob, yet He firmly believ'd the ſaid Promiſe, and not only ſo, but was very well contented to live Himſelf in the Land of Promiſe as a Stranger in Tents:* 10 For he *thro' Faith* look'd for a City, which has Foundations *never to be ſhaken*, whoſe Builder and Maker is *not Man, but* God, *i. e. he placed his Hope and Comfort not in enjoying the Cities of Canaan, but in the Certainty of his Future Enjoyment of Heaven.* 11 By Faith alſo Sarah her ſelf being barren receiv'd Strength to conceive Seed, even when ſhe was paſt *the* Age *of Bearing according to the Common Courſe of Nature*, becauſe ſhe judg'd Him Faithfull, who had promis'd *Abraham that he ſhould have a Son by Her.*

IX. And *Abraham*, *Sarah*, *Iſaac*, and *Jacob*.

ANNOTATIONS.

Beings, was created in ſome Age of the World, hence αἰῶνες is taken to denote the ſeveral Parts of the World as well as the ſeveral Ages of its Duration.

† v. 5. So Alex. Clerm. Ger. Vulg. &c.

† v. 8. So Alex. Clerm. Ger. Vulg. &c.

† v. 11. So Clerm. Ger. and MSS. Vulg. Syr. Arab. Ethiop. Verſions.

† Ibid. So Alex. Clerm. Ger. Vulg. Ethiop. &c.

TEXT.

12 Διὸ καὶ ἀφ' ἑνὸς ἐγενήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τῷ οὐρανῷ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. 13 Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες, † καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς. 14 Οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. 15 Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς † ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι. 16 Νῦν δὲ κρείττονος ὀρέγονται, τουτέστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν. 17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγεῖραι δυνατὸς ὁ Θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

20 Πίστει † καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ·

TRANSLATION.

12 Therefore ſprang ther even of One, and Him * Dea in this reſpect, *ſo many* as th Stars of the Sky in multitud and as the Sand which is b the Sea-ſhore innumerable.

13 Theſe All died in Faith not having receiv'd the Promi ſes, but having ſeen them afa off, and * embraced them, an confeſs'd that they were Stran gers and Pilgrims in the * Land

14 For they that ſay ſuch things declare plainly that the ſeek a Country.

15 And truly, if they ha been mindfull of that Country from whence they came out they * had opportunity to have Return'd.

16 But now they deſire a Better *Country*, that is, an Hea venly; wherefore God is no aſham'd to be call'd their God for he * prepar'd for them a City.

17 By Faith Abraham, when he was try'd, offer'd up Iſaac and he that had receiv'd the Promiſes, offer'd up his only begotten *Son*;

18 Of whom it was ſaid That in Iſaac ſhall thy Seed be call'd:

19 Accounting that God was able to raiſe him up, even from the Dead; from whence alſo he receiv'd him in a Figure.

20 By Faith Iſaac bleſſed Jacob and Eſau * even concerning things to come.

21 Πίστ

PARAPHRASE.

ter. 12 Therefore, *i. e. by virtue of Abraham and Sarah's Faith* ſprang there even of One, *viz. Abraham*, and him Dead in this reſpect, *namely of Procreation*, ſo many as the Stars of the Sky in Multitude, and as the Sand which is by the Sea-ſhore innumerable. 13 Theſe, *viz. Abraham, Sarah, Iſaac and Jacob*, All died in Faith, not having *themſelves* receiv'd the Promiſes *made to them concerning Inheriting the Land of Canaan*, but having *thro' Faith* ſeen them afar off, and embraced them *as what would certainly be perform'd*, and confeſs'd that they themſelves were *no other than* Strangers and Pilgrims in the Land *of Promiſe*. 14 *Theſe All, I ſay, died in Faith:* for they that ſay ſuch things, *viz. that they are only Strangers and Pilgrims in the Land where they are*, declare plainly that they ſeek a Country, *wherein to dwell and ſettle, as their Proper Native Country.* 15 And truly, if they had been Mindfull of that Country, from whence they *(i. e. Abraham and Sarah literally, Iſaac and Jacob figuratively, as being in the Loins of Abraham and Sarah)* came out, *viz. Ur of the Chaldees*, they had opportunity to have Return'd. 16 But now *by profeſſing themſelves to be Strangers and Pilgrims in the Land of Promiſe, they declar'd*, that they deſire a Better Country *even than that of Canaan the Land of Promiſe*, that is, an Heavenly: wherefore *the* God *of Heaven* is not aſham'd to be call'd Their God: for *as ſuch* he prepar'd for them ſuch a City *as is above mention'd v.* 10. *namely Heaven.* 17 By Faith Abraham, when he was try'd, *in the Eſteem of God, who takes the Will for the Deed, did the ſame as if he had actually* offer'd up Iſaac; and He that had receiv'd the Promiſes, *which were to be made Good to the Poſterity of Iſaac, notwithſtanding all this* offer'd up *the ſame Iſaac* his only begotten Son *of Sarah*, 18 of Whom it was ſaid: That in Iſaac ſhall thy Seed be call'd, *i. e. that Seed or Poſterity, to whom the Promiſes ſhall be made good, ſhall be thy Seed or Poſterity by Iſaac:* 19 *and this Abraham did, as thro' Faith* accounting that God was Able to raiſe Him *(i. e. Iſaac tho' actually offer'd)* up *to Life* even from the Dead: from whence alſo he receiv'd Him in a Figure, (e) *Iſaac's being begotten and born being as it were a Coming from the Dead, viz. the Dead Body of Abraham, and the Dead Womb of Sarah.*

X. Other Inſtances of the *Faith* of *Iſaac* and *Jacob*, as alſo of *Joſeph.*

20 By Faith Iſaac bleſſed Jacob and Eſau, even concerning things to

ANNOTATIONS.

† v. 13. So Alex. Clerm. Ger. Vulg. Syr. Ethiop. &c. † v. 15. So Alex. Clerm. † v. 20. So Alex. Clerm. Ger. MSS. Vulg. Lat. Verſion, &c.

(e) Or elſe by Abraham's receiving Iſaac from the Dead *in a Figure*, may be denoted Abraham's receiving Iſaac from off the Altar, on which he had laid him with a full Deſign to put him to Death in Obedience to God's Command; which Will or Intention of Abraham was eſteem'd in the ſight of God, as if he had Actually ſlain Iſaac; and deſign'd by God to prefigure the Reſurrection of Chriſt, after he ſhould be ſlain on the Croſs.

† v. 16.

TEXT.

21 Πίστ. Ιακὼβ ἀποθνήσκων ἕκαστον τ̃ υἱῶν Ιωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τ̃ ῥάβδου αὐτοῦ. 22 Πίστ. Ιωσὴφ τελευτῶν περὶ τ̃ ἐξόδου τ̃ υἱῶν Ισραὴλ ἐμνημόνευσε, καὶ περὶ τ̃ ὀστέων αὐτ̃ ἐνετείλατο.

23 Πίστ. Μωσ̃ς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τ̃ πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ δ/γμα τ̃ βασιλέως. 24 Πίστ. Μωσ̃ς μέγας γενόμενος ἠρνήσατο λέγεσθ υἱὸς θυγατρὸς Φαραώ· 25 μᾶλλον ἐλόμενος συγκακουχεῖσθ τ̃ λαῶ τ̃ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· 26 μείζονα πλοῦτον ἡγησάμενος τ̃ † Αἰγύπτου θησαυρῶν τ̃ ὀνειδισμὸν τ̃ Χριστ̃· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν. 27 Πίστ. κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τ̃ θυμὸν τ̃ βασιλέως· τ̃ γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε. 28 Πίστ. πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τ̃ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.

TRANSLATION.

21 By Faith Jacob, wh he was a dying, bleſſed bo the Sons of Joſeph; and w ſhipp'd *leaning* upon the t of his Staff.

22 By Faith Joſeph, wh he died, made mention of t Departing of the Children Iſrael, and gave Comma ment concerning his Bones.

23 By Faith Moſes, wh he was born, was hid th months by his Parents, beca they ſaw *he was* a Com Child; and they were not fraid of the Kings Comma ment.

24 By Faith Moſes, wh he was come to years, refu to be call'd the Son of P raoh's Daughter;

25 Chooſing rather to ſ fer Affliction with the Peo of God, than to enjoy the Pl ſure of Sin for a Seaſon:

26 Eſteeming the Repro of Chriſt greater Riches th the Treaſures of Egypt: he had reſpect unto the R compence of the Reward.

27 By Faith he * left Egy not fearing the Wrath of t King: for he was * courageo as ſeeing Him that is Inviſib

28 By Faith he kept t Paſſover, and the Sprinkli of Blood, leſt he, that deſtro the Firſtborn, ſhould tou them.

29 Pi

ANNOTATIONS.

† v. 26. So Alex. Clerm. &c. Vulg. Arab. Ethiop. Verſions.
† v. 29. So Alex. Clerm. Ger. Vulg. &c.

† v.

TEXT.

29 Πίστει διέβησαν τὴν ἐρυθρὰν
θάλασσαν ὡς διὰ † γῆς ξηρᾶς. ἧς πεῖ-
ρα λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.
30 Πίστει τὰ τείχη Ἰεριχὼ ἔπεσε, κυ-

TRANSLATION.

29 By Faith they paſs'd thro' the Red Sea, as by Dry Land: which the Egyptians aſſaying to do, were drown'd.
30 By Faith the Walls of Jericho fell down, after they κλωθέντα

PARAPHRASE.

come. 21 By Faith Jacob, when he was a dying bleſſed both the Sons of Joſeph, *Manaſſeh and Ephraim, foretelling how God ſhould deal with the Tribes that ſhould ſpring from them*; and worſhipp'd God leaning upon the top of his Staff. 22 By Faith Joſeph, when he died, made mention of the Departing of the Children of Iſrael *out of Egypt*, and gave Commandment concerning his Bones, *that they ſhould be carried into the Land of Canaan.*

XI. Of the Faith of *Moſes*'s Parents, and Himſelf.

23 By *the* Faith *of his Parents, who according to the Promiſes of God expected One to ariſe, who ſhould deliver them out of the hands of the Egyptians*, Moſes, when he was born, was hid three months by his Parents, becauſe they ſaw he was a Comely Child, *one that had ſomewhat Extraordinary in him, ſo as to give them ſome Hopes, that He might be deſigned for their Deliverer*; and they were not afraid of *not obeying* the Kings Commandment *to kill all the Male Hebrew Children.* 24 By Faith Moſes, when he was come to years *of Diſcretion*, refus'd to be called the Son of Pharoah's Daughter, *who would have adopted him as Such*, 25 chooſing rather to ſuffer Affliction with the People of God *the Iſraelites, by Owning himſelf to be One of them*, than to enjoy *in Pharoah's Court* the Pleaſures of Sin for a Seaſon; 26 eſteeming the Reproach of *the Faithfull in* Chriſt Greater Riches than the Treaſures of Egypt: for he had reſpect unto the Recompence of the Reward, *which would be certainly given him in the other Life for what he ſuffer'd here for the ſake of God or Chriſt.* 27 By Faith he left Egypt, not fearing the Wrath of the King, *i. e. Pharaoh, who had threaten'd him what ſhould be done to Him, if he ever ſo much as mention'd any more the Iſraelites Going out of Egypt:* for he was courageous, as *by Faith* ſeeing Him that is Inviſible *preſent to help his People.* 28 By Faith He kept the Paſſover, and *obſerv'd* the ſprinkling of *the* Blood *of it on the Poſts of the Doors, &c.* leſt He, *i. e. the Deſtroying Angel*, that deſtroy'd the Firſtborn *of the Egyptians*, ſhould touch them, *viz. the Iſraelites.*

XII. Of the Faith of the *Iſraelites* in general, and of *Rahab.*

29 By Faith they, *i. e. Moſes and All the Iſraelites* paſs'd thro' the Red Sea, as by Dry Land: which the Egyptians aſſaying to do, were drown'd. 30 By Faith the Walls of Jericho fell down *without the*

Iſraelites

TEXT. TRANSLATION

κλωθέντα ἐπὶ ἑπτὰ ἡμέρας. 31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ τε καὶ Ψαμψών, καὶ Ἰεφθάε, Δαβίδ τε καὶ Σαμουὴλ, καὶ τῶν προφητῶν· 33 οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων. 34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· 35 ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν. 36 Ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς. 37 Ἐλιθάσθησαν, ἐπρίσθησαν, † ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν,

were compaſſed about ſe days.

31 By Faith the harlot R hab periſh'd not with th that * obey'd not, * having ceiv'd the Spies with Peace

32 And what ſhall I m ſay? for the time would me to tell of Gideon, and Barak, and of Samſon, and Jephthah, of David alſo a Samuel, and of the Prophe

33 Who thro' Faith ſubd Kingdoms, wrought Righ ouſneſs, obtain'd Promi ſtopt the Mouths of Lions,

34 Quench'd the violen of Fire, eſcap'd the edge the Sword, out of Weakn were made Strong, waxed V liant in Fight, turn'd to flig the Armies of the Aliens.

35 Women receiv'd th Dead rais'd to Life again: a others were tortur'd, not a cepting Deliverance; that th might obtain a Better Reſu rection.

36 And others had trial *cruel* Mockings and Scour ings; yea moreover of Bon and Impriſonment.

37 They were ſton'd, th were ſawn aſunder, were te pted, were ſlain with t Sword: they wander'd abo in Sheep-ſkins and Goat-ſkin

ANNOTATIONS.

† v. 37. This Reading is confirm'd by the general Conſent of MSS. and ſo is to retain'd.

(*f*) For *Samuel* and *David* were Prophets. But David was alſo a King, and Sam for ſometime a Judge over Iſrael.

TEXT.	TRANSLATION.
στυγούμενοι, θλιβόμενοι, κακουχούμενοι· 38 (ὧν οὐκ ἦν ἄξιος ὁ κόσμος,) ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς. 39 Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,	being deſtitute, afflicted, tormented: 38 (Of whom the World was not worthy) they wander'd in Deſarts, and in Mountains, and in Dens and Caves of the Earth. 39 And theſe All having obtain'd a Good * Teſtimony thro' Faith, receiv'd not the Promiſe.

40 τοῦ

PARAPHRASE.

Iſraelites doing any thing againſt them, after they were compaſſed about, *i.e. only walk'd round* ſeven days. 31 By Faith the Harlot Rahab periſh'd not with them that obey'd not, having receiv'd the Spies, *i.e. the Iſraelites which were ſent by Moſes to ſpy out the Land of Canaan*, with Peace.

32 And what ſhall I more ſay? for the Time would fail me to tell of Gideon, and of Barak, and of Samſon, and of Jephthah, of David alſo and Samuel, and of (*f*) *thoſe who are more peculiarly ſtil'd* the Prophets: 33 Who thro' Faith ſubdued Kingdoms, wrought Righteouſneſs, *i. e. perform'd extraordinary Acts of Piety*, obtain'd *Special* Promiſes, ſtopt the Mouths of Lions; 34 quench'd the Violence of the Fire, *ſo as that it did not hurt them*, eſcap'd the edge of the Sword *after an extraordinary manner*, out of Weakneſs were made Strong, *i.e. recover'd from deſperate Sickneſſes after ſome extraordinary method*, or *perform'd Actions above their Natural Strength and Power*, wax'd Valiant, *i. e. perform'd extraordinary Acts of Valour* in Fight, *ſo as that they even* turn'd to Flight the Armies of the Aliens. 35 Women by *Faith* receiv'd their Dead to Life again: and others were tortur'd, not accepting Deliverance, that they might obtain a Better Reſurrection, *i. e. a Reſurrection to Happineſs in the Life to come.* 36 And others had trial of Cruel Mockings and Scourgings; yea moreover, of Bonds and Impriſonment. 37 They were ſton'd, they were ſawn aſunder, were tempted *to renounce the true Worſhip of God after other extraordinary ways*, were ſlain with the Sword: they wander'd about in Sheep-ſkins, and Goat-ſkins, being deſtitute, afflicted, tormented: 38 (Of whom the World was not worthy) they wander'd in Deſarts and in Mountains, and in Dens and Caves of the Earth. 39 And theſe All having obtained a Good Teſtimony thro' Faith, receiv'd not the Promiſe *of Eternal Life as yet in the Higheſt Degree or Perfect Completion*

XIII. Other Inſtances of Faith.

TEXT.

40 τῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

Κεφ. ιβ'. Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὸ εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα· 2 Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τῦ θρόνυ τῦ Θεῦ ἐκάθισεν. 3 Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι. 5 Καὶ ἐκλέλησθε τὴν παράκλησιν ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μυ, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ

TRANSLATION.

40 God having Provided ſome Better thing for Us, that they without Us ſhould not be made Perfect.

Chap. XII. Wherefore, ſeeing We are compaſs'd about with ſo great a Cloud of Witneſſes, let us * alſo lay aſide every weight, and the Sin which do's ſo Eaſily beſet us, and let us run with Patience the Race that is ſet before Us,

2 Looking unto JESUS the * Captain and Perfecter of our Faith, who for the Joy that was ſet before him, endur'd the Croſs, deſpiſing the Shame, and is ſet down at the Right hand of the Throne of God.

3 For conſider him that endur'd ſuch * Speaking of Sinners againſt Himſelf, that ye may not be wearied and faint in your Minds.

4 Ye have not yet reſiſted unto Blood, ſtriving againſt Sin.

5 And ye have forgotten the Exhortation, which ſpeaks unto you, as unto Children: My Son, deſpiſe not thou the Chaſtning of the Lord, nor

ἐκλύ

ANNOTATIONS.

(g) It is hardly to be doubted, but that the Expreſſion us'd here, ἀρχηγὸν καὶ τελειωτὴν τῆς πίστεως has reference to the like Expreſſion ch. 2. 10. τὸν ἀρχηγὸν τῆς σωτηρίας τελειῶσαι. And as there, ſo here ἀρχηγὸς is Beſt render'd *Captain*, the Apoſtle here mentioning our Saviour, not as He was the Author of the Goſpel, but as he is a Captain or Leader to All Chriſtians in reſpect of performing their Duty, and eſpecially that Great Duty of Patience or Suffering for the ſake of the Goſpel, which is what the Apoſtle is here preſſing the Hebrews to, by ſetting before them the Example of our Bleſſed Saviour, who as he may be ſaid to be the Perfecter of our Faith in other reſpects, ſo eſpecially in reſpect

PARAPHRASE.

ſion of it: 40 God *in his Infinite Wiſdom* having provided ſome Better thing for Us, *i. e. that our Condition ſhould be in ſome reſpect Better than theirs, namely in this, that altho' they liv'd and ſuffer'd (and that Many of them ſo long) before Us,* yet they without Us ſhould not be made Perfect, *i. e. ſhould not before Us receive the Perfect Completion of the Promiſe of Eternal Life, nor ſhould be made Perfectly Happy by being admitted to Partake of the Higheſt Degree of Happineſs that was deſign'd for them: this being to be Conferr'd on All the Faithfull at the Same time, viz. at the Great and Laſt Day of Judgment.*

Chap. XII. Wherefore, ſeeing We are *as it were* compaſs'd about with ſo Great a Cloud, *i. e. Multitude* of Witneſſes, *i. e. Perſons who thro' Faith have obtain'd a Good Teſtimony, as having themſelves, by what they did or ſuffer'd, born Teſtimony to the Truth,* let us alſo *be excited by their Example to* lay aſide every Weight *of Worldly Love or Fear,* and *thereby* the Sin which do's ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us, 2 looking *for our Greater Encouragement herein* unto Jeſus *himſelf,* the Captain (*g*) and Perfecter of our Faith, *as in other reſpects ſo in this more particularly relating to the preſent Diſcourſe, that he is one* who *has left us the moſt Perfect Pattern of Patience for our Imitation; inaſmuch as* for the Joy that was ſet before Him, *He himſelf thro' Faith or a Certain Belief of the ſaid Joy* endur'd *even the Death of* the Croſs, deſpiſing the Shame *of that moſt Ignominious ſort of Death on conſideration of the ſaid Joy,* and is *now for a Reward of ſuch his Faith and Suffering* ſet down at the Right hand of the Throne of God, *not only put thereby into Actual Poſſeſſion of the ſaid Joy and Glory Himſelf, but alſo inveſted with All Power, ſo as to be able to ſuccour here, and reward hereafter All his Followers, by Perfectly making Good to them whatever thro' Faith in Him they have juſtly Expected.* 3 *Look, I ſay, in a ſpecial manner unto Jeſus:* for *if you* conſider Him, that *notwithſtanding the Tranſcendent Dignity of his Perſon* endur'd ſuch ſpeaking, *i. e. ſuch Contumelies and Blaſphemies* of Sinners againſt himſelf, *this can't but be a very Proper and Effectual Motive,* that ye may not be wearied and faint in your Minds.

XIV. Laſtly, the Apoſtle ſets before them the Example of *Our Saviour's Faith and Patience.*

4 *Conſider further, that* ye have not reſiſted unto Blood, ſtriving againſt Sin, *as did our Lord and Many of the Faithfull aforemention'd.*

XV. The Apoſtle further preſſes them to Perſeverance, by proving to them from Scripture, that *Afflictions* are to be look'd on as *Marks of God's Fatherly Love and Care of them,* and that they ought to ſubmit to the Chaſtiſements of their *Heavenly Father* much rather than of their *Earthly Fathers.*

5 And *moreover by your being thus ready to Faint in your Minds at the Evils that threaten you, ye act, as if* ye have forgotten the Exhortation *of God,* which ſpeaks unto you as unto *God's* Children: (*Prov.* 3. 11) My Son, deſpiſe not thou the Chaſtning of the Lord; nor faint when

ANNOTATIONS.

reſpect of his giving us the moſt Perfect Pattern of Patience and Obedience to the Will of God.

(*h*) So

TEXT.

ἐκλύῃ ὑπ' αὐτοῦ ἐλεγχόμενος. 6 Ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται. 7 Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ; 8 Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί. 9 Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; 10 Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ, ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ. 11 Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης. 12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε· 13 καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

14 Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· 15 ἐπισκοποῦντες μήτις

TRANSLATION.

faint, when thou art rebuked of Him.

6 For whom the Lord loves, he chastens; and scourges every Son, whom he receives.

7 If ye endure Chastning, God deals with you as with Sons: for what Son is he whom the Father chastens not?

8 But if ye be without * Chastning, whereof All are partakers, then are ye Bastards and not Sons.

9 Furthermore we have had Fathers of our Flesh, who corrected us, and we gave them Reverence: shall we not much rather be in Subjection unto the Father of Spirits, and live?

10 For they verily for a few Days chasten'd us, * as seem'd Good to them; but He for our Profit, that we might be partakers of his Holiness.

11 Now no Chastning for the present seems to be Joyous but Grievous: nevertheless afterward it yields the peaceable Fruit of Righteousness unto them which are exercis'd thereby.

12 Wherefore lift up the Hands which hang down, and the feeble Knees.

13 And make straight Paths for your Feet, *that the Lame may not be turn'd out of the Way, but may rather be healed.

14 Follow Peace with All Men, and Holiness, without which no man shall see the Lord.

15 Looking diligently, lest

PARAPHRASE.

hen thou art rebuked of Him. 6 For whom the Lord loves, he haſtens; and ſcourges Every Son, whom he receives. 7 *Hence I rgue thus:* If ye endure Chaſtning, God *hereby* deals with you *but* as *Father* with *his* Sons: for what Son is he, whom the *Prudent* Fa-her chaſtens not *for his Offences?* 8 But if ye be without Chaſtning, hereof All *Sons of Prudent Fathers* are partakers *for their Offences*, hen are ye *rather treated as* Baſtards, *whom the Reputed Father has n Regard for*, and not *as* Sons *belov'd by their Father.* 9 Further-more we have had Fathers of our Fleſh, who corrected us, and we *notwithſtanding* gave them Reverence *in expectation of what they would do for Us in reference to this Life:* ſhall we not *then* much rather *con-inue to* be in Subjection unto *God, who may be ſtil'd in a ſpecial man-er* the Father of *our Better Part, our* Spirits, and *by ſuch our conti-nued Subjection* live *Eternally?* 10 *And there ſtill is the more Rea-on ſo to do*, for *that* they verily chaſten'd us, as ſeem'd Good to them, *and frequently or chiefly in reference to matters relating to our Welfare n this Life, which is but* for a few Days; but He *always chaſtens us* for our *Certain* Profit, *and that too for our Eternal Profit, namely*, hat we might be partakers of his Holineſs, *and ſo entitled to Eter-nal Happineſs.* 11 Now *it is true, that* no Chaſtning for the preſent ſeems to be Joyous but Grievous *to Fleſh and Blood, and conſequently the Chaſtning of God by Perſecution or any other Affliction for the preſent ſeems Grievous:* nevertheleſs, afterwards it yields the Peaceable Fruit of Righteouſneſs, *viz. Eternal Peace and Bliſs*, unto them which are exercis'd thereby. 12 Wherefore *upon the forementiond Conſidera-tions* lift up the Hands, which hang down, *as wearied in the Com-bate*; and the feeble Knees, *which ſeem unable to continue on in Run-ning the Race ſet before you*, 13 and make ſtraight Paths for your Feet, *i. e. keep the ſtraight way of Chriſtianity, not turning out of it for fear of Perſecution*, that *ſo by your Example of turning aſide from Chriſtianity*, the Lame, *i. e. ſuch others as halt in their Chriſtian Pro-feſſion*, be not turn'd *quite* out of the way *of Chriſtianity*, but may rather *by the Example of your Perſeverance* be healed *of their Lameneſs, i. e. may be encourag'd likewiſe to Perſevere in the Faith.*

XVI. The Apoſtle exhorts them to *Peace*, and *Holi-n ſ*, with a Cau-tion againſt Apo-ſtacy.

14 Follow Peace with All Men, *i. e. (b) As much as lies in you, live Peaceably with All Men, even with your Perſecutors*; and *this lies in you, ſo far forth as is conſiſtent with* Holineſs, without which no Man ſhall ſee the Lord. *And therefore Peace, tho' very Valuable, yet is not to be purchas'd at the expence of Holineſs, or by your doing any thing contrary to Chriſtianity.* 15 *But ye ought to be always* looking diligently,

ANNOTATIONS.

(*b*) So it is explained *Rom.* 12. 18.

† v. 20.

TEXT. TRANSLATION

ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μήτις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί. 16 Μήτις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. 17 Ἴστε γὰρ, ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσαι αὐτήν.

any Man fall from the Grace of God; lest * there be any Root of Bitterness springing up with Gall, and thereby many be defiled:

16 Lest there be any Fornicator, or Profane Person, as Esau, who for one * Mess sold his Birth-right.

17 For ye know, how that afterward, when he would have inherited the Blessing, he was rejected: for he found no place of Repentance, tho' he sought it * earnestly with Tears.

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον· 20 (Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγῃ τοῦ ὄρους, † λιθοβοληθήσεται. 21 Καὶ, οὕτω φοβερὸν ἦν

18 For ye are not come unto the Mount that might be touch'd, and that burn'd with Fire, nor unto Blackness, and Darkness, and Tempest,

19 And the Sound of the Trumpet, and the Voice of Words; which *Voice* they that heard, intreated that the Word should not be spoken to them any more:

20 (For * they were not able to bear that which was commanded: And if so much as a Beast touch the Mountain it shall be stoned.

21 And so terrible was the

ANNOTATIONS.

† v. 20. c. 12. That Clause, ἢ βολίδι κατατοξευθήσεται, which is added in the Common Editions, is not read, neither in the three most Ancient (Alex. Clerm. and Ger.) nor most other MSS. nor yet in any of the four most Ancient Versions, viz. Vulg. Syr. Arab. and Ethiop. So that it is not to be doubted, but it has been added out of *Exod.* 19. 13.

(i) When it is consider'd, that the Apostle not only mentions *Fornicators* here, but also puts the Hebrews in mind *Ch.* 13. 4. that *Marriage is honourable in All*, even Christians, *and the Bed undefiled: but Fornicators and Adulterers God will judge*, it may be very probably suppos'd, that the Hebrews were in danger of being seduc'd

PARAPHRASE.

gently, leaſt any Man *of you* fall from the Grace of God, *i. e. from ſtianity, for to procure Peace or Freedom from Perſecution*; leſt e be *as it were* any ſuch Root of Bitterneſs ſpringing up with Gall *them you, i. e. leſt there be any ſuch Wickedneſs in the Heart of any you*, and thereby, *i. e. by the Apoſtacy of any ſuch Wicked Perſon* ny *others* be defiled, *or as it were infected, and encourag'd likewiſe poſtatize.* 16 Leſt there be any (*i*) Fornicator, or *ſuch* Profane rſon, as Eſau, *namely* who, *as Eſau*, for one (*k*) Meſs *of Broth to ſh him for the preſent*, ſold his Birth-right, *and conſequently the vileges and Bleſſings belonging thereto, ſo for the ſake of Preſent Re-ſhment from Perſecution ſells his Chriſtian Birth-right, viz. the Title Eternal Bliſs, by Renouncing Chriſtianity.* 17 For ye know, how t afterward, when he, *i. e. Eſau*, would have inherited the Bleſſing *ging to his Birth-right*, he was rejected *by his Father:* for he nd no Place of Repentance, tho' he ſought it Earneſtly with Tears, *He could not prevail upon his Father with all his Tears to Reverſe at he had done, but on the Contrary Iſaac ſaid of Jacob, to whom Eſau ſold his Birth-right: I have bleſſed him, (viz. with the Bleſſing be-ging by Birth-right to the Firſt-born) and he ſhall be Bleſſed. In like nner ſuch as wilfully ſell their Chriſtian Birth-right, or renounce Chri-nity, are not to expect to find any place of Repentance in God, i. e. t God will Reverſe what he has decreed againſt ſuch Apoſtates: They not to preſume on God's Mercy in this Caſe, it being the moſt likely way render them Incapable of his Mercy.*

18 *Another Motive to Perſeverance in Chriſtianity, and not to fall k to Judaiſm is this, viz.* For *as much as* ye *Believing Jews* are not me *(as your Forefathers, when they enter'd into the Old Covenant h God)* unto the Mount *Sinai*, that *being here on Earth* might be ch'd, and that burn'd with Fire, nor unto Blackneſs and Darkneſs d *by the Cloud*, and *to the* Tempeſt *of Thundring and Lightning, ich accompanied the Giving of the Law*; 19 and the Sound of the mpet, *ſo exceeding Loud as made the People tremble*, and the ice of Words, *i. e. that Great and Terrible Voice whereby the Ten mandments were given*; which Voice they that heard, *by reaſon its Terribleneſs* intreated, that the Word, *i. e. What more God had command them*, ſhould not be ſpoken to them any more *by ſuch a ice.* 20 (For they were not able to bear *the Severity of* that which s commanded; *to inſtance in one Particular, which runs thus:* And o much as a Beaſt touch the Mountain, it ſhall be ſtoned: 21 And *in*

XVI. The Apoſtle exhorts them to Perſevere, by ſtating before them the *Excellency* of the Goſpel above the Law in *ſome other reſpects not aforemention'd.*

ANNOTATIONS.

ced into ſome Wrong Notions concerning Marriage, and Fornication or Adul-

) This Rendring is more agreeable to the Original Word, and alſo to the Matter act, as recorded *Gen.* 25, 29, *&c.*

† v. 26.

TEXT.

τὸ φανταζόμενον, Μωσῆς εἶπεν· Ἔκφοβός εἰμι καὶ ἔντρομος.) 22 Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, 23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττονα λαλοῦντι παρὰ τὸν Ἄβέλ.

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι· 26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε· νῦν δὲ ἐπήγγελται, λέγων· Ἔτι ἅπαξ ἐγὼ † σείσω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 Τὸ δέ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

TRANSLATION

Sight, that Moſes ſaid: I exceedingly fear and quake.)

22 But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jeruſalem, and to an innumerable Company of Angels,

23 To the General Aſſembly and Church of the Firſtborn, who are written in Heaven; and to God the Judge of All, and to the Spirits of Juſt Men made Perfect,

24 And to Jeſus the Mediator of the New Covenant, and * who by the Blood of Sprinkling ſpeaketh Better, than Abel.

25 See that ye refuſe not Him that ſpeaketh. For if they eſcap'd not, who refus'd him that ſpake on Earth; much more *ſhall not* we *eſcape*, if we turn away from Him, that *ſpeaks* from Heaven:

26 Whoſe Voice then ſhook the Earth: but now he hath promis'd, ſaying: Yet Once more * will I ſhake not only Earth only, but alſo Heaven.

27 Now this Word, Yet Once more, ſignifies the removing of thoſe things that are ſhaken, as of things that are made; that thoſe things which * are not ſhaken, may remain.

28

ANNOTATIONS.

† v. 26. So Alex. MSS. and others, as alſo all the moſt Ancient Verſions, and LXX, from whence the Paſſage is taken.

(1) Not only the Words may be ſo conſtrued, but the expreſſion παρὰ τὸν denoting the *Perſon*, not the *Blood* of *Abel*, makes it requiſite to underſtand λαλοῦντι likewiſe of the *Perſon*, not the *Blood* of Chriſt: and alſo τὸν λαλοῦντα in

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in short, ſo terrible was the Sight, that Moſes *himſelf* ſaid: I exceedingly fear and quake.) *Now the Conſideration of theſe terrible Circumſtances, which accompanied the Giving of the Law, and which were to ſhow, that the Law of it ſelf gives no Freedom of Acceſs to God, makes no Friendly Intercourſe between God and Man, but rather drives us further from God in Horror and Amazement, by making known to us the Purity of God and Our own Impurity; the Conſiderations, I ſay, of theſe Circumſtances would be of force, if duly weigh'd, to keep you off from falling back to Judaiſm.* 22 *Whereas on the other hand, the Conſideration of the New Covenant would be of force, if duly weigh'd, to keep you Stedfaſt in the Faith. For they are not of the like Nature with thoſe of the Law*; but *by the Goſpel Covenant* ye are come *thro' Faith* unto *the Heavenly* Mount Sion, and unto the City of the Living God, the Heavenly Jeruſalem; and to *Myriads, i. e. to* an innumerable Company of Angels, *attending God in Heaven in a more ſignal Manner than at Mount Sinai*; 23 and to the General Aſſembly *(not conſiſting of One Nation, as the Aſſembly at Mount Sinai, but collected out of All the World)* and Church of the Firſt-born, *i. e. of the Apoſtles and others, who Firſt receiv'd and preach'd the Goſpel*, who are *enroll'd or written* in Heaven; and to God the Judge of All, *who will reward your Patience and puniſh your Enemies*; and to the Spirits of Juſt Men made Perfect, *as having Run their Race, and being Perfectly Juſtified from Sin, and only now expecting till the Great Day, when they ſhall receive the Crown of Glory allotted for them, and ſo be Perfected alſo in Happineſs and Glory*; 24 and *laſtly* to Jeſus the Mediator of the New Covenant, *and conſequently Better than the Old one*, and who (*l*) by the Blood of Sprinkling, *i. e. which was ſhed for us, and wherewith by Faith we are ſprinkled and purified*, ſpeaks Better things than Abel *did by his Blood: He calling for Vengeance, whereas Chriſt by his Blood intercedes for the Pardon of Our Sins.*

25 See *then* that ye refuſe not Him, *i. e. Chriſt*, that ſpeaks *thus Better things*. For if they eſcap'd not, who refus'd him, *i. e. Moſes*, that ſpake on Earth; much more *ſhall not* we eſcape, if we turn away from Him, *i. e. Chriſt*, that ſpeaks from Heaven *now to us by his Apoſtles*; 26 Whoſe Voice then *at the Delivery of the Law* ſhook the Earth: but now he has promis'd, ſaying, *(Haggai* 2. 7, 8.*)* yet once more will I ſhake, not the Earth only, but alſo Heaven. 27 Now this Word, Yet once more, ſignifies the *Final* Removing of thoſe things that are ſhaken, *viz. the Moſaick Law and Jewiſh State*, as of things that are made *only for a Time*; that thoſe things which are not *ever mention'd in Scripture as to be* ſhaken, *i. e. the Goſpel Covenant or Diſpenſation,*

XVII. And particularly as to the *Perpetuity* of the Happineſs attainable by the Goſpel, with a Caution againſt the miſerable Conſequence of *Apoſtacy.*

ANNOTATIONS.

next verſe following plainly leads us to underſtand λαλοῦντι in this verſe, in the ſame Senſe.

TEXT.

28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας· 29 Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

Κεφ. ιγ'. Ἡ φιλαδελφία μενέτω. 2 Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους. 3 Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός. 5 Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω. 6 Ὥστε θαρροῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν. 8 Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας. 9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε·

TRANSLATION.

28 Wherefore we receiving a Kingdom, which is * not to be ſhaken, let us have Grace whereby we may ſerve God acceptably, with Reverence and Godly Fear:

29 For our God is a Conſuming Fire.

Chap. XIII. Let Brotherly Love continue.

2 Be not forgetfull to entertain Strangers: for thereby ſome have entertain'd Angels unawares.

3 Remember them that are in Bonds, as bound with them, *and* them who ſuffer Adverſity, as being your ſelves alſo in the Body.

4 Marriage is honourable in All, and the Bed undefiled: but * Fornicators and Adulterers God will judge.

5 Let your Converſation be without Covetouſneſs; and be Content with ſuch things as you have. For He has ſaid: I will never leave thee nor forſake thee.

6 So that we may boldly ſay: The Lord is my Helper, and I will not fear what Man ſhall do unto Me.

7 Remember them that have * had the Rule over you, who have ſpoken unto you the Word of God: whoſe Faith follow, conſidering the End of their Converſation.

8 Jeſus Chriſt the Same yeſterday, and to day, and for ever.

9 Be not carried about with divers and Strange Doctrines;

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him, may remain *for ever*. 28 Wherefore we *by our Profeſſion of Chriſtianity* receiving a *Title to or Part in this* Kingdom, which is not to be ſhaken, let us have *ſtill, or retain that* Grace, *i. e. Gracious Covenant of the Goſpel*, whereby *alone* we may ſerve God Acceptably, with Reverence and Godly Fear: 29 For Our God, *tho' he has declar'd himſelf by the Goſpel to be a moſt Gracious God to the True Believer and Obedient Chriſtian, yet to the Diſobedient Chriſtian* is *(i. e. will prove now as formerly to the Diſobedient Iſraelites)* a Conſuming Fire.

Chap. XIII. Let Brotherly Love continue. 2 Be not forgetfull to entertain Strangers: for thereby ſome, *viz. Abraham and Lot*, have entertain'd Angels unawares. 3 Remember them that are in Bonds, as *affectionately as if you were* bound with them; and them who ſuffer Adverſity, as being yourſelves in the Body, *and ſo liable to the like Adverſity*. 4 Marriage is honourable in All *Perſons, Believers as well as Unbelievers*; and the Bed Undefiled: but Fornicators and Adulterers, *among Believers as well as Unbelievers*, God will judge *unto Condemnation*. 5 Let your Converſation be without Covetouſneſs; and be content with ſuch things as ye have. For He, *i. e. God* has ſaid *to the Faithfull Pious Chriſtian:* I will never leave thee nor forſake thee. 6 So that we, *whilſt we continue of the number of the Faithfull*, may boldly ſay *with the Pſalmiſt (Pſal. 56. 4, 11, 12.)* The Lord is my Helper, and I will not fear what Man ſhall do unto Me.

XVIII. Exhortations to the Chriſtian Duties of *Brotherly Love, Hoſpitality, Charity, &c.*

7 Remember them that have had the Rule over you, *and have been your Spiritual Guides*, who have ſpoken unto you the *True* Word of God: whoſe *Conſtancy in the* Faith follow, conſidering the (*m*) End of their Converſation, *What a Commendable and Glorious End they made, by ſealing the Truth of the Goſpel with their Blood, in certain Hope of being Rewarded therefore with a Crown of Glory by our Saviour* 8 Jeſus Chriſt, *who both as to his Promiſes and Doctrine is* the ſame yeſterday, and to day, and for ever. 9 *Therefore* be not carried about with divers and ſtrange Doctrines *in reſpect of Thoſe taught you by*

XIX. *To adhere to the Doctrine* of thoſe, who *firſt preach'd* the Goſpel unto them, and ſeal'd the Truth of the ſame with their Blood; and not to be *ſeduced by the Judaizers*, but to *follow the Directions* of their *Rightfull Spiritual Guides and Rulers, &c.*

ANNOTATIONS.

(*m*) The Apoſtle's here exhorting the Hebrews to conſider τὴν ἔκβασιν, the *Exit* of thoſe that had been their Spiritual Rulers, do's very well agree to the Time, wherein this Epiſtle is ſuppos'd by the Learned to be written. For in *A. D.* 62. and the 8th of *Nero*, Many of the Believing Jews were put to Death by the Unbelieving Jews: and this Epiſtle is conjectur'd to be writ about *A. D.* 63. or 9th of *Nero*.

TEXT.

καλὸν γὰρ χάριτι βεβαιῶσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες· 10 Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες, 11 Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12 Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε. 13 Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. 14 Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν. 15 Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 16 Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός. 17 Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπεί-

TRANSLATION.

for it is a good thing, that th Heart be eſtabliſh'd wi Grace, not with Meats, whic have not profited them, tha have * walked *in the Obſervan of them.*

10 We have an Altar, where of they have no Right to ea who ſerve the Tabernacle.

11 For the Bodies of thoſ Beaſts, whoſe Blood is brough into the * Holy of Holies b the Highprieſts for Sin, ar burnt without the Camp.

12 Wherefore Jeſus alſo that he might ſanctify th People by his Own Blood, ſu fer'd without the Gate.

13 Let us go forth therefo unto Him without the Camp bearing his Reproach.

14 For here have We n continuing City, but we ſee one to come.

15 By Him therefore let u offer the Sacrifice of Praiſe t God continually, that is, th Fruit of our Lips, givin Thanks to his Name.

16 And to do Good, and t communicate, forget not: fo with ſuch Sacrifices God is we pleaſed.

17 Obey them that have th Rule over you, and ſubm

ANNOTATIONS.

(*n*) The Sum of the Apoſtle's Argument here is the Same with what he ſaith (*Gal.* 2.) Authoritatively: *(Behold I Paul ſay unto you, that) If ye be Circumcis'd, Chriſt ſha profit you Nothing.*

(*o*) That by the *Altar* here mention'd, may very well be underſtood the *Lo Tab*

PARAPHRASE.

by your aforemention'd Guides and Rulers: for it is a good thing, that the Heart be eſtabliſh'd with Grace not with Meats, *i. e. it is Good for you, to fix your Hearts or Hopes of Salvation and Acceptance with God (as has been taught you by your Guides aforemention'd) on the Gracious Terms of the Goſpel, not on the Obſervance of the Moſaical Rites, among which One is the Diſtinction of Meats,* which *Legal Rites* have not profited them *to the purifying of the Conſcience,* that have walked in the Obſervance of them. 10 *Nay I muſt tell you further, that if ye adhere to the Obſervance of the Legal Rites, Chriſt (n) ſhall profit you nothing. For* We *Chriſtians* have an Altar, *viz. (o) the Lord's Table,* whereof, *i. e. of the Sacramental Bread and Wine plac'd on the ſaid Altar,* they have no Right to Eat, who ſerve the Tabernacle, *i. e. who adhere to the Obſervance of the Levitical Service.* 11 *The Truth of this the Jews may learn from a Rite of their own:* for the Bodies of thoſe Beaſts, whoſe Blood is brought into the Holy of Holies by the High-prieſt for Sin, are burnt without the camp, *according to the Law, and not to be eaten by any One.* 12 Wherefore Jeſus alſo *Our Sin-offering typified by that of the Moſaical Law offer'd on the Great Day of Expiation,* that he might ſanctify the People *of God, i. e. Chriſtians,* by his Own Blood, ſuffer'd *likewiſe* without the Gate *of the City Jeruſalem. Now Chriſt being typified by that Sin-offering burnt without the Camp, and not to be eaten by the Law, it follows that they who do ſtill adhere to the Law, are by the ſaid Law excluded (n) from partaking of the Sacrifice of Chriſt.* 13 Let us go forth therefore unto Him, *i. e. Chriſt,* without the Camp, *i. e. the Jewiſh Church and Service,* bearing his Reproach, *i. e. bearing the like Afflictions as he did.* 14 For here have We, *of the Number of the Faithfull, like thoſe mention'd Chap.* 11. 10, *&c.* no continuing City, but we ſeek one to come, *viz. in Heaven.* 15 By Him, *i. e. Chriſt our High-prieſt,* therefore let us offer the *Chriſtian* Sacrifice of Praiſe to God continually, that is *in the language of the Prophet Hoſea* (*c.* 14. 2.) the Fruit of our Lips, giving Thanks to his Name *in All Conditions and States of Life, even under Afflictions, as knowing He can make them tend to our Good.* 16 And, *as for the other Chriſtian Sacrifice of Charity or Alms-giving,* to do Good and to Communicate, forget not: for with ſuch Sacrifices, *viz. the Chriſtian Sacrifices of Praiſe and Thankſgiving and Alms-giving,* God is well pleaſed; *not with the Legal Sacrifices of Bulls and Goats &c.* 17 *And as I recommended to you (v. 7.) the Remembrance of them who have been formerly your Guides and Rulers, ſo now I exhort you to* Obey them that have *now* the Rule over you, and ſubmit

ANNOTATIONS.

Table, is largely and learnedly ſhewn by Mr. *Mede* in his Diſcourſe concerning the Name *Altar.*

TEXT.

χετε· αὐτοὶ γὰς ἀγρυπνῦσιν ὑπὲς τ̃ ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσονλες· ἵνα μελὰ χαρᾶς τ̃το ποιῶσι, καὶ μὴ σενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τ̃το.

18 Προσεύχεσθε ϖερὶ ἡμῶν. πεποίθαμεν γὰς ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναςρέφεσθ.

19 Περισσοτέρως δὲ παρακαλῶ τ̃το ϖοιῆσαι, ἵνα τάχιον ἀποκαλασαθῶ ὑμῖν.

20 Ο δὲ Θεὸς τ̃ εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τ̃ ποιμένα τ̃ προβάτων τ̃ μέγαν ἐν αἵματι ϖ.θήκης αἰωνίου, τ̃ Κύριον ἡμῶν Ιησοῦν, 21 καταρτίσαι ὑμᾶς ἐν ϖάντι ἔργῳ ἀγαθῷ, εἰς τὸ ϖοιῆσαι τὸ θέλημα αὐτ̃· ϖοιῶν ἐν ὑμῖν τὸ εὐάρες̃ον ἐνώπιον αὐτ̃, ϖ.ὰ Ιησ̃ Χριςῦ· ᾧ ἡ δόξα εἰς τὺς αἰῶνας τ̃ αἰώνων, Αμήν. 22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τ̃ λόγυ τ̃ παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέςειλα ὑμῖν. 23 Γινώσκετε τ̃ ἀδελφὸν † ἡμῶν Τιμόθεον ἀπολελυμένον· μεθ' ὗ (ἐὰν τάχιον ἔρχηται) ὄψομαι ὑμᾶς. 24 Ασπάσασθε ϖάντας τὺς ἡγυμένυς ὑμῶν, καὶ ϖάντας τὺς ἁγίυς. Ασπάζονται ὑμᾶς οἱ ἀπὸ τ̃ Ιταλίας. 25 Η χάρις μετὰ ϖάντων ὑμῶν. Αμήν.

Πρὸς Εβραίυς ἐγράφη ἀπὸ τ̃ Ιταλίας ϖ.ὰ Τιμοθέυ.

TRANSLATION.

your ſelves: for they watch for your Souls, as they that ſhall give Account; that they may do it with Joy, and not with Grief, for that * will be unprofitable for you.

18 Pray for Us: for we truſt We have a Good Conſcience in All things willing to * behave Our ſelves well.

19 But I beſeech you the rather to do this, that I may be reſtor'd to you the ſooner.

20 Now the God of Peace that brought again from the Dead our Lord Jeſus, that Great Shepherd of the Sheep thro' the Blood of the Everlaſting Covenant,

21 Make you Perfect in every Good Work to do his Will, working in you that which is Well-pleaſing in his Sight thro' Jeſus Chriſt, to whom be Glory for ever and ever, Amen.

22 And I beſeech you, Brethren, ſuffer the Word of Exhortation: for I have writ a Letter unto you in few words.

23 Know ye, that our Brother Timothy is ſet at Liberty; with whom (if he come ſhortly) I will ſee you.

24 Salute All them that have the Rule over you, and All the Saints. They of Italy Salute you.

25 Grace be with you All. Amen.

Written to the Hebrews from Italy by Timothy.

PARAPHRASE.

mit your ſelves *to their Godly Directions:* for they watch for your Souls, as they that ſhall give Account *of the People entruſted to their Care*; that they may do it with Joy, and not with Grief; for that will be Unprofitable to you; *It is you that will ſuffer for not hearkning to their Inſtructions; not they, if they have diſcharg'd their Duty in inſtructing you.*

18 Pray for us, *i. e. me Paul who write this Epiſtle to you, and my Fellow-labourers in the Goſpel:* for we truſt *or are duly perſuaded and confident,* We have a Good Conſcience, in All things willing to behave Our ſelves Well *in a Faithfull Diſcharge of our Duty.* 19 But I beſeech you the rather to do this, that I may be reſtor'd to you the ſooner, *i. e. being ſet at Liberty may the ſooner return to you.*

XX. Laſtly, to *pray for S. Paul* himſelf, and particularly for *his Return to them.*

20 Now the God of Peace, *who alone can give true Inward Peace of Conſcience which the World cannot give, and which is much Better than Outward Peace or Freedom from Perſecution,* that brought again from the Dead our Lord Jeſus Chriſt, that Great *or Principal* Shepherd of the Sheep, thro' *his Blood which is* the Blood of the Everlaſting Covenant, *i. e. the Blood whereby was ratified the Goſpel-Covenant which is to endure for Everlaſting,* 21 Make you perfect in Every Good Work to do his Will, working in you that which is Well-pleaſing in his Sight, *viz. Conſtancy and Perſeverance in the Faith,* thro' Jeſus Chriſt; to whom be Glory for ever and ever, Amen.

XXI. The *Concluſion,* by way of *Prayer* for them, and *Exhortation* to them.

22 And I beſeech you, Brethren, ſuffer the Word of Exhortation *to Conſtancy and Perſeverance, from me as a Well-Wiſher to your Spiritual Welfare:* for, *altho' I am the Apoſtle not of the Circumciſion, but the Uncircumciſion, yet out of my Tender Affection and Concern for your Eternal Good* I have writ a Letter *of Exhortation* unto you in *a* few words *in reſpect of the Importance of the Subject.* 23 Know ye *or ye know,* that Our Brother Timothy is ſet at Liberty, with whom (if ye come *hither* ſhortly) I will ſee you, *if God be willing to anſwer your Prayers to that purpoſe* (*v.* 19.) 24 Salute All them that *are your Guides and* have the Rule over you, and All the Saints, *i. e. All the other Chriſtians among you.* They of *the Church in* Italy Salute you. 25 Grace be with you All. Amen.

(*p*) Written to the Hebrews from Italy by Timothy.

ANNOTATIONS.

† v. 23. c. 13. So Clerm. and Alex. as alſo Vulg. Syr. Verſions, &c.

(*p*) This Subſcription is eſteem'd of no Authority, as being not found in moſt MSS. and in many Printed Copies; as alſo becauſe what is ſaid herein of *Timothy* is thought to be inconſiſtent with what is mention'd of the ſame Perſon Ch. 13. v. 23. As to this Epiſtle being writ from (ſome Place in) *Italy,* there is reaſon to believe it, on account of what is ſaid in the Cloſe of the Epiſtle it ſelf, v. 24. of this laſt Chapter.

SYNOPSIS.

SYNOPSIS.

The Design of this Epistle being to *Preserve the Believing Jews from Apostacy or Returning to Judaism*, for fear of the Unbelieving Jews, who persecuted them; in order hereunto the Apostle

- Sets before them the *Excellency* of the *Christian* Religion above the *Jewish*, by proving,
  1. That *Christ*, by whom the Gospel was deliver'd, is of Gre *Dignity* than the *Angels*, by whom the Law was deliver *Chap.* I. *to the end.*
  2. That *Christ*, the Great Apostle of the Christian Religion, is *Greater Dignity* than *Moses*, the Great Apostle of the Jewish R ligion. *Chap.* III. 1—6.
  3. That the *Rest* given to Us by *Christ* is *Better* than That gi to the Israelites by *Joshua*. *Chap.* IV. 1—10.
  4. That the *High-Priesthood of Christ* is of a more Excellent Nat than the *Levitical High-Priesthood*. *Ch.* IV. 14—*Ch.* VIII. 6
  5. That the *Gospel* is a *Better Covenant* than the *Law*, inasmuch Perfect Remission is attainable by the Gospel, but not by t Law. *Ch.* VIII. 6—*Ch.* X. 18.
  6. That the Gospel is a *Better Covenant* than the Law in Sev *Other* respects mention'd *Ch.* XII. 18. *to the end.*
- Uses *Exhortations* proper to the Design of the Epistle, and grounded
  - On the Several Particulars, wherein the Christian Religion is prov'd to excell the Jewish, *viz.*
    1. Exhortation grounded on the Dignity *Christ* above the *Angels*. *Ch.* II. *throughe*
    2. Exhortation grounded on the Dignity *Christ* above *Moses*. *Ch.* III. 7. *to the en*
    3. Exhortation grounded on the Glorious promis'd to Us Christians. *Ch.* IV. 11—
    4. Exhortation grounded on the Dignity *Christ's Priesthood* above the *Levitical Pri hood*. *Ch.* IV. 14. *to the end.*
    5. Exhortation grounded on the *Excellency* of *Gospel-Covenant* above the *Legal*. *Ch.* X. 19—
  6. On the *Certainty* of God's *Promises*. *Ch.* VI. 13. *to the end.*
  7. On their having the *Same Motives* to *Persevere* in the Faith, they had at first to *Embrace* it &c. *Ch.* X. 32—34.
  8. On the Christian State being a State of *Faith*. *Ch.* X. 35—*Ch.* XI
  9. On the Examples of the Pious of All former Generations, *Abel, Enoch, Noah, Abraham, &c. Ch.* XI. 2. *to the end.*
  10. On the Example of *Christ* himself. *Ch.* XII. 1—3.
  11. On Texts of Scripture teaching, *Afflictions* to be Marks God's *Fatherly Love, &c. Ch.* XII. 4—13.
  12. On the Examples of their *Spiritual Rulers or Guides*, who l seal'd the Truth of the Gospel by *Martyrdom, &c. Ch.* XIII. 7—
- Lays before them the Wofull State of *Apostacy*. *Ch.* VI. 48. *and Ch.* X. 26— *and Ch.* XII. 16, 17, 20.

There is also inserted an Exhortation to *Peace* and *Holiness*, *Ch.* XII. 14—16. to *Brotherly Love* *Hospitality* and *Charity*, *Ch.* XIII. 1—3. against *Fornication* and *Adultery* and *Covetousness*, *Ch.* XIII. 4— to *Obedience of Spiritual Guides*, *Ib.* 17. to *Pray for the Apostle*, *Ib.* 18, 19. The Conclusion, *Ib.* 20. *to the*

ERRATA.

Page 8. *line* 8. *read* πρωτότοκον. ~~*pag.* 9. *l.* 21. *r.* than what.~~ *p.* 12. *l.* 4. *r.* λαληθεὶς. *p.* 28. *l.* 4. *r.* For he spake. *p.* 30. *l.* 12. *r.* οὐκ ἔστι κτίσις. *p.* 33. *l.* 12. *r.* by the Spies. *p.* 34. *l.* 1. *r.* pertaining. *ibid. l.* 6. *r.* ἀφ' ἑαυτῶν. *ibid. l.* 8. *r.* ἁμαρτιῶν. *p.* 38. *l.* 15, 16. *r.* εὔθετον οἰκείους. *p.* 40. *l.* 16. *r.* κληρονομούντων. *p.* 44. *l.* 29, 30. *r.* Even Levi. *p.* 45. *l.* 15. *r.* sons of Levi. *p.* 46. *l.* 20. *r.* προαγούσης ἐντολῆς. *p.* 50. *l.* 13. *r.* ὁ προσάγων. *p.* 52. *l.* 3. *r.* that thou. *p.* 53. *l.* 38. *r.* shall tend. *p.* 55. *l.* 38. *r.* did (*c*) justify. *p.* 67. *l.* 21. *r.* has New made. *p.* 74. *l.* 15. *and p.* 75. *l.* 8. *r.* warn'd of God. *p.* 80. *l.* 7. *r.* Σωμψὸν.

FINIS.

AN
HELP
For the more Easy and Clear Understanding
OF THE
HOLY SCRIPTURES.
BEING
The Epistles of St JAMES, St PETER, St JOHN, and St JUDE,
Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Best and most Antient Readings.

II. The Common *English Translation* render'd more Agreeable to the Original.

III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd, but also the *Design* of the Apostle, and the *Method* used by Him in prosecuting his Design, are set forth by Proper Divisions into *Sections* and *Paragraphs*; and withall are exhibited in One View by a *Synopsis* subjoin'd to the End of the Epistle.

IV. Short *Annotations*, relating (as Occasion requires) to the Several Particulars afore-mention'd.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leicester-shire.*

OXFORD,
Printed at the THEATER, for *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London.* 1715.

Imprimatur,

BERN. GARDINER

VICE-CAN. OXON

Julii 1. 1715.

An ADVERTISEMENT To the READER.

HAVING *gone thro' the* Epistles of the NEW TESTAMENT, *I design also* (GOD *willing*) *to Publish* a Paraphrase on the Revelation of St JOHN *after the same manner, which is already finish'd. But the Understanding of the* Book of DANIEL *conducing very much to a Right and Clear Understanding of the* Revelation of St JOHN, *I design* (G. *W.*) *to publish my* Paraphrase &c. on the Book of DANIEL *in the First place, and as fast as the Press can work it off, the Copy being all sometime since made Ready for the Press.*

E. WELLS.

ERRATA.

Page 1. *line* 13 *of Annotations, read* Luk. *c.* 14. *p.* 2. *l.* 13. *of Annots. r.* One certain C... or Region. *p.* 10. *v.* 25. *r.* ... *p.* 27. *l.* 18. *r.* for that instead of this ye ought to say. *p.* 30. *v.* 12. *the Note belonging to the* (†) *or Amendment here of the Common Reading is left out, and is to be supply'd thus:* † So Alex. and some other MSS. and All the four Ancient Versions. *p.* 37. *v.* 2. *r.* and consequently to entitle them to the Benefits of the Gospel Covenant. *p.* 41. *in the Marginal note r.* the Glory that should follow *after* such their Sufferings. *p.* 46. *The Note to the Amendment of the Text in* v. 2. *is omitted, and is to be supply'd thus:* Εἰς ... read in Alex. and several other MSS. and in Vulg. Syr. and Ethiop. Versions &c. *p.* ... *v.* 7. *r.* as Fellow-heirs of the Grace. *p.* 60. *l.* 9. *of Annot. r.* an Interrogation or Enquiry or the like. *p.* 99. *l.* 31. *r.* and bear Witness, and declare unto you. *p.* 102. *v.* 3. *r.* ... *p.* 103. *l. penult. r.* in this and the following Verse. *p.* 116. *l. ult. r.* ... *l.* 13. *r.* less than now it is. *p.* 128. *v.* 18. *r.* we know that whosoever is born. *ibid. v.* 19. *r.* whole World lies under. *p.* 136. *v.* 6. *r.* who have born Witness.

THE GENERAL EPISTLE OF JAMES THE APOSTLE.

THE PREFACE.

THE Writer of this Epiſtle is eſteem'd, with the much greateſt probability, St *James* the Leſs, and One of the Twelve Apoſtles, * and Biſhop of Jeruſalem. And as it is agreed among the Learned, that this Epiſtle was writ by him about A. D. 60. ſo it ſeems moſt likely, that it was writ from *Jeruſalem*, where he uſually Reſided, as being the ſettled Biſhop thereof.

I. The *Time* and *Place* of writing this Epiſtle.

The *Deſign* of this Epiſtle ſeems to have been Principally, on one hand to eſtabliſh the Orthodox Jewiſh Chriſtians in the Faith, and to encourage them to undergo, not only Patiently but even Cheerfully, the Afflictions and Troubles brought upon them by their perſecuting Brethren; and on the other hand to take off both the Unbelieving Jews and Judaizing Believers, (i. e. ſuch Jewiſh Believers as were ſtill Zealous for the Law) from perſecuting their Chriſtian and Orthodox Brethren; as alſo from raiſing publick Commotions in order to free themſelves from the Power and Dominion of the Romans. But having ſuch Occaſion to write, the Apoſtle takes the Opportunity to rectify alſo ſeveral Wrong and Pernicious Errors, that obtain'd among the Jews in general.

II. The *Deſign* thereof.

* He is in reckoning up the Twelve Apoſtles, call'd *Mat.* 10. 3. and *Luke* 6. 16. *the Son of Alphæus*; and He is by the concurrent Teſtimony of the moſt Ancient Writers eſteem'd the ſame with *James* reckon'd *Mat.* 13. 55. among the *Brethren* of our Lord, being the Son of *Joſeph* by a former Wife before the Virgin *Mary*; whence it follows that either *Joſeph* was otherwiſe call'd *Alphæus*, or (as Some conjecture) that *James* was call'd *the Son of Alphæus*, as being of ſome particular Sect among the Jews call'd *Alphæans*, from an Hebrew word denoting a Family or Society of Devout and Learned Men of ſomewhat more Eminency than the reſt.

ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

THE GENERAL EPISTLE OF JAMES THE APOSTLE

TEXT.

Κεφ. α'.

ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις· 3 γινώσκοντες ὅτι

TRANSLATION.

Chap. I.

JAMES a Servant of God and of the Lord Jesus Christ, to the twelve Tribes which are scatter'd abroad, greeting.

2 My Brethren, count it all joy, when ye fall into divers * Trials:

3 Knowing *this*, that the

ANNOTATIONS.

(*a*) It is I think generally suppos'd that this Epistle of St *James*, as also the two Epistles of St *Peter*, and the first Epistle of St *John*, are so call'd, as being written to All Christians in *general*. But as Mr *Mede* has well observ'd in Chap. 15. of his Treatise of the *Apostacy of the Latter Times*, they *cannot be thus call'd because written to all Christians indefinitely and generally, since the Contrary expressly appears in* the Epistles of St *James* and St *Peter*; The Epistle of St *James* being directed only to the *Twelve Tribes*, viz. of the Israelites, Jam. 1. 1. and in like manner the first Epistle of St *Peter* being directed to those (only) of the Dispersion in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*, 1 Pet. 1. 1. and the second Epistle of St *Peter* being directed only to the same as the first, as appears from 2 *Pet.* 3. 1. It remains therefore that the said Epistles are styl'd *Catholic* or *General*, because they are written to those of the Circumcision, who were not a People *confin'd to any one certain City or Religion*, but *dispers'd thro' every Nation*, as we read *Act.* 2. 5. &c.

(*aa*) See the Note (*b*) on *Rom.* 1. 1.

(*b*) That the Writer of this Epistle was *James*, the first Bishop of Jerusalem, is agreed on among the Learned, as also that the said *James* was surnam'd *the Just*. But it is not so well agreed on, whether this *James* was the same with *James* the Son of Alphæus, and one of the Twelve Apostles, or a Different Person from Him. The former Opinion seems to be best grounded, concerning which see Dr *Cave* in his Life of *James the Less*, by which surname this Apostle is distinguish'd from the other Apostle of this Name, that was the Son of Zebedee,

THE (a) GENERAL EPISTLE OF JAMES THE APOSTLE.

PARAPHRASE.

The INTRODUCTION.

Chap. I. JAMES a Servant *in a* (aa) *special manner, i. e. a Minister,* (*and that of the* (b) *Apostolical Rank*) of God and the Lord Jesus Christ, to *Those of* the Twelve Tribes *of Israel,* which are scatter'd abroad *among the Gentiles, and* (c) *more especially to such of them as profess the Faith of Christ, sendeth* greeting.

SECTION I.

The Apostle encourages the Jewish Christians to Patience *under their Sufferings for the Gospel; and rectifies Two wrong Notions that obtain'd among the Jews in general, viz. One as to the* Cause of Sin, *the Other as to the* Cause of Virtue *in Man.*

I. The Apostle *encourages* the Jewish Believers to *Patience,* as tending to render them *perfect* in Christianity.

2 My Brethren, *such of you I mean as profess the Christian Faith,* count it *not matter of Sorrow, but of* all Joy, when ye fall into divers *Afflictions or* (d) Trials; 3 knowing this *that such Afflictions are permitted*

ANNOTATIONS.

bedee, and Brother of John, and that is styl'd the *Great*, either because he was Elder than the Son of Alphæus, or on account of some peculiar Honours and Favours, which our Lord confer'd upon him.

(c) That this Epistle was written to the Dispers'd *Jews* in general, *Unbelievers* as well as *Believers*, seems evident enough from several Passages therein, which can be applied to the *Unbelieving* Jews only. However it is probable, that it was *chiefly* design'd for the Benefit and Comfort of the Believing Jews.

(d) Tho' *Temptations* and *Trials* do in themselves literally signify the same, yet *Temptations* being, at least now a-days, generally or always us'd in common Speech in an ill sense, so as to denote *Temptations to Sin*, which is altogether con-

TEXT.

τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος· καὶ δοθήσεται αὐτῷ. 6 Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. 7 Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου. 8 Ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ· 10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

TRANSLATION.

Trying of your Faith worke Patience;

4 *And let Patience ha her perfect work, that ye m be perfect and entire, wa ing nothing.

5 But if any of you * wa wiſdom, let him ask of Go that gives to All men liberall and upbraideth not; and ſhall be given him.

6 But let him ask in Fait nothing wavering: for he th wavereth, is like a wave the Sea, driven with the wi and toſs'd.

7 For let not that m think, that he ſhall recei any thing of the Lord.

8 A double-minded man unſtable in all his ways.

9 Let the Brother of lo degree rejoyce in that he exalted:

10 *And the Rich, in th he is made low: becauſe the flower of the graſs, h ſhall paſs away.

11 A

ANNOTATIONS.

trary to the Deſign of the Apoſtle in this place; I have therefore choſe here render the Greek word by *Trials*, as being directly agreeable to the Scope the Apoſtle; but to keep the word, *Tempt*, in v. 13. as denoting there to *to Sin*.

(e) The Greek λείπεται here plainly anſwering to λειπόμενοι in v. 4. therefo Both ſhould have been render'd by our Tranſlators by the ſame Engliſh wor *Want*, as Better ſerving to ſhew the Apoſtle's connexion, than the two differe words, *Want* and *Lack*, tho' Synonymous.

(f) That to be call'd to *ſuffer for Chriſt* is to be eſteem'd a *peculiar* and *extraordinary Favour*, and ſo an *Exaltation*, is evident from *Phil.* 1. 29. *For unto you it is GIVEN in the behalf of Chriſt, not only to Believe on Him, but alſo SUFFER for his ſake.*

(g)

PARAPHRASE.

permitted by *the Providence of God to fall upon you; for the Trying of your Faith*; *and* that the Trying of your Faith *thereby*, worketh, *i. e. naturally tends, by the concurrence of Gods Grace, to beget in you the Habit of that most excellent and Christian Virtue* Patience. 4 And let Patience, *by considering duly the infinite Rewards that attend Such as suffer for Christ*, have her perfect work, *i. e. advance to the highest degree of Perfection in you, so as even to count it All Joy* (*as I said afore*) *when ye suffer for Christ*, that *so* ye may be perfect and entire, wanting nothing *requir'd to make you Perfect in Christianity*; *the most difficult Duty of which is Patience, which therefore can't be attain'd to in the highest degree, without having also attain'd to all other Christian Graces.*

II. And not *to doubt* of obtaining Gods Grace to *enable* them to *persevere*, if so be they themselves *sincerely desire* and *purpose* to adhere to the Faith.

5 But if any of you (*e*) want Wisdom, *how to exercise in the best manner, and to preserve this Patience till it be advanc'd to the highest degree*, let him ask *it* of God, that gives to All men, *that ask him for it as they ought*, liberally, and upbraideth not *any one for his want of this Wisdom*; and it shall be *most certainly* given him. 6 But let him *be sure* to ask in Faith, *i. e. in a firm resolution on his own part of adhering constantly to the Faith of Christ, and thereupon in a firm persuasion on Gods part that his Prayer will be heard and accepted*, nothing wavering *in either, but more especially in the former respect*: for he that wavers *especially in the former respect*, is like a wave of the Sea driven with the wind and toss'd: *for in like manner such a wavering Man is as it were driven and toss'd, while on one hand his Conscience calls upon him to adhere to the Faith of Christ, as his Duty, and on the other hand his Fear of Afflictions makes him ready to renounce the Faith, or at least act contrary thereto.* 7 For *which reason* let not that man, *that thus wavers*, think that he shall receive any thing of the Lord *upon his asking for it.* 8 *For in short, such* a Double-minded man, *who would adhere to the Faith on one hand, and yet on the other hand is unwilling to undergo Affliction on the account of his Faith*, is, unstable in all his ways, *sometimes acting Agreeably to his Duty, when it may be done without Danger, and at other times acting quite Contrary, when threaten'd with Danger.*

III. He sets before them the *Benefit* and *Advantage* of *Suffering* for the Sake of Christ.

9 *But to return to the Subject of Trials or Afflictions, which we were upon* v. 2—4. *and to shew further that they are matter of Joy*, let *it be consider'd, that* the Brother of Low degree *ought to* rejoyce *thereupon*, in that he is exalted *thereby, viz. in that altho' he has no worldly Goods to lose or suffer in for the sake of Christ, yet hereby, it is* (*f*) *given to him to undergo Bodily Sufferings for Christs sake, thro' the Malice and Persecution of the Enemies of the Gospel.* 10 And *as for* the Rich, *let him rejoyce*, in that he is made Low, *by losing All his Riches for the sake of Christ, this being One of the Best ways of improving his fading Earthly Riches to his Eternal Advantage*: because, *without some such improving his Earthly Riches*, as the Flower of the grass *fadeth and*

TEXT.

11 Ανέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 Μακάριος ἀνὴρ, ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα. 14 Ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος. 15 Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. 17 Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον, ἄνωθέν

TRANSLATION.

11 For the Sun is no sooner risen with a burning heat, but it withers the grass, and the flower thereof falls, and the * beauty of the look of it perisheth: So also shall the rich man fade away in his ways.

12 Blessed is the Man that endureth trial: for * being approv'd, he shall receive the Crown of life, which the Lord has promis'd to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust has conceiv'd, it brings forth sin, and sin, when it is finish'd, brings forth Death.

16 * Be not deceiv'd, my beloved Brethren.

17 Every good gift, and every perfect gift is from

ANNOTATIONS.

(g) Μὴ πλανᾶσθε being render'd more than once in St Paul's Epistles, *Be not deceiv'd*, I have chose to render It so likewise here. This Caution, as it stands between Both, so may be very well referr'd, both to what he had said before v. 13. concerning that wrong and wicked Notion of *God's being the Cause of Sin*; and also to what the Apostle adds after v. 17. concerning the wrong Notion of Men's *Virtue being owing to the influence of the Heavens, or their Constitution*, not to the Concurrence of God's Grace. That both these Opinions obtain'd among the Ancient Jews, is evident from their Writers, as might be shewn at large, was it material.

(h) The

PARAPHRASE.

d passes away, *ſo* he ſhall paſs away. 11 For *as* the Sun is no ooner riſen with a burning heat, but it withers the Graſs, and the lower thereof falls, and the Beauty of the Look of it periſhes; ſo alſo all the Rich man, *how great a Figure ſoever he may make for a little ime in the world*, fade away in his ways, *i. e. if he makes no other uſe his Riches, than what other Rich men generally do, by ſpending them n his Pleaſures, and parting rather with Chriſtianity than with them, ey ſhall be of no real or laſting Benefit to him, but ſhall only ſerve to ncreaſe his Eternal Damnation.* 12 *Whereas on the other hand* Bleſſed the Man, *whether Rich or of Low degree*, that endures Trial *for the ake of Chriſt*: for being approv'd *by his thus enduring Trial*, he ſhall eceive *no leſs a Reward than* the Crown of Life, which the Lord has romis'd to them that love him; *which no one can truly do, that refuſes o ſuffer the Greateſt Trials for him.*

IV. He rectifies a Wrong Notion got among 'em, viz. that *God*, by permitting Afflictions to befall them, did *tempt them to ſin.*

13 *But whereas ſome chooſe rather to ſin, than ſuffer for the ſake of Chriſt, and ſtick not to excuſe ſuch their ſins, by laying the Blame hereof on God, who permits them to fall under ſuch Afflictions, as cauſe them to do what otherwiſe they would not, that they may avoid the ſufferings that threaten them; it muſt be obſerv'd that ſuch Practice is not only Inexcuſable, but impious and blaſphemous. Wherefore* let no man ſay when he is tempted *to tranſgreſs his Duty in order to avoid any Temporal Affliction*, I am tempted of God *to do that which is Evil*: For God, *being no other than Holineſs it ſelf*, cannot be tempted with *to* Evil *himſelf*, neither tempteth he any man *to Evil, both theſe being contradictory to his very Eſſence, and ſo impoſſible in the nature of things.* 14 But *in this caſe* every man is tempted *to Sin*, when he is drawn away of his Own Luſt, *i. e. by the irregular deſires of his own Senſual Appetite, which makes him ſet too great a Value on Worldly things*, and enticed *thereby rather to ſin than to undergo what is ſo ungrateſull and grievous to Fleſh and Blood.* 15 Then when Luſt has conceiv'd, *i. e. the ſenſual Appetite has ſo far prevail'd upon the Will, as to conſent to or approve of its Deſires, then I ſay* It (*and not the Afflictions ſent from God for our Trial*) brings forth *or engages the Soul in* Sin; and Sin, when it is finiſh'd, *either by the deliberate outward Action, or elſe by ſuch endeavours to perform and execute it, as want nothing on the part of the Will to its completion; and much more, when by a cuſtomary Practice it becomes Habitual*, brings forth, *i. e. renders the Sinner juſtly liable to Eternal* Death. *This is a true Account and State of the matter. Wherefore*

V. On the other hand he proceeds to obſerve to them, that *whatever Good* there is in us *Available to Salvation*, it is

16 (*g*) Be not deceiv'd, my beloved Brethren, *either in looking wrongfully on God as the Cauſe of Sin and Evil on one hand, or on the other hand in thinking wrongfully that Any other Being but God is the Original Cauſe or Author of All Goodneſs & Virtue.* 17 *For you are to know on the Contrary, that* every good gift and every perfect gift, *i. e. All*

TEXT.

ἐστι, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα. 18 Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

19 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται. 21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς.

TRANSLATION.

above, and comes down fro
the Father of lights, wi
whom is no variableneſs, n
ſhadow of turning.

18 Of his own will beg
he us with the word of trut
that we ſhould be a kind
firſt-fruits of his creatures.

19 Wherefore, my belove
Brethren, let every man b
ſwift to hear, ſlow to ſpea
ſlow to wrath:

20 For the wrath of ma
worketh not the Righteouſne
of God.

21 Wherefore lay apart a
filthineſs and ſuperfluity
naughtineſs, and receive wi
meekneſs the ingrafted wor
which is able to ſave you
ſouls.

22 But be ye doers of th
word, and not hearers onl
deceiving your own ſelves.

23 O

PARAPHRASE.

i. e. All True and real Virtue, which is accompanied with Salvation,
not from the influence of the Heavens and Stars, (as your Rabbi's teac
but from *Him who is far* Above *them, viz. God,* and comes down fro
Him who is the Father *or Creator* of *the Celeſtial* Lights *or Stars, an*
between whom and the ſaid Lights there is no Compariſon of Excellen
For inſtance, the Sun, which is the Chiefeſt of the ſaid Lights has h
daily Parallax or Variation of Appearance, being ſeen Differently in thi
reſpect as he aſcends to or deſcends from the Meridian: The ſame Su
has alſo his Tropes or yearly Goings from or towards us, according t
which he caſts different ſhades. But now God is a Being with whom
no *Parallax or* Variableneſs, nor *any* ſhadow *ariſing or caus'd* of h
Trope or Turning *ſometimes from, ſometimes to us.* 18 *And that w*
are Believers and Religious, is not owing to Fate, or to the Good Tem
perature of Our own Conſtitution, or the Happy Poſition of the Hea
vens at our Natural Birth; but on the contrary of his Own Will *an*
meer good Pleaſure begot He, *i. e. God* us with the Word (*b*) of Truth
i. e. with the Goſpel, that we *Believing Jews* ſhould be a kind (*bb*) o
First-frui

PARAPHRASE

First-fruits of his *new* Creatures, *i. e. should have the Favour of being First call'd to the Christian Faith before the Gentiles. And this consideration is by the way an Undeniable Argument, that God will not do any thing to destroy that Spiritual Life, which he has so freely begotten us to; and consequently do's by no means tempt us to Sin, this being the Only thing that can destroy the Spiritual Life.*

owing to *God* as the Author or Giver of it; and is not to be ascrib'd to any *Influence of the Heaven* &c. according to another Wrong Notion that obtain'd among the Jews.

SECTION II.

The Apostle principally sets before them the Necessity of being Doers, *as well as* Hearers, *of the Word in order to eternal Salvation; instancing particularly in* such Duties *as they were most Guilty of* Neglecting, *and rectifying a most pernicious Error among them, viz. that the observance of* some *principal Duties were* sufficient *to Salvation.*

I.

The Apostle briefly and obscurely hints to them, whether Believers or Unbelievers, that they ought not to *contend* so Zealously for the *Observance of the Legal Rites*, but to look on the *Gospel* as *able to Save them.* And then

19 Wherefore, my beloved Brethren, let every man be Swift to hear *it, i. e. Ready and willing to be instructed in the Will of God under the Gospel and the Duties of Christianity,* Slow to speak, *i. e. not forward in particular to maintain the forementiond Wrong Opinions, or the Necessity of Circumcision and observing other Rites of the Law in order to Salvation; much more let every man be* Slow to Wrath *upon these accounts with such as know such Notions to be false, and Circumcision &c. to be now not Necessary.* 20 For the Wrath of Man, *as in other cases so especially in these,* worketh not the Righteousness of God, *i. e. your Zeal especially for the Law, do's by no means now render you Righteous or Acceptable in the sight of God.* 21 Wherefore lay apart all filthiness and superfluity of naughtiness, *i. e. all those Evil Practices which abound among you, and which you think your great Zeal for the Law will make amends for,* and receive with meekness the ingrafted Word, *i. e. the Gospel which by us the Apostles of Christ is as it were grafted or planted, i. e. preach'd among you, and,* which is able to save your Souls, *without the observance of any Legal Rites, or having any Regard to the Influence of the Heavens &c.*

II.

He proceeds to teach 'em, that in order to *Salvation by the Gospel*, they must be, not *Hearers only*, but *Doers* of it. And he intimates the *Absurdity* of the Contrary Opinion by a familiar Instance.

22 But *then* be ye *carefull to be* Doers of the Word, and not Hearers only, *thereby only* deceiving your own selves, *whilst ye erroneously imagine ye shall be Sav'd only by hearing the Word of God, tho' ye do not practise*

ANNOTATIONS.

(*b*) The Apostle seems here to denote the Gospel by *the Word of* TRUTH with a peculiar Design to intimate thereby, that the Jews he wrote to, *might* and *ought* to rectify all their wrong Notions, especially those here taken notice of by him, as also that of the necessity of Observing the Law, by duly attending to the Doctrins of the Gospel preach'd unto them.

(*bb*) See *Luke* 24 47.

TEXT. TRANSLATION.

23 Οτι εἴτις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. 25 Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία. 27 Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρί, αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Κεφ. β'. Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

23 For if any man be a hearer of the word, and no a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholds himself and go's his way, and strait way forgets what manner o man he was.

25 But whoso looks *clos into the perfect law of liberty and continues *therein*, he being not a forgetfull hearer, but doer of the work, this man shall be blessed in his *Doing

26 If any man among you seem to be religious, & bridleth not his tongue, but deceives his own heart, this man's religion is in vain.

27 Pure religion and undefil'd before God and the Father is this, To visit the fatherless and widows in their affliction *and* to keep himself unspotted from the World.

Chap. II.

My Brethren, have not the Faith * of the Glory of our Lord Jesus Christ with respect of Persons.

2 Ex

ANNOTATIONS.

(*i*) Here is a plain Argument, that *Works* as well as *Faith* are consider'd by God as the Means or Conditions of our Justification.

(*k*) That by *being Religious* the Apostle here means *professing Christianity* seems probable from his saying, that *this Man's Religion is in vain*, denoting that even the Profession of Christianity would be of no use or benefit to such a one, according to what St *Paul* says, Gal. 5. 2. *Behold I Paul say unto you, that if ye be Circumcis'd, Christ shall profit you nothing.* And the same is further confirm'd by considering that the Apostle is evidently speaking of Jewish Christians both before v. 25. and also afterwards Chap. 2. 1. &c.

(*kk*) That what is said here in short and above v. 19. is to be chiefly or at least understood in reference to contending for the Mosaick Rites, is evident from Chap. 3.

PARAPHRASE. TEXT

Life accordingly. 23 For if any man be a Hearer of the Word, and not a Doer, he is like unto a man beholding his natural face in a glass: 24 For He, *that I am speaking of, is such an One as a little while or slightly* beholds himself, and go's his way, and straitway forgets what manner of man he was *represented to be in the Glass*; *forgets what spots he saw in his face, and consequently never sets about mending what was amiss, and so makes not a Right use of the Glass, and therefore deserves no Commendation or Reward for thus using the Glass. Agreeably whereto, he that hears the Word but do's it not; do's not amend thereupon, what he is by the Word taught ought to be amended; he makes not a Right use of the Word, and therefore deserves no Reward for so Hearing it.* 25 But whoso looks close, *or diligently* into the Perfect Law of Liberty, *i. e. into the Gospel, which has freed us from the Yoke of the Mosaical Law, and contains not Precepts of Imperfect or only External Holiness, as did that of Moses, but contains Precepts of Perfect, i. e. Inward and Spiritual Holiness, and whereby also we are enabled to obtain Perfect Remission of All Sins, even of such as we could not be justified from by the Law of Moses: whoso studies, I say, this Gospel carefully,* and continues therein, *i. e. to live accordingly,* he being not a forgetfull Hearer *of the bare Word of the Gospel,* but a Doer of the Work *or Duties injoin'd in the Gospel,* This man shall be blessed in *or by* (*i*) *means of* his *thus* Doing *or Living according to the Gospel, and so Answering the End thereof.*

26 *In reference to your Contrary Practice it is requisite for me more particularly to observe to you again, and more plainly than in v.* 19. *that* if any man among you seem to be Religious, (*k*) *as professing himself to be a Christian,* and bridles (*kk*) not his tongue *from contending for the Observation of the Mosaical Rites or Traditions and Doctrins of your Rabbi's,* but deceiving his Own heart *by thinking his Zeal for the Law &c. is a Zeal for God,* this Man's Religion *or profession of Christianity* is in vain. 27 *It is also requisite for me to observe to you with respect to your contrary practice, that* Pure Religion and undefil'd before God and the Father, *i. e. such as he will accept of unto Salvation,* is this *with respect to two principal branches of it, viz.* To visit the Fatherless and Widows in their Afflictions, and to keep himself unspotted from the World: *the Profession of Christianity do's not exempt you from these Duties, but more strictly oblige you to them.*

III. And then he instances in the Duty of *Bridling the Tongue* (especially in not contending for the Observation of the *Law*:) and in the Duty of *Helping* the *Friendless*, and living *Holy* lives.

Chap. II. *And as it is one principal Branch of the Christian Religion, to visit the Fatherless and Widows in their Affliction, so it is requisite for me to observe to you in the next place, that Christianity requires also,* my Brethren, *that you* have not the Faith of the Glory of our Lord Jesus Christ with respect of Persons, *i. e. that you, who, by professing Christianity, profess to believe that the Faith of Christ is more valuable than any Worldly Riches, and consequently that the poor true Christian*

IV. He proceeds to instance likewise in the Duty of *deciding Causes* between *Rich* and *Poor*, without *Partiality* or *Respect of Persons.*

TEXT. TRANSLATION.

2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι, 3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς· καὶ τῷ πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου· 4 † οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν; 5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν; 6 Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; 7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ † γραφήν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε. 9 Εἰ δὲ προσωπολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that wears the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in your selves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, has not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promis'd to them that love him?

6 But ye have despis'd the poor. Do not rich men oppress you, and do * not the same draw you before the judgment-seats?

7 Do not * the same blaspheme that worthy name, by the which ye are call'd?

8 If ye fulfill the royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit Sin, and are * reprov'd of the Law as transgressors.

10 Ος

ANNOTATIONS.

V. 4. † So it is read in Alex. and some other MSS. as also the Vulgar Latin and Syriack, and Ethiopic Versions, without καὶ before οὐ.

(I) That by συναγωγὴ or *Assembly* is here to be understood a *Court of Judicature* is infer'd, not only from the word προσωπολημψία, as oft as it is applied in O. or N. T. to men, being so us'd in respect of Human Judicatures; but also the same is infer'd from the *Judges* mention'd v. 4. and the *Judgment-Seats* mention'd v. 6. and the *Footstool* mention'd v. 3. this belonging to the Tribunals or Judgment-Seats.

(II) This

PARAPHRASE.

truly Rich in Faith, and not only ſo, but that alſo the pooreſt true Chriſtian has equal Title in Chriſt with the Richeſt to Eternal Glory in the World to come: Chriſtianity I ſay requires on theſe Conſiderations, that you ſhould not uſe ſuch reſpect of Perſons as makes you Partial to the Rich againſt the Poor, whereof I underſtand you are Guilty. 2 For if there come unto your Aſſembly, *i. e.* (*l*) *Court of Judicature* a Man with a gold Ring, *and* in goodly Apparel; and there come in alſo a Poor man in vile Raiment, *there being a Cauſe to be try'd between theſe two*; 3 and ye have reſpect to him that wears the gay cloathing, and ſay unto him, Sit thou here in a good place; and ſay to the poor man, Stand thou here, or ſit here under my footſtool; *and by this open bare-fac'd Partiality give too juſt Reaſon not to doubt, but that in paſſing Judgment you uſe no leſs partiality, conſidering therein not the Merits of the Cauſe, but the Difference of the Perſons*; 4 *if I ſay ye do this*, are ye not then partial in yourſelves *to the Rich above the Poor man, or do ye not put a Difference among your ſelves on ſuch accounts, as are Unwarrantable, becauſe not belonging to the Merits of the Cauſe*? and are ye *not thereby* become Judges of Evil Thoughts, *i. e. Bad Judges in wrongfully thinking that the Rich is to be prefer'd in judgment, and favour'd? Whereas you may be inſtructed Better by a Canon* (*ll*) *of your Own, whereby it is provided, that when the Rich and Poor have a Suit in your Judicature, either Both muſt ſit or Both ſtand, to avoid All marks of Partiality.* 5 *But ſince this is of no weight with you*, hearken my beloved Brethren, *has God us'd any ſuch Partiality in vouchſafing the Bleſſings of the Goſpel to Mankind*; *nay on the other ſide* has not God rather choſen (*as being generally more deſpis'd*) the Poor of this World *to become* Rich in Faith, and Heirs of the Kingdom which he has promis'd to them that love him? 6 But ye *notwithſtanding* have deſpis'd the Poor, *and have had a Partial Reſpect to the Rich*; *whereas* do not Rich men oppreſs you, and do not the ſame draw you before the Judgment-ſeats? 7 Do not the ſame blaſpheme that worthy name, by the which ye are call'd? *i. e. do they not ſpeak againſt Chriſtianity?* 8 If ye fulfill the Royal Law, *i. e. that Law which is of Principal Regard with reſpect to our Duty to our Neighbour, and which is injoin'd* according to the Scripture *even of the Old Teſtament, viz.* Thou ſhalt love thy Neighbour as Thy ſelf, ye do well: *for this would keep you from acting thus Partially, inaſmuch as you would not be deſpis'd your ſelves becauſe ye are Poor, or have Rich men prefer'd before you in Judicatures.* 9 But if ye have *ſuch* Reſpect to Perſons *as we are ſpeaking of*, ye commit Sin, and are reprov'd of the Law, *particularly the Royal Law aforemention'd*, as Tranſgreſſors *of the whole Law.*

10 For

ANNOTATIONS.

(*ll*) This Canon is mention'd by R. Levi Baranon in his Treatiſe de Jure Hebræi.

(*m*) That

TEXT. TRANSLATION.

10 Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνί, γέγονε πάντων ἔνοχος. 11 Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπε καί, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.

12 Οὕτω λαλεῖτε, καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι. 13 Ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 17 Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν. 18 Ἀλλ' ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα

10 For whosoever shall keep the whole Law, & * offend but in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the Law.

12 So speak ye, and so do as they that shall be judg'd by the law of liberty.

13 For he shall have judgment without mercy, that hath shew'd no mercy; and mercy * triumphs over judgment.

14 What do's it profit, my Brethren, tho' a man say he hath Faith, and have not Works? Can Faith save him?

15 If a Brother or Sister be naked, and destitute of daily food;

16 And one of you say unto them, Depart in peace, be ye warm'd or fill'd: notwithstanding ye give them not those things which are needful to the body; what do's it profit?

17 Even so Faith, if it hath not Works, is dead * by it self.

18 Yea, a man may say, Thou hast faith, and I have

ἔχω

ANNOTATIONS.

(m) That this concerning *Justification by Works*, and not *by Faith only*, is here insisted on by St *James*, in order to rectify the misinterpretation put by some on St Paul's doctrin of *Justification by Faith*, is the concurrent Opinion of many most Learned and Judicious Persons, as being very Rational in it self and in its Circumstances.

(n) The Greek literally render'd imports, *But a man will say*. The Common Translation being however very agreeable to the Design of the Apostle, I have retain'd it.

V. 18.

PARAPHRASE.

10 For *whereas you are taught of your Rabbi's that if ye are but careful to obſerve ſuch or ſuch greater Precepts of the Law, you may break the Reſt without any Danger of incurring God's Diſpleaſure, I muſt tell you on the contrary that* whoſoever ſhall keep the whole Law, and offend but in one point *Wilfully and Impenitently*, he is *eſteem'd as* guilty of *breaking* All *the ſeveral Precepts of the Law, in the ſight of God.* 11 For he that ſaid, Do not commit Adultery, ſaid alſo, Do not Kill. Now if thou commit no Adultery, yet if thou Kill, thou art become a Tranſgreſſor of the Law *in general in the ſight of God: becauſe the Authority of the Lawgiver is as much deſpis'd by the Wilfull Breaking of any One of his Laws, as by the Violation of them All.*

12 *In ſhort*, ſo ſpeak ye, and ſo do, as they that ſhall be judg'd by the Law of Liberty, *i. e. as they who look on the Goſpel, not to be deſign'd to give men Liberty to live Leſs Virtuouſly, or to free them from being judg'd hereafter for their Words and Actions; but as they who own the Goſpel to be indeed an Happy means of Liberty, or Freeing us from the yoke of the Moſaical Rites, and the Power of Sin and Death; and yet to be at the ſame time a Law whereby we are to govern our Words and Actions, and whereby we ſhall be judg'd at the laſt day, which conſideration is of great weight to induce you to the practice of the Chriſtian Duty of Charity toward your Poor Brethren.* 13 For he ſhall have judgment without mercy *at the laſt Day*, that has ſhew'd no mercy *to the Poor and Helpleſs*; and *on the other hand* mercy triumphs over judgment, *i. e. He that has ſhewn mercy according to the Rules of the Goſpel, ſhall thereby be enabled at the laſt Day to triumph, inaſmuch as his merciful Behaviour proceeded from a True ſenſe of Religion, by means whereof he ſhall be freed from the Judgment of Condemnation.*

14 *To convince you further, that you ought to be Doers of the Word, and not Believers or Hearers only; and withall to Rectify the wrong Interpretation ſome of you put on the Doctrin of our Brother* (*m*) *Paul concerning juſtification by Faith, I go on to add:* What do's it profit *unto Salvation*, my Brethren, tho' a man ſay he has Faith, and have not Works *agreeable to Faith*? can Faith *alone* ſave him? 15 *I ſhall repreſent to you the Abſurdity of the Doctrin of Juſtification by Faith alone, in a familiar inſtance.* If a Brother or Siſter be naked, and deſtitute of daily Food; 17 And one of you ſay unto them, Depart in peace, be ye warm'd and fill'd: notwithhanding ye give them not thoſe things, which are needfull to *warm and fill* the Body; what do's it profit *them for you thus to ſpeak to them, while you Do nothing for them?* 15 Even ſo Faith, if it has not Works *accompanying it*, is dead by it ſelf, *i. e. ſhall not profit you unto Salvation No more than your bare wiſhes to your poor Brother or Siſter of being Warm and Fill'd do's profit them, without giving them any thing to Warm and Fill them.* 18 (*n*) Yea, a man may ſay *to ſuch a Solifidian*, Thou haſt *in Pretenſion* Faith, and I have

V. He enforces the Practice of the forementionn'd Duties by the obſerving, that the *Wilfull Breach or Neglect* of *any one Duty* renders a man in the ſight of God a *Tranſgreſſor of the whole Law.*

VI. He therefore exhorts then to govern both their *Words* and *Actions*, as they that ſhall be *judg'd by the* Goſpel, and eſpecially to be *Mercifull.*

VII. He further convinces them of the Neceſſity of being *Doers*, as well as *Hearers*, of the Goſpel, by obſerving to them, that we are *Juſtified by Works*, and *not by Faith only*; as ſome miſinterpreted the Doctrin of St *Paul.*

in

TEXT. TRANSLATION.

ἔχω· δεῖξόν μοι τὴν πίστιν σου † χωρὶς τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι. 20 Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενὲ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; 21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; 22 Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; 23 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. 24 Ὁρᾶτε ἄρα ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον. 25 Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believeſt that there is one God; thou doſt well: the Devils alſo believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father juſtified by works, when he had offer'd Iſaac his Son upon the altar?

22 Seeſt thou, how faith wrought with his works, and by works was faith made perfect?

23 And the Scripture was fulfill'd, which ſays; Abraham believ'd God, and it was imputed unto him for righteouſneſs, & he was call'd the friend of God.

24 Ye ſee then, how that by works a man is juſtified, and not by faith only.

25 Likewiſe alſo was not Rahab the harlot juſtified by works when ſhe had received the meſſengers, and had ſent them out another way?

26 For as the body without the ſpirit is dead, ſo faith without works is dead alſo.

Ke

ANNOTATIONS.

V. 18. † So it is read in Alex. and ſome other MSS. as alſo in Vulg. Syr. and Ethiop. Verſions.

V.

PARAPHRASE.

in Reality Works: ſhew me *the Reality of* thy Faith without thy Works, *which thou canſt never do, Faith being an internal Act of the Mind, and not to be diſcover'd but by its Effects*: and I will ſhew thee *the Reality of* my Faith by my Works, *as the Cauſe is demonſtrated by its Effect.* 19 *Whereas* thou believeſt that there is one God; thou doſt well *ſo far*: *but then thou doſt no more than the Devils, for* the Devils alſo believe *this* and *yet* tremble *at the thoughts of God, as by whom they ſhall be at the laſt day doom'd to Eternal Torment, notwithſtanding ſuch their bare Faith.* 20 But wilt thou know, *or be convinc'd*, O vain Man, that Faith without Works is Dead, *i. e. unprofitable unto Salvation? Thou mayſt be farther convinc'd hereof by the following Example of Abraham, the Very Perſon inſtanc'd in by our Brother Paul, as being juſtified by Faith?* 21 Was not Abraham our Father juſtified by Works, *as well as by Faith, eſpecially by that ſignal Act of his Obedience*, when he had offer'd Iſaac his Son upon the Altar? 22 Seeſt thou how Faith, *whereby Abraham counted that God was able to raiſe Iſaac even from the Dead*, wrought *together* with his Works, and by *ſuch his* Works was *his* Faith made Perfect, *i. e. available unto Salvation.* 23 And *it was with reſpect to ſuch his Acts of Obedience, that* the Scripture was fulfill'd, which ſays: Abraham believ'd God, and it was imputed unto him for Righteouſneſs; and *thereupon* he was call'd the Friend of God. 24 Ye ſee then, how that *this paſſage of Scripture cited by Paul as a Proof of Abrahams being juſtified by Faith, is by no means to be ſo underſtood, as if he was juſtified by Faith only, but by his Works as well as his Faith; and hence ye may infer in general that* by Works a Man is juſtified and not by Faith only. 25 Likewiſe alſo, *as a further proof thereof*, was not Rahab the harlot juſtified by Works *as well as by Faith? viz. as by Faith in Believing that God would give Canaan to the Iſraelites, ſo by Works* when ſhe had receiv'd the Meſſengers, *or ſpies*, and had ſent them out *of Jericho* another way *from that which they came thither, and which they deſign'd to return by. From this example of Rahab ye ſee alſo, that by Works a man is juſtified, and not by Faith only*: 26 For, *to add one more illuſtration of this matter*, as the Body without the Spirit *or Soul enlivening it*, is dead, *or available to no Benefit of the Natural life*, ſo Faith without Works is dead alſo, *or not available to any Benefit of the Spiritual Life, and conſequently not to Eternal Salvation.*

TEXT. TRANSLATION.

Κεφ. γ'. Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα. 2 Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 Ἰδοὺ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. 4 Ἰδοὺ, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. 5 Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει. 6 Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· † ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

Chap. III.

My brethren, be not many *teachers, knowing that we shall receive the greater condemnation.

2 For *we all offend in many things. If any man offend not in word, the same is a perfect man, *able to bridle even the whole body.

3 Behold we put *bridles in the horses mouths, that they may obey us, and we turn about their whole body.

4 Behold also the ships which, tho' they be so great and are driven of fierce winds yet are they turn'd about with a very small helm, whithersoever *he lists that guides it.

5 Even so the tongue is a little member, and *does great things. Behold, how great a matter a little fire kindles!

6 And the tongue is a fire, a world of iniquity: the tongue is among our members, *that which defiles the whole body, and sets on fire the course of nature, and is set on fire of hell.

7 Πᾶσα

ANNOTATIONS.

V. 6. † Οὕτως is not read either in Alex. and some other MSS. nor yet in Vulgar Latin and Syr. Versions; which in all probability is the True Reading, forasmuch as in reality it disturbs the Sense; altho' it seems to have been added by some One at first to make it more compleat, but indiscreetly.

(o) The reason of my altering the Common Translation herein is this, because the said Rendring, tho' exactly conformable to the Original, is Ambiguous in our English Tongue, which makes no Distinction of Terminations as to Case or Gender of the Adjective, as the Greek do's, wherein therefore there is no such Ambiguity. My meaning is, that this English Expression *In many things we offend All*, may denote that *In many things we offend All others*; or, *we offend All*, i. e. *break the Whole Law*. Whereas by placing the words as I have done, any such Ambiguity is taken away, and the words capable of no other sense, than that wherein they were design'd by the Holy Pen-man.

(p) Μυρι-

PARAPHRASE.

SECTION III.

The Apoſtle comes now to ſpeak more Largely and Openly, tho' not Expreſsly, of the Great Sin of the Jews, in contending with ſuch Bitterneſs and Malice *for their Law and Liberty from the Roman Yoke; and in not only* perſecuting private Perſons, *but alſo* raiſing Publick Tumults and Wars *on that account.*

I. The Apoſtle ſpeaks more largely and openly, tho' not expreſsly, of their Great Sin in *contending ſo Zealouſly* for the obſervance of the Law, and *Perſecuting* ſuch as did not obſerve it, *with ſuch Bitterneſs and Rage* ſo as to raiſe Great Tumults and Commotions in the World thereby. He excellently ſhews, by ſome familiar inſtances, that *ſuch* a Temper is utterly *inconſiſtent with True Piety.*

Chap. III. My Brethren, be not *ſo* many *of you Ambitious of becoming Rabbies or* Teachers *of the Law, and conſequently of the neceſſity of obſerving its Rites in order to Salvation*, knowing that, *were this true*, we ſhall *but thereby become liable to* receive the greater Condemnation. 2 For (*o*) we All, *even the moſt Zealous among us for the Obſervance of the Law*, offend in many things *againſt it, and more eſpecially in that member that is imploy'd in Teaching others, viz. the Tongue.* If any man offend not in Word, the ſame is a Perfect Man, *i. e. arriv'd to a great Degree of Perfection, as ſhewing thereby that he is* Able to bridle, *i. e. direct the Actions of* the whole Body. 3 *I uſe the Metaphor of a Bridle as appoſite in this caſe: for* behold we put bridles in the horſes mouths, and *with them* we turn about their whole Body. 4 Behold alſo the ſhips, which, tho' they be ſo great, and are driven of fierce winds, yet they are turn'd about with a very ſmall Helm, whitherſoever he liſts that guides it. 5 *As a Bridle or Helm, tho' Little in itſelf, yet thus do's great things, in the management of an Horſe or Ship*: Even ſo the Tongue is *indeed* a Little member, and *yet* (*p*) do's Great things, *in the management of the Affairs of the World. For a further illuſtration hereof,* behold, how great a matter a Little Fire kindles? 6 And the Tongue is *in this reſpect as* a Fire, *it is* a World of Iniquity, *i. e. it cauſes a vaſt deal of Miſchief in the World*: the Tongue is among our members, that which defiles the whole Body, and ſets on fire the Courſe of Nature (*q*) *or Wheel of Affairs*, and it is ſet on fire of Hell; *and it reſembles Fire alſo in this, that when Fire has once got the Maſtery, it is*

ANNOTATIONS.

(*p*) Μεγαλαυχέω ſignifies to *do* as well as to *boaſt of*, great things. And the former Senſe being moſt pertinent to the matter in hand, ought therefore to be preferr'd.

(*q*) That by *Courſe of Nature* is not here to be underſtood *the Courſe of Natural things* eſtabliſh'd by God the Author of Nature, is evident, inaſmuch as the Tongue can no way affect or diſorder that. Whence it follows, that by the *Courſe of Nature* is here to be underſtood the *Natural Courſe or Order of Human Affairs*, or the *Wheel of Human Affairs* left to turn round according to the Nature of things; agreeably whereto as the word τροχὸς do's literally ſignify a *Wheel* or *Courſe of a Wheel*, ſo γένεσις may literally import, and do's in the Scripture language import, the *Actions* and *Affairs* of Men.

 (*r*) Whereas

TEXT.

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. 8 Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι, ἀκατάσχετον κακόν. μεστὴ ἰοῦ θανατηφόρου. 9 Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας. 10 Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρή, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. 11 Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; 12 Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδὲ ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 Οὐκ ἔστιν αὕτη ἡ σοφία

TRANSLATION.

7 For every kind of beasts and of birds, and of *creeping things, and things in the sea is tam'd and has been tam'd of mankind.

8 But the tongue can no man tame; it is an unruly evil, it is full of deadly poyson.

9 Therewith bless we God even the Father, and therewith curse we men who are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My Brethren, these things ought not so to be.

11 Do's a fountain send forth at the same place sweet *water* and bitter?

12 Can the Fig-tree, my Brethren, bear *olives or a vine figs? so *can no fountain of Salt water* yeild fresh water.

13 Who is a wise and *knowing man among you? let him shew out of a good conversation his works with meekness of Wisdom.

14 But if ye have bitter envying and strife in your hearts glory not, and ly not against the truth.

15 *This is not the Wis-

ἄνω[θεν]

ANNOTATIONS.

(r) Whereas by *Serpents* we mean but some sorts of *Creeping things*, therefore I have chose to render the word in the same latitude as the Original is capable of.

(s) I instance in these particulars, because these are such as that therein All Men, Good as well as Bad, are made *after the Similitude of God*. However, it is not improbable, but the Apostle might hereby mean more particularly *the Holiness*, wherein True Christians resemble God, who is in a special manner *their Father*; forasmuch as in all probability the *Men* thus *curs'd* were the Orthodox Christians curs'd by the Unbelieving Jews and Judaizing Believers.

V. 12. † and (s) So it is read in Alex. and some other MSS. as also in Vulg. Syr. and Ethiop. Versions (saving only that the Alex. MSS. leaves out ὕτως.) And indeed

PARAPHRASE.

is not easily to be extinguish'd. 7 For every Kind of beasts and of birds, and of (r) creeping things, and things in the Sea, is tam'd and has been tam'd of mankind, *so as to do no harm to Men.* 8 But the Tongue *of Another* can no man tame *in such a manner*; it is an unruly Evil; it is full of Deadly poyson, *which is not to be taken away, as is the Poyson of any Venemous Creeping things.* 9 Therewith bless we God even the Father *of us Men*, and therewith *nevertheless* curse we Men, who are made after (s) the Similitude of God *our Father or Creator, as being endued with* (s) *Intellectual Faculties and a Free Will.* 10 Out of the same mouth proceeds Blessing and Cursing. My Brethren, these things ought not so to be. 11 Do's a Fountain send forth at the same place sweet water and bitter? 12 Can the Fig-tree, my Brethren, bear olives, either a Vine Figs? so neither can (t) a fountain of salt water yeild fresh water. *And in like manner All your Pretensions to Piety is ill-grounded, while you stick not at saying and doing the worst that can be said against those Orthodox Christians, that maintain there is now no Necessity to observe the Rites of the Law: for it is impossible (no less than the forementiond common Instances in natural things) that this can be consistent with true Christianity or Piety.*

13 Who is *truly* a Wise and Knowing man among you? let him shew out of a good conversation his Works *of true Piety or Christianity* with meekness of Wisdom, *i. e. let him shew his Wisdom by a good or Pious and truly Christian Conversation, by works of Charity and Meekness.* 14 But if ye have bitter Envying and Strife in your hearts *against the Orthodox Christian*, glory not *of such your Wisdom*, and lye not against the Truth *in laying claim falsely to true Wisdom.* 15 This *Wisdom you glory*

II. He observes to them the great Difference between *true Godly wisdom*, and the *wisdom* they so much *boasted of*; and that the *Wars* and *Tumults* rais'd by them that were Zealous for the Law, was *owing* only to their *own Sinfull Lusts*, and not *agreable to the Will of God.*

ANNOTATIONS.

indeed this in probability is the true Original Reading, not only because there can be no probable Reason assign'd for leaving out ἀδιάκριτος, had that been the Original Reading; whereas it is obvious why it might be added, namely as being suppos'd necessary to compleat the Sense, and so first put in the Margin by way of Note, and afterwards transferr'd thence into the Text it self. But upon more mature consideration it will appear, that ἀδιάκριτος as it now stands in the Text, do's not answer so directly to what went immediately before, as well as the Reading here follow'd; as also that it seems superfluous, or no other than a Tautology. For the very same is said in effect before v. 11. And that it answers not so Directly to what is said in the former part of v. 12. as the Reading here follow'd, is apparent in that in the former part of the said v. 12. it is not said, *Can a Tree bear both Figs and Olives, or a Vine both Grapes and Figs?* as it should have been to have made exactly parallel thereto the following Clause, *So can no Fountain yield both Salt water and Fresh*: But it is said in the former part of v. 12. *Can the Fig-tree bear Olives or the Vine Figs?* to which directly answers, *So neither can Salt water yeild Fresh.* So that to make the parallel exact, He that added ἀδιάκριτος should have added it thus, ὕτως ἀδιάκριτος πηγὴ τῷ ἁλυκῷ γλυκὺ ποιῆσαι ὕδωρ; as I have render'd it for the Greater perspicuity.

(u) Εὐπειθὴς

TEXT.

ἄνωθεν καταρχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης. 16 Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα. 17 Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. 18 Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην. Κεφ. δ'. Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν, τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; 2 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. 3 Αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ

TRANSLATION.

dom that descends from above but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the Wisdom that is from above, is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace *for them that make peace.

Chap. IV.

From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts, that war in your members?

2 Ye lust, and have not: ye kill and *are zealous, and cannot obtain; ye fight and war, yet ye have not, because ye ask not.

3 Ye ask and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adul-

οἰδατ

ANNOTATIONS.

(*u*) Εὐπειθὴς may denote also *Obedient*, or rather That wherein there is a *Readiness and Disposition to be Obedient*, and then hereby may be denoted very pertinently the Obedience of the True Christians to the Roman Government, contrary to the Disobedience and Rebellion of the Unbelieving Jews.

(*w*) By the *Partiality* here mention'd the Apostle may refer to the great Spleen and Malice of the Judaizing Believer against the Orthodox Christian; whereas had they been of a True Christian Spirit, this would have induc'd them to have dealt more Kindly and Friendly with the Orthodox.

(*x*) It being evident from the History of those times, that such as were most Earnest for the Liberty of the Jewish Nation from the Roman Dominion, were particularly term'd *Zealots*; hence it seems very probable that the Apostle here refers to them, by the use of the word ζηλοῦτε, this denoting to *Zealously* affect any thing, as *Gal.* 4. 17.

PARAPHRASE.

bury in, is not the Wiſdom that deſcends from Above, but is Earthly, *i. e. ſuch as ariſes from the Love of Earthly things*, Senſual, *i. e. proceeds from the Luſts of the Fleſh*; *nay it is no other than* Deviliſh *or ſuch as comes from the Devil.* 16 For where Envying and Strife is, there is Confuſion and every evil Work, *as the natural Conſequents of Envying and Strife.* 17 But the *True* Wiſdom that is from Above, is firſt pure *in oppoſition to the Earthly-mindedneſs and Senſuality of your Falſe Wiſdom*; then *in the next place it is* peaceable *and* gentle, *in oppoſition to Strife and Envying*; *it is likewiſe* (*u*) Eaſy to be intreated *or perſuaded by proper arguments*, *contrary to the Obſtinacy of many among you*, full of Mercy and good Fruits *or Deeds of Charity*, *which Qualifications are much wanting among you*, without (*w*) Partiality, and without Hypocriſy, *which qualities are too Rife among you.* 18 And the Fruit of Righteouſneſs is ſown in peace for them that make peace, *i. e. They that love and follow after Peace, ſhall reap the Reward of the Righteous, viz. the Peace and Bleſſings of God.* Chap. IV. *On the contrary*, from whence come *thoſe more Open and Publick* Wars, *wherein the Unbelieving Jews are now adays ſo frequently engag'd againſt other Nations*, and *thoſe leſs Publick* Fightings *and Diſſenſions* among you, *wherein the Judaizing Believers are engag'd againſt the Orthodox Believer?* come they not hence, even of your *Sinfull Luſts or Deſires after Worldly and Senſual things*, that war in your *Bodily* Members *againſt your Soul, or Reaſon, and conſequently againſt the Directions of the Spirit of God. So far are ſuch your Wars and Fightings from proceeding of the Wiſdom that is from Above, as ye falſely pretend.* 2 Ye luſt, *more eſpecially for Liberty from the Roman Yoke, and for to have your ſelves Dominion over the Reſt of the World, by the Coming of a Temporal Triumphant Meſſiah expected by you without juſt grounds*; and *after all you* have not *that Liberty and Dominion you thus luſt after*, or *ſo earneſtly deſire*: *nay in purſuit of them*, ye *ſtick not to* kill *All that you think ſtand in your way*, and are (*x*) Zealous *to the very higheſt and worſt Degree imaginable*, and *yet after all* cannot obtain *what you would have*; *nay* ye fight and *even make* open War *againſt ſuch as oppoſe you*, yet ye have not *after all the Liberty and Dominion ye deſire*, becauſe ye ask not *or ſincerely enquire by proper methods*, *whether ſuch Liberty and Dominion be agreeable to the Will and Purpoſe of God.* 3 Ye *do indeed* ask *in Prayer of God to give you theſe things*, and receive them not, becauſe ye ask amiſs, *namely* that ye may conſume it upon your Luſts, *i. e. that having this Liberty and Dominion over the World, ye may thereby poſſeſs the Good things of the World to gratify your ſenſual Appetites with, and may gratify your Pride by Lording it over the Reſt of Mankind: your Luſting and being thus Zealots for Liberty and Dominion proceeding not from any Real Deſire or Deſign of promoting thereby the Glory of God.*

III. He proceeds to ſhew, that their *Practice is not agreeable* with true *Piety* or *Chriſtianity.*

4 Ye Adulterers and Adultereſſes, (*for ſo ye may be fitly call'd, ſince*

ye

TEXT.

οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. 5 Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν; 6 Μείζονα δὲ δίδωσι χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 7 Ὑποτάγητε οὖν τῷ Θεῷ, ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. 8 Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. 9 Ταλαιπωρήσατε, καὶ πενθήσατε, καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. 10 Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ † ἢ κρίνων † ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.

TRANSLATION.

teresses, know ye not that th friendship of the world is en mity with God? whosoeve therefore will be a friend of th World, is the enemy of God.

5 Do ye think that the Scr pture *speaks in vain? Do the Spirit that dwells in us, lu to envy?

6 *Nay he gives more grac wherefore he says, God resis the proud, but gives grace un the humble.

7 Submit your selves ther fore to God: *but resist the D vil, and he will flee from yo

8 Draw nigh to God, and h will draw nigh to you: clean your hands, ye Sinners; an purify your hearts, ye doubl minded.

9 Be afflicted, and mour and weep: let your laught be turn'd to mourning, a your joy to heaviness.

10 Humble your selves the sight of the Lord, and shall lift you up.

11 Speak not * against o another brethren. He th speaks against his brother, judges his brother, speaks gainst the law, and judges law: but if thou judge the la thou art not a doer of the la but a judge.

12 E

ANNOTATIONS.

V. 11. † It it read ἢ and not καὶ in Alex. and other MSS. as also in Vulg. Syr. Versions.

(y) There is scarce any Text in the Whole Bible, that has more perplex'd I terpreters than this, and consequently has had more Interpretations put upon That follow'd in the Paraphrase, seems to me by far the most Easy and Nat and Pertinent, and so the Best. For the Difficulty of this Text seems to h ari

PARAPHRASE.

ye prefer the Love of Worldly Riches and Pleasure to the Love of God, which is no other than a kind of Adultery,) know ye not that the Friendship of the World, *which stands in competition with, and indisposes you to believe, and obey the Will of God,* is Enmity with God. Whosoever therefore will be a Friend of the World *to this degree,* is the Enemy of God; *so far are ye from having any good Grounds to boast of or rely on the Friendship and Favour of God, to prosper your Enterprises.* 5 Do (*y*) you think that the Scripture speaks in vain, *when it so often represents such Friendship with the World as Enmity with God?* Or do's the Spirit that dwells in us, *if we be truly the Friends of God,* lust *or stir us up* to envy *the Worldly Dominion and Pleasure of others?* 6 Nay *so far is the said Holy Spirit of God from this, that it is* He *alone which* gives *us* more *or greater* Grace *than to envy others.* Wherefore He *the said spirit* says, God resists the Proud, *such as make Worldly Ambition and Grandeur their Chief Aim*; but gives Grace, *as in other respects, so not to Envy,* unto the Humble, *who are contented to submit to the Will and Dispensations of Providence.* 7 Submit your selves therefore to God, *by submitting your selves to the Dominion of the Romans, under which Gods Providence has placed you*: but resist the Devil, *who it is that puts these Envious and Seditious Principles into you*, and he will flee from you *quickly, when he once perceives that you heartily and sincerely resist him.* 8 *On the other hand* Draw nigh to God *sincerely by Repentance and Obedience*, and he will draw nigh to you *in Mercy*: cleanse your hands *from Rapin and Injustice and all other Sinfull Actions,* ye *that have been* Sinners *in such respects*; and purify your hearts, *peculiarly from the Love of the World,* ye double-minded, *who have a mind to serve God, & a mind to serve the World too.* 9 Be afflicted, and mourn, and weep *for your past Sins*: let your Laughter be turn'd to Mourning, and your Joy to Heaviness *by way of Repentance.* 10 Humble your selves in the sight of the Lord, and he shall lift you up *and advance you in due time to greater Glory than That of this World which you so much desire.*

11 *And as you are not thus to War and Fight on the account of your Religion, so likewise* speak not against one another, Brethren, *i. e. let not the Unbelieving Jew, or Judaizing Believer speak against those Christians that observe not the Mosaical Rites.* He that speaks against his brother, or judges his Brother *on this account,* speaks against the Law, and judges *or finds fault with* the Law, *which is Only now in force, viz. the Law of Liberty* (*from these Rites*) *above-mention'd or the Gospel*: but if thou judge the Law, *by which thou oughtest to guide thy self,* thou art not, *as thou oughtest to be,* a Doer of the Law, but a judge *of the Law.*

IV. He observes that *Christ* is the *only Lawgiver & Judge, who is able to save and to destroy*; & that therefore they ought not so much as to *speak against*, much less *judge* & condemn such as use no other Liberty than Christ has vouchsaf'd from the Law of Moses.

ANNOTATIONS.

risen only from *not pointing it aright*, which has occasion'd the like Difficulty some other places, particularly *Hebr.* 10. 2.

TEXT.

12 Εἷς ἐστιν ὁ νομοθέτης † ὁ κριτὴς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· † σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

13 Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν· 14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. 16 Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· Πᾶσα καύχησις τοιαύτη, πονηρά ἐστιν. 17 Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

Κεφ. ε'. Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις. 2 Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν. 4 Ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας

TRANSLATION.

12 There is one law-giver * and judge, who is able to save and to destroy: who art thou that judgest thy * Neighbour?

13 Go to now, ye that say, To day *and to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a Vapour that appears for a little time, and then disappears.*

15 For that ye ought to say, If the Lord will, *and we shall live, we will also do this or that.

16 But now ye *glory in your boastings: all such glorying is evil.

17 Therefore to him that knows to do good, and do's it not, to him it is Sin.

Chap. V.

Go to now, ye rich men, weep and howl for your miseries that *are coming upon you.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is *rusted, and the rust of them shall be a witness against you, and shall eat your flesh, as it ὑμῶν

ANNOTATIONS.

V. 12. † So it is read, with respect to all the three Alterations made in this Verse from the Common Editions, in Alex. and several other MSS. as also in Vulg. Syr and Ethiop. Versions.

(z) The Alexandrian and all the MSS. us'd by Dr *Mill*, excepting only three, read ὁ not ἡ. And it is not improbale but ὁ might be turn'd into ἡ by One, who thought it Absurd to say, *To day and to morrow*, since if they went One day, then they needed not to go the Other; and upon the like account the ὁ might be render'd as ἡ by the Vulg. Syr. and Ethiop. Translators. Whereas by this Expression

PARAPHRASE.

Law as well as of Others, which is what thou haſt no Right to take upon thee to be. 12 There is *but* One Lawgiver and Judge, who is able to ſave and to deſtroy, *viz. Jeſus Chriſt*; who art thou *therefore* that judgeſt thy neighbour *for not obſerving what Chriſt has not impos'd upon him, but freed him from by the means of the Goſpel, the only Law now in force?*

SECTION IV.

The Apoſtle adds ſuch particular Reproofs *and* Directions, *as were moſt requiſite for them; inſerting again a particular Exhortation of the Faithfull to* Patience, *and Cloſing All with a ſtrong Motive to* promote Piety in Others.

13 Go to now, ye that ſay, To day and (*z*) to morrow we will go into ſuch a City, *i. e. we will take a Long Journey into a Great Trading City at a great Diſtance from our Home*, and continue there a Year, and buy and ſell, and get gain: (14 Whereas ye know not, what ſhall be on the morrow. For what is your Life? It is even *as* a Vapour that appears for a little time, and then diſappears:) 15 *Go to now ye that ſay thus*, for *or inſtead of this* that ye ought to ſay, *viz.* If the Lord will, and we ſhall live, we will alſo do this or that. 16 But now ye glory in your Boaſtings *or ſpeaking thus Preſumptuouſly of the Future*: *I muſt inform you that* All ſuch Glorying is Evil, *as being Arrogating Too much to your ſelves, and not ſpeaking with due Submiſſion to the Divine Providence.* 17 Therefore *what Excuſe ſoever may be made for ſuch as have been hitherto guilty of this, for want of Better Inſtruction, yet now* to him that knows, *by what I have ſaid*, to do good *or his Duty in this reſpect*, and do's it not, to him it is *an Inexcuſable, becauſe Willfull* Sin. *And the ſame holds good as to all other Inſtances of Duty.*

I. The Apoſtle reproves them for uſing a *form of Speech*, which carries in it too much of *Preſumption*, in reſpect to the *Uncertainty of what is Future.*

Chap. V. Go to now, ye Rich Men *of the Jews, ye will have cauſe, without a timely Repentance, to* weep and howl, for your miſeries that are coming upon you. 2 Your Riches are corrupted, *as things putrified by being kept too long*, and your Garments are moth-eaten, *being laid up in your Wardrobes, and not made uſe of to cloath your naked Brethren.* 3 Your Gold and Silver is rufted, and the Ruſt of them ſhall be a witneſs againſt you *of your Covetouſneſs*, and ſhall eat your Fleſh, as it were

II. He reproves them for their Great *Covetouſneſs*, and *Uncharitableneſs*, and *Injuſtice* ariſeing therefrom.

ANNOTATIONS.

preſſion ſeems not to be denoted, that they would go either *to day or to morrow*, but rather that it would take them up a *conſiderable Time* to go to the City they deſign'd for, the word *to day* denoting the Day of Setting out, and the other *To morrow*, all the reſt of the Time ſpent in the Journey. That the City muſt reaſonably be ſuppos'd to be at a Great diſtance, is evident from what follows, *we will continue there a year*: whereas had it been at no greater diſtance than might have been travell'd in one ſingle day, *either* To day *or* To morrow, it is not reaſonable to ſuppoſe the Perſons would talk of *Continuing there a year*, &c.

TEXT.

ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν. 5 Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς· 6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. οὐκ ἀντιτάσσεται ὑμῖν.

7 Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον. 8 Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε. 9 Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοὶ, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. 10 Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου.

TRANSLATION.

were fire: ye have *treasur'd it up for the last days.

4 Behold, the hire of the labourers, who have reap'd down your fields, which is of you kept back cries: and the cries of them who have *got in your harvest, are enter'd into the ears of the Lord of *hosts,

5 Ye have liv'd in *Luxury on the earth, and have been wanton: ye have *fed your hearts, as *for the day of slaughter.

6 Ye have condemn'd *and* kill'd the just; *and* he do's not resist you.

7 Be *long patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and *is long patient for it, untill he receive the *former and the latter rain.

8 Be ye also *long patient; stablish your hearts; for the coming of the Lord draws nigh.

9 Grudge not one against another, brethren, lest ye be condemn'd: behold, the judge stands before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of *long patience.

11 Ἰδοὺ,

ANNOTATIONS.

(a) Ἀμάω signifying to *reap*, therefore it is not unlikely but by the θερίσαντες here mention'd, the Apostle denoted, not the *Reapers* aforementioned by ἀμήσαντες, but such others as assist in *getting in the Harvest*, the word θερίζω being literally of so large an importance, as to signify not only *mowing* or *reaping*, but *doing any thing* towards getting in Harvest.

(b) As

PARAPHRASE.

were Fire, *i. e. for a punishment of this your Covetousness your Bodies shall be miserably destroy'd*: ye have treasur'd it, *i. e. this Fire or Wrath of God against you* up for the last days, *i. e. for the time of the Final Destruction of your State, which is now coming on.* 4 Behold, the hire of the Labourers, who have reap'd down your fields, which is of you kept back, cries *as it were to God for Vengeance on you*; and the Cries of them who have (*a*) got in your harvest, are enter'd into the ears of the Lord of Hosts. 5 Ye have liv'd in pleasure upon the Earth, and have been wanton; ye have *by your Luxury* fed your hearts *for the Destruction coming upon you*, as *Beasts are fed and fatned* for the Day of Slaughter. 6 Ye have condemn'd and kill'd the Just, *i. e. many a true Christian*, and he do's *not so much as* resist you, *but on the contrary has patiently and cheerfully submitted even to Death it self, as knowing that Christ for whose sake he died, was able to reward him abundantly at his Coming to Judgment.*

III. He again exhorts the Faithfull to *Patience* and *Perseverance*, particularly by the consideration of the *Final Destruction* of the Jewish State now approaching; and the familiar Instance of the *Husbandman*, &c.

7 Be (*b*) long patient therefore *likewise ye*, Brethren, *who now suffer persecution for the Truth of Christ from the Unbelieving Jews or Judaizing Christians, and who have Them that have suffer'd even Death already for an Example of Courage and such long Patience*, unto the Coming of the Lord *to avenge Himself and his Servants of his and their Enemies. You have Examples of a somewhat like Patience even in the Common Affairs of this World.* Behold, the Husbandman waits for the precious fruit of the Earth, and is long patient for it, until he receive the former *rain to make the Corn sown grow up*, & the latter rain, *to make the Ear plump or full before he reaps.* 8 *And if the Husbandman be so long patient for the Crop of One single Year*, be ye also long patient, stablish your hearts *in a firm expectation of an undoubted and infinite Reward of all your sufferings*; *and so much the rather*, for *that* the Coming *of* the Lord draws nigh *now as to the final Destruction and Period that is to be put to the Jewish State and Legal Dispensation.* 9 Grudge not one against another, Brethren, *i. e. grudge or groan not ye, that are true Believers, at the present ease and prosperity of the Unbelieving Jew or Judaizing Believer*, lest ye be condemn'd *for such instances of Impatience*: behold, the Judge, *who will plead your cause with the persecuting Brethren*, stands before the door. 10 *Further* take, my Brethren, the Prophets *of Old*, who have spoken *to our Forefathers* in the name of the Lord, for an example of suffering affliction, and of long Patience. 11 Behold

ANNOTATIONS.

(*b*) As μακροθυμῶν in this same verse is render'd by our Translators, *is long patient* with respect to the Husbandman, so should μακροθυμήσατε here have been likewise render'd, *be long patient*, that the Comparison might the Better Answer one part to the other. So verse 11. τὸς ὑπομείναντας should be render'd, *them that have been patient*, that it may answer to τὴν ὑπομονὴν render'd *the Patience*, viz. of Job.

TEXT.

11 Ιδοὺ, μακαρίζομεν τοὺς † ὑπομείναντας. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος, καὶ οἰκτίρμων.

12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ † ὑπὸ κρίσιν πέσητε.

13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.
14 Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου. 15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ. 16 Ἐξομολογεῖσθε † οὖν ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. 17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυ-

TRANSLATION.

11 Behold we count the happy who *have been patient. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitifull and of tender mercy.

12 But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; leſt ye fall into condemnation.

13 Is any *one among you afflicted? let him pray. Is any *one merry? let him ſing pſalms.

14 Is any *one ſick among you? let him call for the elders of the Church, and let them pray over him, annointing him with oyl in the name of the Lord.

15 And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.

16 Confeſs *therefore your faults one to another, and pray one for another, that ye may be heal'd. The prayer of a righteous man *made at the Impulſe of the Spirit avails much.

17 Elias was a man ſubject to like paſſions as we are, and he pray'd earneſtly that it might not rain, and it rained not on the earth for the ſpace

V. 16. † So Alex. and ſome other MSS. and Vulgar Latin Verſion.

PARAPHRASE.

11 Behold *moreover*, we *commonly* count them happy who have been
) Patient *courageouſly and conſtantly under Affliction for the ſake of God.*
e have heard *alſo* of the *celebrated* Patience of Job, and have ſeen the
nd of the Lord *in dealing ſo with him, namely* that the Lord is very
tifull, and of tender mercy *to all ſuch as ſuffer for him, by plenteouſly*
ewarding them for ſuch their ſufferings.

IV. He particularly warns them againſt breaking out into *Raſh Swearing*, thro' Impatience or any other cauſe.

12 But above all things, Brethren, *it is requiſite that I add one Cau-*
on more, viz. that ye ſwear not *or break not out into ſwearing thro' Im-*
atience, or on any Account in Common Diſcourſe, neither by Heaven,
either by the earth, neither by any other Oath: but let your yea be
ea; and your nay, nay, *i. e. let your Performances be agreeable to your*
Words, leſt ye fall into Condemnation, *foraſmuch as what is more than*
his, cometh of the Evil one or Devil. And conſequently as long as you
low your ſelves in this ſinfull practice of Common Swearing, all your
her Acts of Religion will avail nothing.

V. He gives Directions how they ought to *Behave* themſelves, either in *Mirth*, or in *Affliction*, particularly in *Sickneſs.*

13 Is any one among you Afflicted? let him *look on this as the Beſt*
eans to be us'd under ſuch his Afflictions, namely to pray *to God, either*
r Deliverance out of them, or for Patience to undergo them as he ought:
any one Merry? let him *look on this as the moſt proper means to ex-*
eſs his Mirth, viz. to ſing Pſalms *of Thankſgiving unto God, who has*
en pleas'd of his Goodneſs to give him ſuch Proſperity or Succeſs as
akes him Merry. 14 Is any one ſick among you? let him call for
e or more of the Elders of the Church, *i. e. the Miniſters of the Church*
ove Deacons, and let them pray over him, anointing him with Oyl
cording to the Cuſtom long ſince receiv'd among us of the Jewiſh Na-
on, only now the Annointing is to be done expreſsly in the Name of the
ord *or Chriſt, to denote that the Miraculouſneſs of the Cure this way is*
ing to the Efficacy of Chriſts Merits. 15 And the Prayer of Faith,
e. if the Miniſter that prays, feels in himſelf the Miraculous Gift of
aith in this caſe, i. e. feels in himſelf a ſtrong Impulſe of the Spirit to
ay, and a ſtrong Perſuaſion that his Prayer will be Effectual, then it
ay be thence infer'd aſſuredly, that ſuch his Prayer ſhall *be a means to*
ve or recover the ſick, and the Lord ſhall raiſe him up *from his Bed*
Sickneſs again; and if he have committed Sins *which were the Occa-*
on of Gods ſending this Sickneſs upon him, they ſhall be *All* forgiven
m. 16 Confeſs therefore your Faults one to another, *i. e. the Sick*
the Miniſters of the Church, and pray one for another, *i. e. the Mi-*
ſters for the Sick, that ye may be heal'd *or recover'd of your ſickneſs.*
he Prayer of a Righteous man made at the Impulſe of the Spirit, (*call'd*
ove v. 15. *the Prayer of Faith*) avails much *with God*, 17 *For in-*
nce, Elias was a man ſubject to like Paſſions *Infirmities and Affli-*
ons as we are, and he *by the Impulſe of the Spirit* pray'd earneſtly
at it might not rain, and it rain'd not on the Earth, *i. e. the Land of*

Iſrael,

TEXT.	TRANSLATION.
τὸς τρεῖς ϗ μῆνας ἕξ. 18 Καὶ πάλιν προσηύξατο, ϗ ὁ οὐρανὸς ὑετὸν ἔδωκε, ϗ ἡ γῆ ἐβλάστησε τ καρπὸν αὐτῆς.	of three years and ſix month 18 And he pray'd again and the heaven gave rain, a the earth brought forth h fruit.
19 Ἀδελφοί μου, †ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τ ἀληθείας, ϗ ἐπιστρέψῃ τις αὐτὸν, 20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν †αὐτοῦ ἐκ θανάτου, ϗ καλύψει πλῆθος ἁμαρτιῶν.	19 My Brethren, if a * man among you do err fro the truth, and one convert hi 20 Let him know, that who converts a Sinner fro the error of his way, ſhall ſa * his ſoul from death, and ſha hide a multitude of Sins.

V. 19. † So Alex. and ſome other MSS. and Vulg. and Syr. Verſions.
Ibid. * Αὐτῦ is read in Alex. and ſome other MSS. and in Vulg. Syr. and Ethio Verſions.

PARAPHRASE.

Israel, for the ſpace of three years and ſix months. 18 And he pray'd again *at the Impulſe of the ſame Spirit*, and the Heaven gave rain, and the Earth, *i. e. the Land of Iſrael* brought forth her Fruit.

19 My Brethren, *I ſhall conclude this Epiſtle with a moſt weighty Conſideration to ſtir you up to promote Piety. Namely* if Any man among you do err from the Truth, and one Convert him; 20 let him *that converts the other* know *for his Encouragement*, that He who converts a Sinner from the Error of his Way, ſhall ſave his Soul, *i. e. the Soul of the Converted* from Death, and *not only ſo, but ſuch his pious Charitable Labour in converting the other* ſhall *be ſo highly Acceptable to God, as to induce God thro' Chriſt to* hide *or cover, i. e. forgive* a Multitude of Sins, *i. e. All his own ſins paſt be they never ſo many in Number.*

VI He concludes with ſtirring them up to *promote Piety in others*, by minding them of the *Great & Special Reward*, that attends him that converts a Sinner.

SYNOPSIS.

SYNOPSIS.

In this Epistle are Contain'd.

I. An *Introductory* Salutation. *Chap.* I. 1.

II. Exhortations of the Orthodox Believers to *Patience*, by considering that
1. Patience tends to render us *Perfect* in Christianity. *Chap.* I. 2—4.
2. God will certainly give us the *Wisdom* of Perseverance, if we *ask* [in] *Faith*, i.e. with sincere purpose of Adhering to Christianity. *Chap.* I. 5—8.
3. Suffering for Christ is *advantageous* both to Rich and Poor. *Chap.* I. 9—12.
4. The *Husbandman* is every year *long patient* for Rain. *v.* 7.
5. The *Coming* of Christ *draws nigh*. *v.* 8, 9.
6. They are *esteem'd* and *counted Happy* that have been Patient under Afflictions. *v.* 11.
7. The *Prophets* of the Lord did of old *Suffer* Affliction *Patiently*. *v.* 10.
8. *Job* was Eminent for his *Patience*, and was *greatly rewarded* for the same at the end even in this Life. *v.* 11.

Unbelieving Jews or Judaizing Believers, not to *contend with such bitter Zeal and Outrageous Malice* for the Observation of the Law, or for to recover their Liberty from the Roman Yoke: which the Apostle do's
1. By exhorting them to be *slow to speak, slow to Wrath*. *Ch.* I. 19, 20.
2. By teaching them, that, unless they *bridled their tongue* in this respect, their *Religion was in vain*. *Chap.* I. 26.
3. By largely setting before them the *Great Mischief and Disorders* rais'd in the World, by their using their *Tongues* so Freely & Zealously. *Ch.* III. 1—12.
4. By teaching them, that such *Envyings, Fightings*, and even *Wars* were not the Effects of *true Heavenly Wisdom*, but of an *Earthly, Sensual and Devilish Wisdom*, and proceeded from their own Sinfull *Lusts*. *Chap.* III. 13—IV. 3.
5. By teaching them, that their *Love of the World*, (from which indeed proceeded their Zeal for the Observation of the Law, and for Liberty from the Roman Yoke) was *Enmity with God*. *Chap.* IV. 4—10.
6. By teaching them, that the Gospel was *able to save their Souls* without the observance of the Law. *Chap.* I. 21. that it is the *Perfect Law of Liberty*, as (among other respects) freeing them from the Observation of the Law. *Chap.* I. 25. that by it they were to *be judged*. *Chap.* II. 12. and lastly, that Christ the Author of it is the *only Law-giver and judge who is able to save and to destroy* Eternally. *Chap.* IV. 11, 12.

III. *Rectification of Wrong* Notions or Principles, viz.
1. That God *Tempts* to Sin. *Chap.* I. 13—15.
2. That the *Goodness* or *Virtue* of Men is owing to the *Influence of the Heavens*, and not principally or more directly and immediately to *God*. *Chap.* I. 16—18.
3. That *Hearing of the Word* or *Faith* is *alone* sufficient to Salvation. Which the Apostle do's
1. By shewing the Insignificancy of *Hearing the Word only*, by a familiar instance of a Mans *seeing his face in a glass*, and not mending what he saw amiss. *Chap.* I. 23, 24. As also by another familiar instance of bidding or *wishing a poor man to be warm or full*, without giving what is requisite. *Chap.* II. 14—17.
2. By observing that the Truth of our *Faith is shown by our Works*. *Chap.* II. 18.
3. By observing that the *Devils* themselves *have Faith*. *Ch.* II. 19.
4. By shewing that *Abraham* and *Rahab* were justified by *Works* and not *by Faith only*. *Chap.* II. 20—26.
4. That *Bridling the Tongue, Helping the Friendless*, and being *Unspotted from the World* were not necessary parts of Religion, but might be dispens'd with.
5. That it was not necessary in order to Salvation, to keep the *Whole Law*, but only *some principal* parts of it.
6. That they might *Swear* (at least by Heaven and such less Oaths) on Common Accounts. *Chap.* V. 12.

IV. Reproofs, viz. 1. for *Partiality* in matters of Judgment between the Rich and Poor. *Ch.* II. 1—9. And 2. for using *Presumptuous Forms of Speech*. *Chap.* IV. 13. *to the end*. And 3. for *Covetousness*, and *Uncharitableness* and *Injustice*. *Chap.* V. 1—6.

V. Directions how to behave themselves, when *Merry*, or *Afflicted*, particularly when *Sick*. *Chap.* V. 13—18.

THE FIRST EPISTLE GENERAL OF PETER THE APOSTLE.

THE PREFACE.

THE Learned, at leaſt among * Proteſtants, are generally agreed that this Epiſtle was written about *A.D.* 60. Namely much about the ſame Time that St James writ his Epiſtle; between which and this there is a Great Affinity, not only as to the Subject, but alſo as to the Words and Expreſſions.

I. The *Time*, when this Epiſtle was written.

The *Deſign* of this Epiſtle was, as St Peter himſelf tells us (Chap. 5. 12.) to *exhort and teſtify that This is the True Grace of God wherein ye ſtand*, i. e. that the Goſpel was the only True Means whereby They were to be ſaved, and conſequently that they ought to Perſevere in the True Faith, notwithſtanding the greateſt Afflictions they might be perſecuted with on That Account, either from Unbelieving Jews or Gentiles, or elſe from the Chriſtian Converts among them, that were Zealous for the Law. And becauſe They were very liable to be tempted by their Jewiſh Brethren, to Rebell and take up Arms in order to fling off their Subjection to the *Romans*, therefore the Apoſtle do's in a more ſpecial manner inſiſt on the *Obligation* they were under by the Goſpel, to behave themſelves *with All Subjection to the Roman Emperor and his Magiſtrates*. Likewiſe he particularly takes notice of the Subjection due from Servants to Maſters, and Wives to Husbands, in order to Rectify ſome Falſe Notions that had been ſpread among them.

II. The *Deſign* of this Epiſtle.

The *Place* from whence this Epiſtle was written, was without doubt the *Babylon* mention'd Chap. 5. 13. that is (according to the generally receiv'd Opinion both of Ancients and Moderns) *Rome*.

III. The *Place* whence this Epiſtle was writ.

* The Romaniſts will have this Epiſtle to have been written much ſooner, to favour that Tenet of Theirs, that St Peter was 25 years Biſhop of Rome. But this Opinion is refuted by Proteſtant writers, particularly by Dr *Cave* in his Life of St *Peter*.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

THE FIRST EPISTLE GENERAL OF PETER THE APOSTLE

TEXT.

Κεφ. α'.

ΠΕΤΡΟΣ Απόστολος Ιησού Χριστού, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ασίας, καὶ Βιθυνίας· 2 κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ιησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

TRANSLATION.

Chap. I.

PETER an Apoſtle of Jeſus Chriſt, to the ſtrangers ſcatter'd throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia;

2 Elect according to the fore-knowledg of God the Father, thro' Sanctification of the Spirit unto Obedience and ſprinkling of the Blood of Jeſus Chriſt: Grace unto you and peace be multiplied.

3 Εὐλο

ANNOTATIONS.

(*a*) When it was that theſe Diſpers'd or Scatter'd Jews came and ſettled in theſe Countries, as it is not Material, ſo neither is it Eaſy to decide. And it is not to be doubted, but it was done by Degrees, ſuch Jews as quitted their own Country, ſettling firſt in ſuch other Countries as were nearer to them, and afterwards upon ſeveral Occaſions removing further and further into more remote Countries from Judea.

(*b*) An Account of all theſe Countries is to be found in the Second Part of my Geography of N. T. in thoſe Pages, as are directed to by the Index thereunto belonging; and the Situation of them is ſhewn by the Map alſo belonging thereto.

(*c*) In *Exod.* 24. 78. we read thus: *And he* (i. e. Moſes) *took the Blood of the Covenant, and read in the Audience of the People; and they ſaid, All that the Lord has ſaid, will we do, and be obedient. And Moſes took the Blood, and ſprinkled it on the People, and ſaid, Behold the Blood of the Covenant which the Lord has made with you concerning all theſe Words.* Whence it is not improbable that St *Peter* might refer to what was there done by Moſes, and might by *the ſprinkling of the Blood of Jeſus* denote the Chriſtian Jews entring with God into the Covenant

THE FIRST EPISTLE GENERAL OF PETER THE APOSTLE.

PARAPHRASE.

The INTRODUCTION.

Chap. I. PETER an Apoſtle of Jeſus Chriſt to the Strangers, *i. e. Foreign Jews that are* (*a*) Scatter'd throughout (*b*) Pontus, Galatia, Cappadocia, Aſia and Bithynia, 2 *namely to ſuch of them as are by receiving the Faith of Chriſt, become the true* Elect *or Now Choſen People of God, which the Unbelieving Jews falſely pretend to be: This Election or taking Chriſtians only to be his Now Choſen People being no Falſe Doctrin invented by us the Apoſtles of Chriſt, and altogether New, but on the contrary being what is* according to the Fore-knowledg *or eternal Purpoſe* of God the Father, *whereby he graciouſly purpos'd to ſave ſuch as ſhould believe the Goſpel,* thro' the Sanctification of the Spirit unto Obedience and ſprinkling of the Blood of Jeſus Chriſt, *i. e. thro' the Grace of the Spirit ſanctifying them ſo far, as to render them truly Obedient unto the Goſpel as well as Believers of it, and conſequently to entice them to* (*c*) *the Benefits of the Goſpel-covenant Seal'd as it were between God and you by the Blood of Chriſt*: Grace unto you and Peace, *i. e. All Bleſſings Temporal and Spiritual* be multiplied.

SECTION

ANNOTATIONS.

Covenant of the Goſpel by their receiving the Faith. But ſince we read alſo in 1 John 1. 7. that *the Blood of Jeſus Chriſt cleanſes us from All Sin*, and on this account it ſeems to be reckon'd among the Benefits of the Goſpel, that thereby we *Come to the Blood of Sprinkling*, Hebr. 12. 24. hence it is likewiſe ſcarce to be doubted but St *Peter* did deſign to denote by the forementiond expreſſion of His, not only the Sealing of the Goſpel-Covenant between God and the Jewiſh Converts, but alſo, if not more eſpecially the Benefits ariſing from the Obſervation of that Covenant, viz. the Forgiveneſs of Sin; on which account *the Sprinkling of the Blood of Jeſus* ſeems to be mention'd by St *Peter* after *Obedience* to the Goſpel.

V. 4.

TEXT.

3 Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς † ὑμᾶς, 5 τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· 6 Ἐν ᾧ ἀγαλλιᾶσθε ὀλίγον ἄρτι (εἰ δέον ἐστὶ) λυπηθέντες ἐν ποικίλοις πειρασμοῖς· 7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως (πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου,) εὑρεθῇ

TRANSLATION.

3 Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance * uncorrupted, and undefil'd, and that fades not away, reserv'd in heaven for you,

5 Who are kept by the power of God thro' faith unto salvation ready to be reveal'd in the last time.

6 Wherein ye greatly rejoyce, tho' now for a *little while, if need be, ye are in heaviness thro' manifold trials:

7 That the trying of your faith (being much more precious than of gold that perisheth tho' it be tried with fire,) might

ANNOTATIONS.

V. 4. † So it is read in Alex. and many other MSS. as also Vulgar and Syr. Versions.

(*d*) As ἄφθαρτον signifies not only *incorruptible* as to Duration, but also *uncorrupted* as to being *Free from any mixture* that may corrupt or taint That wherewith it is mixt; (whence it is said *Ephes.* 6. 24. *Grace be with all them that love our Lord Jesus Christ* ἐν ἀφθαρσίᾳ, which is render'd rightly enough in our Translation *in Sincerity*, i. e. without any mixture of False Doctrin to corrupt the Doctrin of the Gospel.) So it is not to be doubted but ἄφθαρτον here is to be understood in this latter Sense, and not in the former as it denotes *incorruptible* as to *Duration*, This being denoted by another word in this Verse, viz. ἀμάραντον. It is also observable, that as the Land in which wicked Men dwell here on Earth is said to be *defil'd by their Sins*, (Lev. 18. 28. Numb. 5. 3. &c.) So Heaven is here said to be *an Inheritance Uncorrupted, and Undefil'd*, because *no Unclean thing can enter thereinto*, i. e. no Sinner or wicked Person, either in Principle or Practice. Compare *Revel.* 21. ult.

(*e*) See Note (*d*) on *Jam.* 1.

V. 5.

PARAPHRASE.

SECTION I.

The Apoſtle, by ſeveral Arguments, exhorts the Jewiſh Converts he writes to, that they would with Patience *and alſo* Cheerfulneſs perſevere Stedfaſt in the Faith, *notwithſtanding All the Sufferings and Perſecution they ſhould meet with on That account. And withall, to take off ſuch among them as were* Zealous for the Law *from perſecuting the Orthodox, he intimates to them (in §. 5. of this Section) that the* Legal Diſpenſation *was only* Temporary, *and that the* Obſervance of its Rites *was not now* Neceſſary.

I. The Apoſtle encourages the Jewiſh Converts to *Patience* and *Cheerfulneſs* under their Perſecutions, by ſetting before them the *Greatneſs of the Reward*, that is reſerv'd for them in Heaven, if they *perſevere* unto the End.

3 Bleſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy has begotten Us *Chriſtians* again (*i. e. as we were at firſt begotten by our Natural Fathers in reſpect of our Natural Life, ſo by bringing us to Chriſtianity God has begotten us again in reſpect of our Spiritual Life*) unto a lively Hope, *i. e. unto an Hope which ſhall never again as it were Dy, as it did at the Crucifixion and Death of Chriſt, but ſhall for ever live or remain Unſhaken as to the Grounds thereof in relation to Chriſt, till it be ſwallow'd up in Fruition; on which account it is a moſt effectual means to excite Us to be Lively and Active in our Obedience to the Goſpel notwithſtanding the Greateſt Difficulties we may meet with. Now as this Hope may be ſaid to have Died with Chriſt, All the Hopes of the Then Chriſtians being as it were blaſted; ſo on the contrary the principal means whereby we Chriſtians are here begotten again or reſtor'd to the ſaid Hope, and that for ever or without any danger of Any thing hapning to quaſh our Hope for the future, is* by the Reſurrection of Jeſus from the Dead: 4 *Hereby we are begotten again* to *a lively Hope of* an Inheritance (*d*) Uncorrupted *with any Falſe and Wicked Principles or Notions*, and Undefil'd *with any Sinfull Actions or Practices*, and that fades not away *but is Everlaſting, which indeed is not to be enjoy'd here on Earth, but is moſt certainly* reſerv'd in Heaven for you, 5 Who *are and ſhall remain ſtedfaſt in the Faith, and therefore* are kept, by the power of God *as the Efficient cauſe*, thro' *by means of your ſtedfaſtneſs in the* Faith *as the Conditional cauſe*, unto *eternal* Salvation, *which is* ready to be reveal'd *or actually conferr'd upon you in its Proper time, viz.* in the Laſt Time *or Day of Judgment.* 6 Wherein, *i. e. on which account* ye *at leaſt ought to* greatly rejoyce, tho' now for a little while, if need be, *i. e. if God ſees it Beſt for you*, ye are in Heavineſs thro' manifold (*e*) Trials: 7 *namely to this end*, that the Trying of your Faith (being much more precious *or advantageous to you* than *the Trying* of Gold, that *is of ſuch a Nature as that it* periſhes *or will wear out in Time*, tho' it be tried with Fire *and thereby found to be Good, whereas your Faith being tried and approv'd by*

TEXT.

εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 8 Ὃν οὐκ † εἰδότες, ἀγαπᾶτε· εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ, καὶ δεδοξασμένῃ· 9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες· 11 ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· 12 οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ'

TRANSLATION.

be found unto praiſe and ho nour and glory, at the appear ing of Jeſus Chriſt:

8 Whom having no *known, ye love, in whom tho' now ye ſee him not, ye believing, ye rejoyce with joy unſpeakable and full o glory:

9 Receiving the end of you faith, even the ſalvation o *your* Souls.

10 Of which Salvation th prophets have enquir'd an ſearch'd diligently, who pro phefied of the grace *that ſhoul come* unto you:

11 Searching what or wha manner of time the Spirit o Chriſt, which was in them, di ſignify, when it teſtified befor hand the ſufferings of Chriſ and the glory that *ſhould follo* * after them.

12 Unto whom it was re veal'd, that not unto them ſelves, but unto us they di miniſter the ſame things which * have been now declar'd unt you by them that have preach the Goſpel unto you, *thro the Holy Ghoſt ſent dow

ἀγαπ

ANNOTATIONS.

V. 8. † This Reading is confirm'd by All the MSS. us'd by Dr *Mill*, but thre as appears from Him on the place. Neither do's St Polycarp's Epiſtle make an thing againſt it, He not citing the ſaid Text at large, but only in ſhort. An 'tis likely the ſame is the Caſe as to Irenæus. Indeed εἰδότες ſeem'd to have be chang'd into ἰδόντες, only becauſe it ſeem'd incongruous to ſay here, that Chriſtia do *not know* Chriſt, when in other places of Scripture, to *know Chriſt* or Go an expreſſion us'd to denote *the being Chriſtians*; it being not obſerv'd that St P *ter* is here to be underſtood of Knowing Chriſt by Face or in Perſon; as is ev dent from the following part of the Text, which likewiſe ſerves to ſhew, th εἰδότες is the True Reading, foraſmuch as ὁρῶντες, which is equivalent to ἰδόντες, mention

PARAPHRASE.

by God shall never perish, but shall be of everlasting Advantage to you) might be found *or turn* unto *your* Praise and Honour and Glory at the Appearing of Jesus Christ *to judge the World*: 8 Whom having not known *by Face*, ye *nevertheless* love; in whom, tho' now ye (*f*) see him not, yet believing, ye rejoyce with joy unspeakable and full of Glory, *as being in a special manner* (*f*) *glorified or commended by Christ himself, and prefer'd before the Joy arising from the Faith of such Christians as convers'd with our Saviour here on Earth, and so saw him and believ'd.* 9 *And as ye do in this respect excell even us the Apostles of Christ, so you may thereby become the more Assur'd of* Receiving the end of your Faith, even the Salvation of your Souls.

10 Of which Salvation the Prophets have enquir'd and search'd diligently, *namely they* who prophesied of the Grace *of God* that should come unto you *by means of the Gospel*: 11 *I say, the aforemention'd Prophets have search'd diligently concerning this Salvation brought unto us by the Gospel, namely* searching what or what manner of Time the Spirit of Christ, which was in them, did signify, when it testified before hand *by them* the Sufferings of Christ *in himself and in his Members*, and the Glory that should follow after them, *viz. after the said Sufferings, and be bestow'd upon the said Sufferers.* 12 *These Particulars did (I say) the foremention'd Prophets search unto; forasmuch as tho' they were Prophets, yet they were such, as* unto whom it was reveal'd *only in general*, that not unto themselves *or unto their Own Times*, but unto *some that should arise in some Future Ages, even unto* us *Christians did belong the Grace of Salvation they then prophesied of; namely* they did minister *or make known in an obscure manner* the same things, which have been now declar'd *most clearly* unto you, thro' *the Assistance of* the Holy Ghost sent down from Heaven *in an extraordinary manner*

II. The Apostle further encourages them to *Patience* and *Perseverance* under their Afflictions, by putting them in mind, that, as such their *Sufferings* were *foretold by the Prophets*, so likewise by the same *were foretold the Glory* that should follow any such their Sufferings: Hereby intimating to them the *Truth of the Gospel*, and the *Dignity of Christ*.

ANNOTATIONS.

mention'd in the said latter part of the Verse; and consequently if ἰδόντες were the true Reading, there would be no other than a Tautology.

(*f*) St *Peter* seems here to refer to what our Saviour said to St Thomas the Apostle, in Joh. 20. 29. Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες. And, as perhaps from hence was taken the ἰδόντες here read in some Copies instead of ἀιδόντες, so by the χαρᾷ ἀνεκλαλήτῳ here mention'd, St *Peter* seems to refer to Christ's Magnifying and Preferring the Faith of such as *have not seen him and yet believe*: both because ἀγαλλιάω may be well understood so, and also it seems requisite to understand so here, the *Joy* St *Peter* is speaking of being such, as the true Christians were *endued with here on earth*; which is evidently not ἀνεκλάλητος, as thereby is denoted the said *Joy* being accompanied with the actual possession also of *Heavenly Glory*. Hence our Translators seem to render it *Joyfull* (viz. of the Hope) *of Glory*, which is a Sense (I think) can hardly be put on the word ἀνεκλάλητος, which plainly denotes a thing already *glorified* or *magnified*, and so *full of Glory*, viz. in the Sense given in the Paraphrase.

TEXT.

οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· 15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε. 16 διότι γέγραπται· Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

17 Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε· 18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου

TRANSLATION.

from heaven, which things the angels desire to look into.

13 Wherefore gird up the loyns of your mind, be sober and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning your selves according to the former lusts, in your ignorance:

15 But as he who has called you is holy, so be ye holy in all manner of conversation.

16 Because it is written, ye shall be holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning in fear:

18 Forasmuch as ye know that ye were not redeem'd with corruptible things, as silver and gold, from your vain conversation receiv'd by tradition from your fathers:

19 ἀλλ

PARAPHRASE.

manner upon them the said Preachers of the Gospel: Which things of so strange and important a nature, so entirely owing to the Goodness and Wisdom of God in the Contrivance and Revelation of them, that the Angels, as they desire (g) to look into, to perfect in understanding them, learn the same from the Revelations vouchsafed them by God, to his Church especially to the Apostles. From which Considerations, as it appears that the Gospel is no Newly invented Doctrin, but the Eternal purpose of God (as is hinted v. 2.) at first obscurely reveal'd to the Prophets of Old, and now clearly reveal'd to the Apostles of Christ; so it appears that Christ the Author of our Salvation and Revealer of the Gospel is of a truly Divine Nature and Dignity, far superiour to that of the (g) Angels: concern-

PARAPHRASE.

whom the Jews generally entertain wrong, viz. too high Notions as to their Dignity and Ability.

13 Wherefore, *as when you would ſet your ſelves vigorouſly to any Bodily Work, you are wont to* gird up the loyns *of your Body, ſo the aforemention'd conſiderations are ſufficient to excite the greateſt Vigour* of your mind *to diſcharge the Duties of Chriſtianity, notwithſtanding the greateſt Afflictions you may meet with in the diſcharge of them, and in order thereunto more eſpecially to* be ſober *and vigilant*, and *to* hope to the end *or with conſtancy and perſeverance without doubting and anxiety*, for *your obtaining* the Grace that is to be brought unto you at the Revelation of Jeſus Chriſt *or Day of Judgment, viz. the Salvation of your Souls*: 14 *Behaving your ſelves now* as Obedient Children, not faſhioning your ſelves according to the former luſts, *wherein ye liv'd* in your ignorance *of the Goſpel*: 15 But as he, *viz. God*, who has call'd you *to the knowledge of the Goſpel*, is holy, ſo be ye holy in all manner of Converſation. 16 Becauſe it is *no other than what is* writ-ten *and requir'd even in the Law, viz.* Be ye Holy, for I *the Lord your God* am Holy.

III. The Apoſtle obſerves to them, that *Patience* is no other than an *Act of Obedience* due to God from them. Who requires *them* to be *Holy* (as being *Holy himſelf*,) and conſequently not to Sin in order to avoid Perſecution.

17 And if, *i.e. foraſmuch as ye moſt certainly* call on a Father, who without reſpect of perſons judgeth according to every mans Work, *i.e. judgeth every man, Jew as well as Gentile, according to his Work, not only according to his Faith*; *on this conſideration ye ought not groundleſsly to rely on the Indulgence of God as being your Father, and who therefore will eaſily forgive your Sins without Repentance and Amendment of Life*; but *ye ought to* paſs the time of your ſojourning *here in this world* in fear *of the Account you muſt give of your Works at the day of Judgment, and in fear of being then Condemn'd by God who is an Impartial Judge as well as Father.* 18 *And there is the more Reaſon for ye to fear being Condemn'd at the Laſt day without Repentance and Holineſs of Life*, for-aſmuch as ye know *full well by the inſtructions of the Goſpel*, that ye were not redeem'd with Corruptible things, as Silver and Gold (*wherewith indeed the Jews buy their Legal Offerings which they offer at Jeruſa-lem*,) from your Vain converſation, *wherein ye placed the Chief of Re-ligion in the obſervance of the External Rites of the Law, according to the Doctrin* receiv'd by Tradition from your Fathers, *whereas the ob-ſervance*

IV. The Apoſtle fur-ther preſſes the Duty of *Holineſs*, and *Suffering for the Goſpel*, by minding them, that *Chriſt ſuffer'd* for their Redemption, and that he is now *glori-fied* in Heaven, & ſhall *judge* them without reſpect of Perſons.

ANNOTATIONS.

V. 16. † So it is read in Alex. and ſome other MSS. as alſo the Vulg. Lat. Verſ. Clem. Alex. And ſo it is in the LXX. Verſion, *Levit.* 11, 44, &c.

(g) When it is conſider'd, how the Preeminence of Chriſt above the Angels is profeſſedly ſet forth in the whole Chap. 1. of the Epiſtle to the Hebrews; and what is ſaid in reference to the ſame point in Col. 2. and elſewhere; and by in this very Epiſtle Chap. 3. 12. on all theſe Conſiderations it will ſeem, I hope, not improbable, that St *Peter*, by what he ſays here in this Text, de-ſign'd to intimate what is more largely expreſs'd in the Paraphraſe.

TEXT. TRANSLATION

19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ· 20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' † ἐσχάτου τῶν χρόνων δι' ὑμᾶς, 21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ † τῆς ἀληθείας, † εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα. 24 Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα † αὐτῆς ὡς ἄνθος χόρτου. ἐξηράνθη

19 But with the precio blood of Christ, as of a La without blemish and witho spot:

20 Who verily was fo ordain'd before the foundati of the World, but was manife ed in these last times for you

21 Who by him do belie in God that rais'd him from t dead, and gave him glory, th your faith and hope might in God.

22 Seeing ye have purifi your souls *by obeying t truth *unto unfeigned love the Brethren, *see that ye* lo one another with a pure he fervently:

23 Being born again, not corruptible seed, but of inco ruptible, by the word of G which lives and abides for ev

24 For all flesh is as gra and all the glory *thereof the flower of grass. The gr

PARAPHRASE.

servance of such Legal Rites are, without Holiness of Life, altoget Vain or Insignificant to eternal Salvation: 19 But *ye were redee* with *no less an Offering than That of* the precious Blood of Christ, as a Lamb (*viz. the true Paschal Lamb*) without Blemish and without Sp *viz. of Sin*: 20 who verily was fore-ordain'd before the foundati of the World *to be thus offer'd for your Redemption, so that you are to think that there ever was Any Other way of being Redeem'd, but to know on the contrary that All that were ever Redeem'd, even un the Law, were so only by the precious Blood of Christ, who was t offer'd in the Fore-knowledge or Purpose of God before the Foundati the World*, but was manifested in these last times *here on Earth Him to suffer and be offer'd* for you, 21 who by him, *Dying and Rising a and Ascending into Heaven, as is most Truly attested by us his Apos and by the Consequences of his Resurrection and Ascension in sending*

PARAPHRASE.

Holy Ghost &c. do, *i. e. are induced to* believe in God *as ye ought, viz. to believe the Gospel to be the Will and Doctrin of God, forasmuch as it can be no other than God* that rais'd Him, *i. e. Christ* up from the Dead, and gave him Glory *by taking him up into Heaven and placing him at his Right hand &c. All which was done* that your Faith and Hope *of Salvation* might be in God, *as it ought, viz. according to the Conditions requir'd by the Gospel, i. e. upon your Repentance and Holiness of Life: It being plainly Unreasonable to imagin, that God will forgive your Sins without Repentance and Amendment, since he would not forgive them without the shedding of the Blood of Christ, who was Himself without any spot of Sin: And it being in vain to hope to be sav'd at the last day by Christ who is then to be your Judge, if you refuse to suffer for him here.*

22 Seeing *then, if ye truly believe in God,* ye have purified your Souls, by obeying the Truth, *i. e. the Gospel, from all mixture of Hypocrisy,* unto unfeigned Love of the Brethren, see that ye *act accordingly, and* love one another with a pure heart fervently; *such as are Zealous for the Law laying aside All malice, much less persecuting the Orthodox Christians,* who *know the Obligation of the Law to be now ceas'd under the Gospel.* 23 *And this ye ought to do as* being born again *now the Children of God,* not of Corruptible seed *as was That of mortal Abraham, by virtue of your Descent from whom you were heretofore the Chosen and Peculiar People of God*; but of Incorruptible *seed, I mean,* by the Word of God (*i. e. the Gospel as v.* 25.) which lives and abides for ever, *inasmuch as it is to be, not of a limited obligation for a Certain Time only, as was the Law, but of everlasting obligation or as long as the World it self lasteth.* 24 *I say you ought not to so value your selves on account of your being Born of the Corruptible seed of Abraham, as to despise the Gentile Converts or Christians as incapable of becoming now the People of God, by the Gospel without the joynt observance of the Law:* for All Flesh is, *i. e. All the Carnal or Temporal Privileges, which we of the Jewish Nation have enjoy'd, on account of our being descended of Abraham as to the Flesh or Natural Generation, as likewise all the Carnal Rites of the Law, are* as Grass; and All the Glory thereof, *viz. the Conquest of Canaan, the Temple of Solomon &c.* as the Flower of grass, *namely, as* the

V. The Apostle teaches such as were *Zealous for the Law*, that the Law was to be obligatory but *for a Time*, whereas the *Gospel* was to be of *perpetual Obligation*. And consequently they ought not to *persecute* the Orthodox Christians, that denied the Observation of the Legal Rites to be now Necessary.

ANNOTATIONS.

V. 20. † So it is read in Alex. and some other MSS. and in the Syr. Version. And that this is the True Reading, see what has been observ'd by me concerning the same in my Notes on *Hebr.* 1. 1.

V. 22. † Διὰ πνεύματος is not read in Alex. and two other MSS. nor in Vulg. Syr. Ethiop. Versions. It seems to have been added first by way of a Marginal Note, and thence taken into the Text.

V. 24. † So it is read in Alex. and some other MSS. and also in Vulg. Syr. and Ethiop. Versions, and Origen. The Common Reading ἀνθρώπε for αὐτῆς seems to be taken from the LXX. Version, of *Isai.* 40. 6.

TEXT.

ὁ χόρτος καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε· 25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα· τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Κεφ. β. Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ † καταλαλίας, 2 ὡς ἀρτιγέννητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε † εἰς σωτηρίαν. 3 εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

4 Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον. 5 καὶ αὐτοὶ ὡς λίθοι ζῶντες ἐποικοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

TRANSLATION.

withereth, and the flower thereof falls away;

25 But the Word of the Lord abides for ever: And this is the Word, which by the Gospel is preach'd unto you.

Chap. II.

Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and *evil speakings,

2 As new-born babes desire the pure milk of the Word, that ye may grow thereby *unto Salvation:

3 If so be ye have tasted, that the Lord is gracious.

4 To whom coming, *as unto* the living *stone, rejected indeed of men, but chosen of God, *and* precious;

5 Ye also as *living stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Διὸ

PARAPHRASE.

the Grass withereth, and the Flower thereof falls away *after a certain time and its proper fixt Season, so All the Privileges that belong'd to us Jews as Descendants of Abraham according to the Flesh, and All the Glorious Circumstances of our Nation and Law are to have an end after their proper and fixt Period assign'd them by Providence*: 25 But the Word of the Lord abides for ever: And this is the Word *I am speaking of*, which by the Gospel is preach'd unto you, *i. e. the Gospel dispensation is never to have an end, but is to last here as long as the World lasteth, and is to last in the World to come for ever as to its Happy Consequences, viz. Everlasting Salvation.* Chap. II: Wherefore *seeing such is the Temporary Nature of the Privileges belonging to us as the Descendents of Abraham according to the Flesh, as also the Temporary Nature of the Legal Dispensation, and on the other hand such is the Everlasting Nature of the Gospel dispensation* laying aside all Malice, and all Guile, and Hypocrisies,

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pocriſies, and Envies, and Evil-ſpeakings *againſt the Orthodox Chriſtians*, who, *agreeably to the true Natures of our National Privileges and the Legal Diſpenſation, look upon both One and the Other to be now ceas'd*, 2 as New-born Babes deſire the pure milk of the Word, *i. e. as Babes being Free from all Malice and Guile &c. and as the Children or People of God Now, not by Virtue of being deſcended from Abraham, but of a New Birth by means of the Goſpel, be deſirous and carefull to underſtand the Pure or True Doctrin of the Goſpel, which teaches us that the Obſervance of the Law is not now neceſſary, but that the Belief of and Obedience to the Goſpel is ſufficient Alone without the Obſervance of the Law*, that ye may grow thereby unto Salvation. 3 *And this ye will not fail to do*, if ſo be ye have taſted, *i. e. are truly ſenſible, that the* Lord, *i. e. Chriſt* is Gracious *in an extraordinary manner, in thus Freeing us from the Bondage of the Ritual Law by means of the Goſpel, as alſo in many other reſpects of Mercy vouchſaf'd unto us under the Goſpel, which either we enjoy'd not at All, or at leaſt not in ſo high a Degree, under the Law.*

VI. The Apoſtle obſerves that the *Titles* and *Priviledges* formerly belonging to the *Jews*, do now belong only to the *Chriſtians*.

4 *Such Graciouſneſs of Chriſt you cannot but be quickly ſenſible of, if you conſider that it is He*, to whom coming as unto the Living Stone, *foretold by the Pſalmiſt to be* rejected indeed of Men, but choſen of God *to be the chief corner Stone of the Foundation of the Chriſtian Church*, and *conſequently* precious *in the ſight of God*, 5 Ye alſo as Living Stones are built up *upon Chriſt, as the principal Foundation-ſtone*, a Spiritual Houſe, *and ſo Far Excelling the Material Houſe of God or Temple at Jeruſalem, which is built up of Stones that are without all Life, much more without thoſe Spiritual Graces wherein conſiſts that Spiritual Life vouchſaf'd to you by Chriſt, ſaid to be a Living Stone as He imparts Spiritual Life unto you, who likewiſe are ſaid to be Living ſtones as ye receive Spiritual Life from Chriſt: whence by the way appears, how vainly the Unbelieving Jews glory in their material Temple at Jeruſalem, ſince we Chriſtians conſtitute a far more Excellent Temple in the eſteem of God. And in like manner they vainly ſtand up for the Legal Prieſthood and Sacrifices, ſince we Chriſtians are* an Holy Prieſthood to offer up Spiritual Sacrifices *of Prayer and Praiſes, which are far more* Acceptable to God by Jeſus Chriſt *than the Sacrifices of Beaſts ever were, and inaſmuch as to the Offering up of theſe Spiritual Sacrifices aright there is requir'd an Inward Real Holineſs in the Perſons of them that offer them, whereas the Law (as oppos'd to the Goſpel) requir'd only an External Holineſs*

ANNOTATIONS.

V. 1. † Πάσας is not read in Alex. MSS. or Syr. and Ethiop. Verſions; or in Clemens Alexandrinus.

V. 5. † Alex. and ſome other MSS. as alſo Vulg. Lat. Verſion read ἐποικοδομεῖσθε, which is more pertinent and emphatical than οἰκοδομεῖσθε.

(*b*) Theſe

TEXT.

6 Διὸ καὶ περιέχει ἐν τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ. 7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν, ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, 8 καὶ λίθος προσκόμματος, καὶ πέτρα σκανδάλου· οἱ προσκόπτουσι τῷ λόγῳ, ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν. 9 Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. 10 Οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

TRANSLATION.

6 Wherefore alſo it is contain'd in the Scripture: Behold I lay in Sion a chief corner-ſtone, * choſen, precious; and he that believes on * it, ſhall not be confounded.

7 Unto you therefore who believe, * it is precious; but unto them who be diſobedient the ſtone which the builders * rejected, the ſame is made the head of the corner,

8 And a ſtone of ſtumbling and a rock of offence, *even to them* who ſtumble at the word being diſobedient, whereunto alſo they were appointed.

9 But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people that ye ſhould ſhew forth the praiſes of him, who has call'd you out of darkneſs into his marvellous light:

10 Who in time paſt were not people, but are now the people of God: who had not obtain'd mercy, but now have obtain'd mercy.

11 Ἀγαπητοὶ

ANNOTATIONS.

(*h*) Theſe Words are plainly taken from *Exod.* 19. 6. according to the LXX Verſion. The Hebrew expreſſion anſwering hereto is (as it is render'd in our Engliſh Tranſlation) *a Kingdom of Prieſts*, which as it is render'd by one of the Chaldee Paraphraſts, *Kings and Prieſts*, ſo that Explication ſeems confirm'd by St John *Revel.* 1. 6, &c. where Chriſt is ſaid to have *made us Kings and Priests unto God*, the true Import whereof will beſt be perceiv'd by the Paraphraſe of the *Revelation*.

(*i*) Theſe Expreſſions may very well be underſtood as apply'd by St Peter to the Convert Jews; and don't ſeem to include any neceſſity for ſuppoſing that St Peter meant them of the Convert Gentiles.

PARAPHRASE.

Holineſs in the Levitical Prieſts. 6 Wherefore alſo it is contain'd in the Scripture, *or foretold that God did deſign to introduce the preſent Goſpel diſpenſation by Chriſt in thoſe words of the Prophet Iſaiah*, 28. 16. Behold, I lay in Sion a chief Corner-ſtone, choſen, precious; and he that Believes on it, *viz. the ſaid Stone, i. e. Chriſt*, ſhall not be confounded *or diſappointed of his Hope.* 7 Unto you therefore who believe, it, *viz. the ſaid Stone, i. e. Chriſt* is precious *or of great Advantage*; but unto them who be diſobedient *belongs the Reproach of that Prophecy of the Pſalmiſt, Pſal.* 18. 22. The Stone which the Builders rejected, the ſame is made *by God* the Head of the Corner *in the Building of the Chriſtian Church*, 8 And *to them belongs alſo that other Prophecy of Iſaiah*, 8. 14, 15. *viz.* A Stone of Stumbling, and a Rock of Offence *or Falling*, even to them who ſtumble at the Word, being diſobedient, *i. e. either believing not at all the Goſpel, or elſe believing it and apoſtatizing or renouncing the Faith again out of fear of Perſecution, and ſo ſharing in the Calamities and fatal Deſtruction that God is now about to bring on the Jews that are either Unbelievers or Apoſtates*, whereunto alſo they were appointed, *i. e. it being the Purpoſe of God from the Firſt to puniſh All ſuch after the moſt exemplary manner.* 9 But *on the other hand unto you that believe, ſuch your Faith in Chriſt is (as I ſaid v. 7.) precious or of great Advantage, inaſmuch as thereby* ye are *become Thoſe, to whom only now belongs Thoſe Glorious Titles given formerly to the Jewiſh Nation in oppoſition to the Gentiles, viz. the Titles* of a Choſen Generation, a (*b*) Royal Prieſthood, *i. e. Kings and Prieſts, viz. Kings to reign with Chriſt, and Prieſts to offer him Spiritual Sacrifices*, an Holy Nation, a Peculiar *or purchas'd* People; *the End of Gods calling you to the Belief of the Goſpel being this*, that ye ſhould ſhew forth the Praiſes of Him, who has call'd you out of (*i*) Darkneſs, *i. e. that Ignorance of his True Will wherein ye ſometime liv'd* into his marvellous Light, *i. e. unto a Right Knowledge of his Will vouchſaf'd unto us of his marvellous Goodneſs and Wiſdom by the Goſpel.* 10 Who in time paſt *before your Converſion* were not the People *of God Truly*, tho' *you eſteem'd your ſelves as ſuch*, but are Now the People of God *in reality*: who had (*i*) not *then* obtain'd Mercy, *tho' you were apt to fancy ſo*, But now have obtain'd Mercy *and Forgiveneſs of All your paſt Sins upon your Repentance and Faith in Chriſt.*

TEXT. TRANSLATION.

11 Αγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

13 Ὑποτάγητε τοίνυν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι· 14 εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· 15 ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρό-

11 Beloved, I beseech you as ſtrangers and pilgrims, ab ſtain from fleſhly luſts, which war againſt the ſoul:

12 Having your converſa tion honeſt among the Gen tiles, that whereas they ſpeak againſt you as evil-doers, they may, by *your* good works which they ſhall behold, glori fy God in the day of viſitation.

13 Submit your ſelves there fore to every ordinance of man for the Lords ſake: whether it be to the King, as ſupream,

14 Or unto governours, as unto them that are ſent by him for the puniſhment of evil doers, and for the praiſe of well-doers.

15 For ſo is the will of God that with well-doing ye may

PARAPHRASE.

SECTION II.

The Apoſtle preſſes particularly upon them the great Duty of Subjection *in their ſeveral ſtations, viz. that as* Subjects, *they ought to behave themſelves Humbly and Obediently toward their* Sovereign Prince, *and the* Magiſtrates *reſpectively ſet over them by their Prince; as* Servants, *they ought to behave themſelves* Dutifully *to their* Maſters; *&c.*

I. The Apoſtle exhorts them in the firſt place in general, to *behave themſelves* Orderly with reſpect to the *Civil* Government.

11 Belov'd, *I have obſerv'd to you the Great Advantages that you partake of by becoming Chriſtians, that you are hereby the Peculiar People of God (&c. v. 9.) but then I have alſo Intimated to you, on what Account you are ſo, viz. on a Spiritual; I proceed now more plainly and fully to ſet you Right, as to ſome wrong and pernicious Errors which prevail among our Brethren of the Jewiſh Nation in reference hereunto. Whereas then you are ſtil'd a Choſen Generation, a Royal Prieſthood (or Kings and Prieſts) a Peculiar People, you are not to infer from hence that God deſigns to give unto the Jewiſh Nation the Sovereignty of the World, and that therefore you Act agreeably to the Deſigns of God in laying*

PARAPHRASE.

hold of All Opportunities to Rebel and cast off your Obedience to the Heathen Princes, whom you are yet subject to. I beseech you *suffer your selves to be Rightly instructed by me as to the True Will of God in this important matter. And if you will do so, you must look on your selves, not as in the Design of God (even by the Gospel) Lords and Sovereigns,* but as Strangers and Pilgrims *here upon this present Earth; and you are to know that the Readiness of the Jews to Rebel and make War, do's not proceed from a true Zeal for the Cause of God and Religion, but from their Fleshly Lusts, which makes them set too great a Value on Earthly Power and Glory and Riches. Whereas Christianity or True Religion requires you to* abstain from *All such inordinate and sinfull* Fleshly Lusts, which *not only make men war against their Lawfull Princes, but thereby and in all respects likewise (do as it were) themselves* war against the Soul, *tending to destroy it or bring it to eternal Damnation.* 12 *True Religion or Christianity, I say, requires you therefore to abstain from All Rebellion and other sinfull Effects of Fleshly Lusts,* having your Conversation Honest *or as becomes you* among the Gentiles, that whereas they speak against you *of the Jewish Nation* as Evil-doers *especially in raising Commotions and Rebellions,* they may *be induced* by your Good Works, *i. e. the Good Works of you Christians* which they shall behold, *especially by your living Quietly and Dutifully under the Governours of the Countries wherein your Abode is,* to glorify God *by speaking Well of the Christian Religion which you profess, and which induces you to behave your selves so very Differently from the Unbelieving Jews, and consequently to glorify God, by sparing and exempting you Christians from the Great Destruction that is coming on the Unbelieving Jews,* in the Day of Visitation, *and by that means likewise to glorify God by verifying or making Good the Promise of God to Believers in respect of their Deliverance from that Great Destruction.*

II. The Apostle exhorts them to behave themselves particularly, as *Dutifull Subjects* to their *Sovereign Prince.*

13 Submit your selves therefore, *i. e. as being what Christianity strictly requires of you,* to every Ordinance of Man for the Lords sake, *i. e. out of Obedience to the Command of Christ,* whether it be to the King *or Emperor,* as Supream. 14 or unto Governours *of particular Provinces or Places,* as unto them that are sent by Him, *i. e. by the King or Emperor,* for the Punishment of *such as are at least in the Eye of the Government* Evil-doers, and for the Praise of *Them that at least in the Eye of the Government are* Well-doers. 15 For so is the Will of God, that with Well-doing, *either in Actually performing the Commands of the King and*

ANNOTATIONS.

V. 13. † οὖν is read in All the MSS. and other Books perus'd by Dr *Mill.* except only Alex. and one other MS. so that it is not to be doubted, but it is the True Original Reading, and consequently confirms the sense I have given in the Paraphrase of the Paragraph immediately foregoing, viz. of v. 11, 12.

TEXT. TRANSLATION.

των ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. 17 Πάντας τιμήσατε. Τὴν ἀδελφότητα ἀγαπᾶτε. Τὸν Θεὸν φοβεῖσθε. Τὸν βασιλέα τιμᾶτε.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. 19 Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως. 20 Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. 21 Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμόν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ· 22 ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· 23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως. 24 Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι,

put to silence the ignorance of foolish men:

16 As free, and not using your *freedom for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the Brother-hood. Fear God. Honour the King.

18 Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is *acceptable *with God*, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when you do well, and suffer *for it*, ye take it patiently; this is acceptable with God.

21 For *hereunto were ye call'd; because Christ also suffer'd for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was revil'd, revil'd not again; when he suffer'd, he threaten'd not; but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his body on the tree, that we being dead unto sin,

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ANNOTATIONS.

(*k*) As what he means by χάρις in this verse 19. the Apostle himself explains in v. 20. so it ought to be render'd in Both places Alike.

(*l*) Some

PARAPHRASE.

and his Governours, if not Sinfull, or elſe in Patiently ſubmitting to ſuch Puniſhment as they ſhall think fit to inflict, for not obeying their Sinfull Commands, ye may put to ſilence the Ignorance of Fooliſh men, *i. e. ye may put a ſtop to the Calumny we Chriſtians lye under, (as being Prone to Rebellion &c.) by reaſon of the Gentiles looking upon us only as Jews, and being Ignorant of the Great Difference there is between us, and the Unbelieving Jews.* 16 *The Will of God is, that ye ſhould eſteem and behave your ſelves indeed* as Free *thro' Chriſt from the Yoke of Sin, and of the Ritual Law*, and *yet* not uſing your *Chriſtian* Freedom for a Cloke of Maliciouſneſs *or a Pretence of doing Wickedly in Rebelling or the like*, but *behaving your ſelves, tho' Free in the former reſpects, yet ſtill* as the Servants of God, *carefull to obey his Commands in All things.* 17 *Among which his Commands theſe are ſome Principal ones, viz. that ye* Honour All men *according to their Stations and Dignity, Gentiles as well as Jews: that ye* Love the Brotherhood, *i. e. your Fellow-Chriſtians, Gentiles as well as Jews: that ye* Fear God *in the firſt place, and above all; and laſtly that in ſubordination to God ye* Honour the King, *tho' he be the Worſt of Princes.*

III. The Apoſtle particularly exhorts *Servants* to be ſubject and dutifull to their Maſters.

18 *And as Chriſtian Subjects ought to behave themſelves thus Dutifully toward their Princes and Governours, ſo likewiſe ye Chriſtians that are* Servants, *ought to* be Subject to your Maſters with all *due* fear, *and* that not only to the Good and Gentle but alſo to the Froward *or Hard Maſters.* 19 For this is *in a ſpecial manner* (*k*) acceptable with God, if a Man *only* for Conſcience toward God endure Grief, Suffering Wrongfully. 20 For what *Cauſe of* Glory is it, if when ye be buffeted for your Faults, ye ſhall take it Patiently? but if when ye do Well, and ſuffer for it, ye ſhall take it Patiently, this is acceptable with God *in a ſpecial manner.* 21 For hereunto, *viz. to ſuffer for Well-doing*, were ye call'd *by the Goſpel, as the Higheſt and moſt Heroick part of Chriſtianity, inaſmuch as thereby ye come moſt near to the Example of Chriſt himſelf*: becauſe Chriſt alſo, *tho' he did well himſelf, yet* ſuffer'd *wrongfully, and that too* for us, *i. e. our ſakes and Good, thereby* leaving us *Chriſtians* an Example, that ye *as well as other Chriſtians* ſhould follow his ſteps *in this particular*; 22 who did no Sin, neither was Guile found in his mouth: 23 who when he was *moſt injuriouſly* revil'd, revil'd not again; when he ſuffer'd *moſt Undeſervedly, he behav'd himſelf ſo Meekly and Submiſſively as that* he threaten'd not, but *patiently* committed himſelf *and his Cauſe* to him that judgeth Righteouſly. 24 *And as Chriſt has thus left us the moſt perfect Example of Patience, ſo to ſhew the Strickteſt Obligation we lye under to follow his Example, it is to be remember'd that it was Chriſt* who his own ſelf bare *the puniſhment of* our ſins in his Body on the Tree *or Croſs, namely to this end, that* we being Dead unto Sin, *i. e. putting away all Sinfull Practices, (ſuch as is Rebellion, and Undutifulneſs to Kings or Maſters &c.)* ſhould

TEXT.

τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι ἰάθητε. 25 Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

Κεφ. γ'. Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται· 2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. 3 Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος· 4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. 5 Οὕτω γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· 6 ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

TRANSLATION.

ſhould live unto righteouſneſs: by whoſe ſtripes ye were heal'd.

25 For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

Chap. III.

Likewiſe, ye Wives, be in ſubjection to your own husbands, that if any obey not the word, they alſo may without the word be won by the converſation of the wives,

2 While they behold your chaſt converſation *join'd with fear.

3 Whoſe adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in the incorruptible *ornament* of a meek & quiet ſpirit, which is in the ſight of God of great price.

5 For after this manner in the old time, the holy women alſo, who truſted in God, adorn'd themſelves, being in ſubjection to their own husbands:

6 Even as Sarah obey'd Abraham, calling him Lord, whoſe daughters ye are as long as ye do well, & are not afraid *of any terror.

7 O

ANNOTATIONS.

(*l*) Some are of Opinion, that St Peter do's hereby intimate, that the Jewiſh Women were to take care not to follow the Example of Sarah in telling an Untruth, and denying that ſhe laugh'd when ſhe was charg'd with it by God, as we read ſhe did, *Geneſ.* 18. 12 -- 15. In which laſt verſe, after it is ſaid, *Then Sarah denied*

PARAPHRASE.

should live unto Righteouſneſs, *i. e. ſhould henceforth live Righteouſly, rendring unto every One the Reſpect and Obedience that is Right. And this ye will be further prevail'd on to do, by conſidering that it is Chriſt*, by whoſe ſtripes ye are heal'd. 25 For *ye had need of Healing, in that* ye were *before your Converſion* as Sheep going aſtray, *and that had hurt themſelves by ſo ſtraying*; but *as ye* are now *by your Converſion* return'd unto the Shepherd and Biſhop of your Souls, *ſo he* (*i. e.*) *Chriſt as a Good Shepherd and Biſhop has heal'd you of all the Maladies and Hurts you had receiv'd by your former Straying or Sinfull Courſes, which he has done by the Stripes or Sufferings he underwent for your Sins; ſince therefore Chriſt our Maſter has thus ſuffer'd for us, it is but moſt Reaſonable that we likewiſe ſhould Patiently ſuffer for Him, or in Obedience to his Commands.*

IV. The Apoſtle particularly exhorts *Wives* to yeild due Subjection to their *Husbands*: And alſo *Husbands* to behave themſelves Duly toward their *Wives.*

Chap. III. Likewiſe, ye Wives *are not to think that Chriſtianity ſets you Free from your Subjection to your Husbands tho' Unbelievers, but you are to* be in Subjection to your own Husbands, that if Any *Huſbands* obey not in Word, *i. e. believe not the Goſpel*, they alſo may without *the preaching and demonſtrating of the Truth of* the Word *or Goſpel* be won *over to Chriſtianity* by the Converſation of the Wives; 2 while they behold your Chaſt Converſation join'd with Fear, *i. e. your Faithfulneſs to their Beds and Modeſty and Reſpectfull and Obliging Carriage towards them.* 3 Whoſe Adorning, let it not be that Outward Adorning of Plaiting the hair, and of wearing of Gold, *viz. Golden Bracelets or Ear-rings or the like*, or of putting on of *Fine or Rich* Apparel, *with which things other Women are wont to pride themſelves*: 4 But let it, *i. e. the Adorning of you Chriſtian Wives* be *the Adorning of* the Hidden *or Inward* Man, *i. e.* of the Heart, *namely let it conſiſt* in the incorruptible Ornament of a Meek and Quiet Spirit, which *not only will tend to make your Husbands have a Good Opinion of you and your Chriſtian Religion, but alſo* is in the ſight of God of great price. 5 For after this manner in the old time the Holy Women alſo, who truſted in God, adorn'd themſelves, being in ſubjection to their own Husbands. 6 Even as Sarah (*for whom we Jews have the higheſt Eſteem*) obey'd Abraham, *by way of great Reſpect* calling him Lord; whoſe Daughters ye are (*not only by Natural Deſcent, wherein you are wont to glory, but in a Better Reſpect, even in a Spiritual Senſe or in reſpect of your Faith and Obedience*) as long as ye do well, and are (*1*) not afraid of any Terror *ſo as to be deterr'd from your Duty.* 7 *And having had occaſion to obſerve that Chriſtianity do's not free Wives from their Subjection to their Huſbands*

ANNOTATIONS.

laid, ſaying, I laugh'd not: it is immediately added; *for ſhe was afraid*, in reference to which it is thought that St Peter exhorts the Jewiſh Women, *Not to be ſo afraid* upon any Account.

V. 7.

TEXT.

7 Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ † συγκληρονόμοις χάριτος ζωῆς, εἰς τὸ μὴ † ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

8 Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες· 9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ, εὐλογοῦντες, † ἵνα εὐλογίαν κληρονομήσητε. 10 Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. 11 Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν. 12 Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά. 13 Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ † ζηλωταὶ γένησθε;

TRANSLATION.

7 Likewiſe, ye Husbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as * Fellow-helps of the grace of life; that your prayers be not hinder'd.

8 Finally, be all of one mind * have compaſſion one of another, love as brethren, be pitiful, be courteous:

9 * Render not evil for evil or railing for railing: but contrariwiſe, bleſs * that ye may inherit * bleſſing.

10 For he that will love life and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him * ſhun evil, and do good; let him ſeek peace and enſue it.

12 For the eyes of the Lord are over the righteous, and his ears *are open* unto their prayers: but the face of the Lord is againſt them that do evil.

13 And who is he that will harm you, if ye be * zealous of that which is good?

14 a

ANNOTATIONS.

V. 7. † So it is read, (and not συγκληρονόμοι) in ſome MSS. and in All the Old Verſions, viz. Vulg. Syr. Arab. and Ethiop. And indeed it is much more Emphatical according to this Reading.

Ibid. † It is likewiſe read ἐγκόπτοις (not ἐκκόπτοις) in ſeveral MSS. and in all the four Old Verſions. And the ſenſe requires the ſame.

V. 9. † Theſe words, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, are not read in Alex. and ſome other MSS. nor render'd in Vulg. Syr. or Ethiop. Verſions. They ſeem to have been added, not only on the foreſaid Account, but alſo becauſe the Senſe of the Apoſtle is clearer without them.

V. 13. † So it is read in Alex. and many other MSS. as alſo in all the four Old Verſions, Vulg. Syr. Arab. and Ethiop. and likewiſe in Clemens Alex. It is not to be doubted but it is the true Original Reading, it being ſo Pertinent and Emphatical to the Deſign of the Apoſtle, according to the ſenſe given in the Paraphraſe. Which ſome one not underſtanding writ μιμηταὶ by way of a Margin

PARAPHRASE.

hands tho' Unbelievers, it will likewiſe *be proper to add*, that the Husbands *that are Chriſtians ought to* dwell with them, *i. e. their Wives tho' Unbelievers*, according to *the Right* Knowledge *of Chriſtianity, which requires you to have but One Wife at a Time, to love and cleave to your Wives, and not to divorce them except for Adultery, rendring them due Conjugal Benevolence, and not only ſo but alſo* giving *ſuch* Honour unto the Wife as *is proper to be given* to the Weaker Veſſel, *and ſo more needing your Care to provide for and ſuccour them*, and *alſo ſuch Honour as is proper to be given* to *thoſe that being Fellow-Chriſtians are* Fellow-heirs of the grace *or gracious Bleſſing* of *Eternal* Life; that *ſo* your prayers be not hinder'd, *i. e. diſturb'd and render'd Ineffectual by your miſcarriage towards your Wives.*

8 Finally, be ye (*as many as are Chriſtians*) All of One mind, *as ſtrictly minding the things of God, and the Welfare of one another: and as ſuch*, have compaſſion One of Another *under your Afflictions*, love as Brethren, be pitifull, be courteous: 9 Render not Evil for Evil, or Railing for Railing; but contrariwiſe Bleſs *others, even ſuch as rail againſt you*, that ye may inherit *or procure thereby the* Bleſſing (*i. e. Good Word and Kindneſs*) *of Others here, and of God more eſpecially hereafter.* 10 For *you well know what the Pſalmiſt has long ſince obſerv'd and ſaid in reference to this matter: namely* He that will love Life, *i. e. would have a Deſirable, i. e. quiet and comfortable Life here*, and ſee Good, *i. e. Happy* days, let him refrain his tongue from Evil-*ſpeaking of others*, and his Lips that they ſpeak no Guile. 11 *And as in his Words, ſo likewiſe in his Actions* let him ſhun Evil, and do Good; let him ſeek Peace, and enſue *or follow diligently after whatever naturally contributes to it, i. e. to a Peaceable and Quiet Life.* 12 *And this He will be the more excited to do, if he conſiders alſo what follows in the Pſalmiſt.* For *he adds immediately in the ſame Pſalm theſe Words*: The Eyes of the Lord are over the Righteous, *who thus refrain from Speaking and Doing Evil*, and his Ears are open unto their Prayers: but the Face of the Lord is againſt them that do Evil. 13 And *as the foreſaid Conſiderations are Arguments, with reſpect to God, for doing Good; ſo neither are there wanting Arguments for your doing ſo with reſpect to Men: for* Who is He, that *acting according to the Natural Dictates of Right Reaſon*, will harm you, if ye be Zealots of that which is Good *Confeſſedly by All Men, as is not-ſpeaking Evil, or Doing Hurt to Others: whereas thoſe that diſtinguiſh themſelves by the name of Zealots among the Jews, on the contrary are wont to expreſs their Zeal, either by Speaking Evil of, or Doing Evil to others, and that in the Higheſt Degree.*

SECTION

ANNOTATIONS.

ſpe or explication in ſome Copy, whence it came in time to be put into the ext it ſelf inſtead of ζηλωταὶ, by ſuch as was Ignorant of the Great Emphaſis of is laſt word in this place.

TEXT.

14 Αλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε. 15 Κύριον δὲ † τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, † ἀλλὰ μὲτὰ πραΰτητος καὶ φόβου, 16 συνείδησιν ἔχοντες ἀγαθήν· ἵνα ἐν ᾧ καταλαλεῖσθε ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν. 17 Κρεῖττον γὰρ ἀγαθοποιοῦντας (εἰ θέλει τὸ θέλημα τοῦ Θεοῦ) πάσχειν, ἢ κακοποιοῦντας. 18 Ὅτι καὶ Χριστὸς ἅπαξ † περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων·

TRANSLATION.

14 But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord * Christ in your hearts; and be ready always to give an answer to every man, that asketh you a reason of the hope that is in you, * but with meekness and fear.

16 Having a good Conscience: that whereas they speak evil of you, as of evil doers, they may be asham'd that falsly accuse your good conversation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well-doing, than for evil-doing.

18 For Christ also has once * died * on the account of sins for us, the just for the unjust

PARAPHRASE.

SECTION III

The Apostle returns to prosecute the Main Design of this Epistle, viz. to exhort them to Perseverance in the Faith, *by setting before them several Other Considerations not afore-mention'd in the First Section.*

I. The Apostle exhorts them again to Patience and Submission, by the *Example of Christ.*

14 But and if *after All* ye Suffer for Righteousness sake, *i. e. for the sake of the Gospel*, Happy are ye *herein on the account of the Greatness of the Reward which shall be conferr'd upon you hereafter for such your Sufferings*; and *therefore* be not Afraid of their Terror, *i. e. Threatnings or Terrible Usage who persecute you for the sake of Christ*, neither be troubled *or dejected*: 15 But *rather rejoyce, as Those who* Sanctify the Lord Christ in your hearts, *i. e. who from the Heart believe All that Christ has said, and consequently have such an awfull Reverence and Dread of Christ as to Fear more his Displeasure than Any thing your Persecutors can inflict upon you, and are therefore resolv'd to keep your Faith* fulness

PARAPHRASE.

fulneſs to him, not Doubting but in his Good time He will amply reward your Faithfulneſs, and ſeverely puniſh your Perſecutors: And *as it is your bounden Duty thus to adhere to Chriſt by Openly Confeſſing your ſelves to be Chriſtians, when requir'd to declare whether you are Chriſtians or not*; *ſo alſo it is your bounden Duty to* be Ready *or Willing* Always, *and not ſtubbornly to Refuſe*, to give an *Account of the Grounds of your Chriſtian Faith by way of* Anſwer (*and Apology or Defence of your ſelves*) to Every Man that *being in Authority* asketh *or demands of* you a Reaſon of the Hope *of Salvation thro' Chriſt*, that is in you; *and this Anſwer it is your Duty to give to Magiſtrates that demand it of you*, with Meekneſs and Fear *i. e. with due Humility and Reſpect to them*; 16 *By theſe means* having *or retaining* a Good Conſcience *toward God, which otherwiſe you cannot. And there is alſo this Reaſon to be given for ſuch your Chriſtian Behaviour*, *viz.* that whereas they, *i. e. the Enemies of Chriſtianity whether the Unbelieving Common Gentiles or Jews, are wont to* ſpeak Evil of you *to the Magiſtrates*, as of Evil-doers, *by your thus giving an Account of the Hope that is in you, to the Civil Magiſtrates with all due Humility and Reſpect*, They may be Aſham'd that *upon Examination are thus found out by the Magiſtrates to* Falſly accuſe your Good Converſation in Chriſt, *i. e. to Falſly accuſe you as Enemies to the Civil Government by being Chriſtians, whereas Chriſtianity obliges you to be moſt Faithfull and Obedient Subjects to the Sovereign Princes you live under.* 17 *Thus I ſay you ought to behave your ſelves*, for it is Better (if the will of God be ſo) that ye ſuffer for Well-doing, *i. e. for no other Reaſon than becauſe ye are Chriſtians*, than *that ye ſuffer* for Evil-doing, *i. e. for Behaving your ſelves Undutifully towards your Civil Governours, or the like, and ſo Unchriſtianly.* 18 For *it is to be remember'd, that as by your Suffering the greateſt Puniſhments that can be inflicted on you, you can Dye but once*, ſo Chriſt alſo *our Bleſſed Lord and Maſter did ſubmit ſo far to the Civil Magiſtrates he liv'd under with All due Reſpect, as that he* has Once Died, on the account of Sins *indeed, but then not on the account of his Own Sins, but* for Us *or Our Sins, He being* The Juſt *or only Human Perſon that was without Sin, and conſequently dying* for the *Sins of Us who are* Unjuſt

or

ANNOTATIONS.

V. 15. † So it is read in Alex. and another MS. and in Vulg. and Syr. Verſions, and Clemens Alex. It ſeems to be much more Pertinent to the Deſign of the Apoſtle; and upon all theſe accounts to be the True Original Reading.

Ibid. † Ἁγιάσατε is read in Alex. and ſeveral other MSS. as alſo in Vulg. Latin, and Clemens Alex. It has a peculiar Emphaſis here.

V. 18. † This Reading ſeems to be moſt preferable, not only on account of what Dr *Mill* has obſerv'd in reference to the Various Readings of this place, but alſo on account of its being of more Force or Weight in reference to the Apoſtle's Deſign, than the Common Reading.

TEXT.

ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι.

19 Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασί ποτε, ὅτε ἅπαξ † ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν † ὀλίγοι, τοῦτέστιν ὀκτὼ ψυχαὶ, διεσώθησαν δι' ὕδατος. 21 † Ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὅς ἐστι ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

Κεφ. δ'. Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε ὅτι ὁ

TRANSLATION.

that he might bring us to God, being put to death in the flesh, but quicken'd by the Spirit.

19 By which also he went and preach'd unto the spirits in prison;

20 Which were * of old disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight Souls were saved by water.

21 * And that which is the Antitype, *even* Baptism, doth now save us, (not the putting away of the filth of the flesh, but * a good Conscience enquiring of God) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God, Angels and Authorities and Powers being made subject unto him.

Chap. IV.

Forasmuch then as Christ has suffer'd for us in the flesh, arm your selves likewise with the same mind; for he that has

ANNOTATIONS.

V. 20. † So it is read by Alex. and many other MSS. as also Vulg. Syr. and Ethiopick Versions.

Ibid. † It is read ὀλίγοι, not ὀλίγαι, in Alex. and three other MSS. and in Vulg. Latin and St Cyprian. Indeed the former seems to be the true Original Reading, and to be turn'd into ὀλίγαι, as being suppos'd to agree with ψυχαί.

V. 21. † So it is read in Alex. and other MSS. which are of Best Authority, as Dr *Mill* observes.

(*n*) Ἐπερώτημα is no where, as I can find, us'd by any Greek Writer to signify *an Answer*, but on the contrary *an Obligation* or *Enquiry*. And accordingly it is render'd in Vulgar Latin Version, *Interrogatio*. Erasmus was (I think) the First, that expounded it *an Answer*, contrary to the literal Import of the word, and also its use (as far as I can find) among Authors.

(*m*) That by the *Spirits in Prison* may well be understood *Wicked Persons captivated and as it were imprison'd by Sin*, will appear from *Isai*. 42. 7. *I gave thee for*

PARAPHRASE.

or Sinners in many reſpects: *Which he did*, that he might bring Us to God *and Eternal Happineſs*, being put to Death in the Fleſh *or his Human Nature*, but quicken'd *or rais'd to Life again* by the Spirit *or the Omnipotency of his Own Divine Nature, and ſo Able to raiſe to life again and to God and the Happineſs of an Heavenly and Immortal Life, ſuch as ſuffer even to Death for his ſake here on Earth.*

19 *This I ſay Chriſt is enabled to do by the Spirit or his Divine Nature*, by which *his Spirit* alſo He *may be ſaid to have* went and preach'd *Repentance*, (*namely in the perſon of Noah, indued with the Spirit of Chriſt to this purpoſe*) unto the Spirits (*m*) in priſon, *i. e. to thoſe Wicked Men that liv'd in the days of Noah, and were ſo entirely given up to work Sin, that they may be elegantly ſtil'd as it were the Priſoners or Captives of Sin*; 20 Which *accordingly* were of old Diſobedient *or not to be wrought upon by the means made uſe of to bring them to Repentance*, when Once the Long-ſuffering of God waited *for their Repentance* in the days of Noah, while the Ark was preparing, wherein Few, that is Eight Souls, were ſav'd by *means of the* Water *bearing up the Ark, and ſo preſerving them from the Common Deluge.* 21 And that which is the Antitype *or was prefigur'd by the ſaid Water that thus ſav'd the Eight perſons*, even Baptiſm, do's now *under the Goſpel become the means to* ſave Us, (*namely*, not *as Baptiſm denotes only* the putting *or waſhing* away of the *Outward* Filth of the Fleſh, but *as it denotes* a Good Conſciences (*n*) Enquiring of God, *i. e. a Sincere Repentance for Sins paſt, and Reſolution to live for the future according to the Will of God ſet forth in the Holy Scriptures, and therefore a diligent Enquiring after and Learning the Will of God. In this ſence Baptiſm is appointed by God as a Gracious Means or Condition of Saving Us*) by *virtue of* the Reſurrection of Jeſus Chriſt; 22 Who *being Riſen* is gone into Heaven, and is on the Right hand of God, Angels and *all* Authorities and Powers, *Celeſtial or Terreſtrial*, being made ſubject unto him, *and conſequently he being Able to ſave All ſuch as uſe the means of Salvation preſcrib'd by Him.*

II. The Apoſtle exhorts them to Patience and Conſtancy, by minding them how *God puniſh'd the Diſobedient in the days of Noah*; and that as the Few then Saved, were ſo by Water; ſo none ſhall be ſav'd now but *ſuch as adhere to their Baptiſmal Vow.*

Chap. IV. Foraſmuch then as Chriſt has ſuffer'd, *and that* for Us, in *or to* the Fleſh, arm your ſelves likewiſe with the ſame mind *or reſolution of Suffering your ſelves in or to the Fleſh, i. e. not only of Suffering Afflictions for the ſake of Chriſt, but alſo of mortifying the Luſts of the Fleſh and Ceaſing from Sin in Obedience to Him*: for *as He that has ſuffer'd or undergone a Natural Death in the Fleſh or Body, has thereby naturally ceas'd from committing any more Sin in the Fleſh*, ſo he that has

III. He exhorts them to Patience and Perſeverance, by minding them how they had *liv'd in Sinfull Pleaſures* before their Converſion, and that now by becoming Chriſtians they were *dead to the Fleſh*, i. e. to all the Sinfull Pleaſures of the World.

ANNOTATIONS.

for a Covenant to the People, for a Light to the Gentiles, to open the Blind Eyes, to bring the Priſoners out of Priſon, and them that ſit in darkneſs out of the Priſon-Houſe: ſee alſo *Iſai.* 49. 9. and 61. 1, 2.

V. 1.

TEXT. TRANSLATION.

παθὼν † σαρκὶ, πέπαυται ἁμαρτίας· 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον. 3 Ἀρκετὸς γὰρ † ὁ παρελήλυθὼς χρόνος † τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· 5 οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς. 6 Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικε. Σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς. 8 Πρὸ πάντων δὲ τὴν

suffer'd in the flesh, has ceas'd from sin;

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past * may suffice to have wrought the will of the Gentiles, having walked in lasciviousness, lusts, excess of wine, * banquetings, drinkings, and abominable idolatries:

4 Wherein they think it strange, that you run not with them to the same excess of riot, speaking evil *of you*.

5 Who shall give account to him, that is ready to judge the quick and the dead.

6 For, for this cause was the Gospel preach'd also to them that are dead, that they might be judg'd according to men in the flesh, * and live according to God in the spirit:

7 But the end of all things is at hand. Be ye therefore sober and watch unto prayer.

8 And above all have fer-

ANNOTATIONS.

V. 1. † Ἐν is not read before σαρκὶ in Alex. and some other MSS. and it ought to be left out, since it is evident ὁ παθὼν σαρκὶ here answers to Χριστοῦ παθόντος σαρκὶ at the beginning of the Verse.

V. 3. † Ἡμῖν is not read in Alex. and several other MSS. nor yet in Vulg. Syr. and Ethiopick Versions, or Clemens Alex. &c. Likewise τῷ βίῳ is not read in the same Copies here mention'd.

(*o*) This is thought by some an Undeniable Argument, that St Peter writ this Epistle, and *directed it*, not only to the *Jewish Nation*, but also to the *Gentile Converts*. But such Persons seem to lay too great a stress upon this Argument. For it is evident from Chap. 1. 1. of this Epistle, that it was written or *directed* to the *Dispers'd* or *Scatter'd throughout Pontus, &c.* By which Expression, without doubt denoted only such Jews as were *dispers'd* in those parts out of their own Country of Judea. The Gentiles are never (as I know of) through-

out

PARAPHRASE.

has suffer'd in the Flesh *in a spiritual sense or by spiritual mortification thereof*, has *spiritually* ceas'd from Sin; 2 *the End of spiritual mortification of the Flesh being no other than this, viz.* that He *who is thus mortified*, no longer should live the Rest of his Time in the Flesh, *in conformity* to the *Sinfull* Lusts of Men, but to the Will of God. 3 For the Time past *of their Lives* may suffice *such among you as are turn'd Christians*, to have *liv'd as if they studiously* wrought the Will of the Gentiles *among whom they were dispers'd*, having walk'd in Lasciviousness, *and other sinfull* Lusts, *in* Excess of Wine, Banquetings, Drinkings, and (*o*) abominable Idolatries, *either as being very Covetous, or Worshippers of Heathen Idols.* 4 Wherein they, *i. e. the Unbelieving Jews and Gentiles* think it strange, that you run not *still, as formerly before your Conversion*, with them to the same Excess of Riot *as they do* speaking Evil *of you on this very account*: 5 Who shall give Account *of these their Sins* to him that is Ready *in its proper time* to judge the Quick and the Dead. 6 *For it will be no Injustice in God to call them to give such an Account since* for this cause was the Gospel preach'd also to them that are Dead, *as it is now to them that are Living, namely* that they might be judg'd according to Men in the Flesh, *i. e. might contend with and mortify the Flesh as to those Sinfull Lusts thereof wherein they lived and indulg'd themselves as Natural men*, and *might* live according *to the will of* God in *or by the Assistance of* the *Holy* Spirit.

7 But *besides* the End *or Completion* of All *those miserable* things *that our Saviour foretold should come upon the Unbelieving Jews*, is at hand. Be ye therefore sober, and watch unto prayer *according to our Saviours Advice in this case, that ye may not be overwhelm'd in the same Destruction thro' your negligence and sinfulness.* 8 And *to this end* above All have

IV. He further presses upon them Patience and Perseverance, by reason of the *End* or *Completion* of those Miseries which Christ had foretold should befall the Unbelieving Jews, was *now at hand.* On which account he exhorts them also to *have fervent Charity* one towards another, &c.

ANNOTATIONS.

but the whole Scripture stil'd the *Dispers'd*; nor can be properly denoted by that Name, there being no Dispersion of them taken notice of in Scripture, to which the Reason of the Name may be assign'd. It being therefore Reasonable from hence, by the *Dispers'd* to understand only such Jews as being remov'd out of their own Country, were *Dispers'd* thro' the said Countries, and this Chap. 1.1. being evidently design'd by St Peter as the *Direction* of his Epistle, it follows that this Epistle was *directed* only to the *Dispers'd Jews* that were Christians. Nor do's what is here said Chap. 4. 3. contain any thing contrary to the same. For since Covetousness is expressly stil'd, and that more than once, Idolatry, by St Paul; and since it is certain from the History of Ancient Times, that the Jews were notoriously guilty thereof; why may not by the *Abominable Idolatries* here mention'd be understood the Base, or as the word ἀθεμίτοις properly signifies the *unlawfull* ways the Jews made use of to get Money or other Riches. Besides it is evident from Ancient History, that several Jews renounc'd Judaism, and became Gentiles, and such doubtless join'd with the other Gentiles in the Actual Worship of Idols. And why may not some of These be converted by the Preaching of the Gospel, and so the Expression true in the most literal sense.

V. 8.

TEXT.

εἰς ἑαυτὺς ἀγαπὴν ἐκτενῆ ἔχοντες· ὅτι ἡ ἀγάπη † καλύπτει πλῆθος ἁμαρτιῶν. 9 Φιλόξενοι εἰς ἀλλήλυς, ἄνευ † γογγυσμῦ. 10 Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτὺς αὐτὸ διακονῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεῦ. 11 Εἴ τις λαλεῖ, ὡς λόγια Θεῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

12 Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πείρασμον ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος. 13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. 14 Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

TRANSLATION.

vent Charity among yourselves: for Charity *covers the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man has receiv'd the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, let him speak as the oracles of God: If any man minister, *let him do it* as of the ability which God gives, that God in all things may be glorified thro' Christ; to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial * which is befaln you for to try you, as tho' some strange thing had happen'd unto you:

13 But rejoyce, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be reveal'd, ye may be glad also with exceeding joy.

14 If ye be reproach'd for the name of Christ, happy are ye: for the Spirit of glory and of God resteth on you: on their part he is evil spoken of, but on your part he is glorified.

15 Mu

ANNOTATIONS.

V. 8. † So Alex. and several other MSS. as also Vulg. Syr. and Arab. Versions and Clemens Alex. &c.

V. 9. † So Alex. and other MSS. as also Vulg. Syr. and Arab. Versions, &c.

(oo) Ἐκτενὴς do's literally signify *Extensive*, and therefore may very pertinently be taken in its literal signification here.

(p) How Vain and Weak the Argument of the Papists from hence for Purgatory is, evidently appears from this single Consideration, that the Apostle speaks of this πύρωσις as γινομένη, actually Then befaln or befalling them in this World. (q) See *Act.* 5. 41.

V. 16.

PARAPHRASE.

have *an* (*oo*) *extenſive or* Fervent Charity *or Love* among your ſelves *who are Chriſtians, ſo as not to be Unkind, much leſs Perſecute any Chriſtian Brother on account of any Different Notions there may be between you as to the Obligation of the Law*: For Charity covers, *i. e. is of ſpecial Efficacy to induce God thro' Chriſt to forgive* the multitude of Sins *you have been Guilty of, and now Repent of.* 9 *And ſhew ſuch your Charity in a ſpecial manner by the* Uſe *of* Hoſpitality one to another, without Grudging *or Murmuring that thoſe who ſtand in need of your Hoſpitality are not ſo Zealous for the Obſervance of the Law as you think they ought to be, or the Like.* 10 And *in reference both to Hoſpitality and to this Difference of Opinion among you as to the Neceſſity of obſerving the Law,* as every man has receiv'd the Gift *whether of Wealth, or of the Spirit to inſtruct himſelf and others,* even ſo *be ye Carefull to* miniſter the ſame one to another, as *becomes* Good Stewards of the manifold Grace of God, *i. e. not confining your Hoſpitality only to ſuch as are of your Opinion, much leſs perverting the ſenſe of Scripture or the Doctrin of the Goſpel contrary to what you know to be the True Senſe thereof by the illumination of the Spirit.* 11 *Wherefore* if any man ſpeak, *i. e. be a Preacher of the Goſpel,* let him *be ſure to* ſpeak *or preach no other Doctrins than ſuch* as *are agreeable to* the Oracles of God; if any man miniſter *in any other reſpect, whether of Inſtruction or of Hoſpitality,* let him do it as of the Ability which God gives *him,* that God in All things may be glorified, *on the account of his Gifts vouchſaf'd unto you, not thro' the Law but only* thro' Jeſus Chriſt, to whom be Praiſe and Dominion for ever and ever. Amen.

V. Laſtly, he exhorts them to Patience and Perſeverance, by minding them that they are taught by the Goſpel to look on *Affliction* not only as their *Portion*, but as matter of *Joy*, inaſmuch as it is a Token or Evidence of their Future Eternal Happineſs: And alſo inaſmuch as *their Sufferings* are nothing *ſo great* as ſhall be Thoſe of *Unbelievers.*

12 Belov'd, think it not ſtrange concerning the Fiery Trial, *i. e. Terrible Afflictions and Perſecution* which is (*p*) befaln you for to try you, as tho' ſome ſtrange *and unexpected* thing had happen'd unto you. 13 But *on the contrary as ye know that you have all along been taught to expect Affliction and Perſecution from the Enemies of Chriſt, ſo ye ought to* Rejoyce, inaſmuch as ye are *judg'd* (*q*) *worthy by God to be* Partakers of Chriſts Sufferings, *i. e. of Sufferings for Chriſts ſake, and of ſuch Sufferings as Chriſt ſuffer'd; the Gracious Deſign of God herein being this,* that, when His, *i. e. Chriſts* Glory ſhall be reveal'd *at the Laſt day,* ye may be Glad alſo with exceeding Joy, *your Reward in Heaven being ſo much Greater as your Sufferings here have been.* 14 *Wherefore* if ye be reproach'd *only* for the Name of Chriſt, happy are ye: for *it is an evident token that* the Spirit of Glory and of God, *i. e. that the Spirit of God which is the Earneſt of Future and Eternal Glory, and which enables you thus to glorify God by your Sufferings,* reſteth on you: *for* on their part *who thus reproach you,* He, *i. e. Chriſt* is evil-ſpoken of, but on your part He is glorified, *and therefore ſhall aſſuredly glorify you*

TEXT.

15 Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος. 16 Εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ † ὀνόματι τούτῳ. 17 Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; 18 Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἀγαθοποιΐᾳ.

Κεφ. ε'. Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός.

TRANSLATION.

15 But let none of you suffer as a murderer; or a thief, or an evil-doer, or as a busy-body in other men's matters.

16 Yet if *any man* suffer as a Christian, let him not be asham'd, but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if it first *begin* at us, what shall the end be of them, that obey not the Gospel of God?

18 And if the righteous scarcely be sav'd, where shall the ungodly & the sinner appear?

19 Wherefore let them that suffer according to the will of God, commit the keeping of their Souls *to him* in well-doing, as unto a faithfull Creator.

Chap. V.

The elders that are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be reveal'd.

2 Ποιμάνατε

ANNOTATIONS.

V. 16 † So it is read in Alex. and several other MSS. as also Vulg. Syr. and Ethiop. Versions, &c. Indeed μέρει seems to have been at first only a Marginal Note by way of Explication of the sense of ὀνόματι in this place, and thence to have been taken into the Text. And for this Reason, tho' I have retaken ὀνόματι as the Original Reading, yet I have not alter'd the Common Translation, because ὀνόματι may be here understood in the same sense as μέρει, as well as in it's literal and more common Sense.

(r) *Matt.* 24. 21, 22. *Mark* 13. 13. *Luke* 21. 16. 17.

(s) These words are thought to be taken from, or at least S. Peter alludes herein to *Prov.* 11. 31.

V. 2.

PARAPHRASE.

hereafter. 15 But let None of you ſuffer as a Murderer, or a Thief, or an Evil-doer *in any other reſpect*, or *particularly* as a Buſy-body in other Mens matters, *namely taking upon him to direct and preſcribe to others over whom they have no Right of Inſpection, or Government; ſuch as are the Zealots among the Unbelieving Jews, who think they have a Right to Command Any others to do what they judge neceſſary in Defence of their Law, and to plunder and even murder ſuch as Oppoſe them.* 16 Yet if any man ſuffer *only* as a Chriſtian, let him *I ſay again* not be Aſham'd *thereof*, but let him glorify God on this behalf. 17 For the Time is come, that Judgment muſt (*r*) *according to our Saviours Predictions* begin at the Houſe of God: and if it firſt begin at us *Believing Jews*, what ſhall the *miſerable* End be of them *Jews*, that obey not the Goſpel of God? 18 And if *ſome of* the Righteous (*ſ*) *or Believing Jews* ſcarcely be ſav'd *or preſerv'd from the approaching Deſtruction*, where ſhall the Ungodly and the Sinner, *i. e. the Unbelieving Jew* appear *in ſafety from theſe Dreadfull Judgments, which are coming on the Jewiſh Nation?* 19 Wherefore *you ſee that there is no juſt Reaſon to be diſcourag'd on account of your Sufferings at preſent for the ſake of Chriſt; but on the contrary, ſeeing the Sufferings of the Chriſtians will be ſo much Leſs than Thoſe that will befall the Unbelieving Jews*, let them *among you* that ſuffer according to the Will of God, *i. e. for Chriſt*, commit the Keeping of their Souls *or Lives* to him in Well-doing, as unto a Faithfull Creator, *who as Creator has a tender Concern for them as his Creatures, and is alſo Able to ſave them from Affliction and Death here; and not only ſo, but is alſo a Faithfull God, and therefore will certainly make Good his Promiſes to his Faithfull Servants, either by Preſerving them from Sufferings and Death here, or elſe by Rewarding them ſo much the more hereafter. So that no Chriſtian ought to do any Evil thing to preſerve his Life here, or to avoid Perſecution.*

SECTION IV.

The Apoſtle gives Directions, both on one hand to the Miniſters *and* Governours *of the Churches among them, and alſo on the other hand to the* People *how to behave themſelves One towards Another.*

I. He exhorts the *Miniſters* and *Governours* among them to *feed their Flock*, as they ought.

Chap. V. The Elders, *i. e. the Teachers and Governours of the Chriſtian Church* that are among you I exhort, who am alſo an Elder, *i. e. Teacher and Governour of the ſaid Church*, and *not only ſo but likewiſe* a Witneſs of the Sufferings of Chriſt, *i. e. One who with my Own Eyes ſaw the Sufferings of Chriſt in many Inſtances, and alſo have actually ſuffer'd my ſelf for his ſake, and thereby Witneſs'd in the moſt Convincing manner the Neceſſity of ſuffering for Chriſt*, and *who on this and the like accounts am* alſo *aſſur'd within my ſelf from the Promiſes of God that I ſhall be* a Partaker, *as of Chriſts Sufferings here, ſo* of the Glory

TEXT.

2 Ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως † κατὰ Θεόν· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· 3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου. 4 Καὶ φανερωθέντος τοῦ ἀρχιποιμένος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

5 Ομοίως νεώτεροι ὑποτάγητε πρεσβυτέροις. πάντες δὲ ἀλλήλοις † τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· 7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. 8 Νήψατε, γρηγορήσατε· ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τινα καταπίῃ. 9 Ὧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

TRANSLATION.

2 Feed the flock of God, which is among you, taking the overſight *thereof*, not by conſtraint, but willingly, according to God; not for filthy lucre, but of a ready mind:

3 Neither as being Lords over *God's* heritages, but being examples to the flock.

4 And when the Chief Shepherd ſhall appear, ye ſhall receive a Crown of glory that fades not away.

5 Likewiſe ye younger ſubmit your ſelves unto the elder: yea, all of you * be cloath'd with humility one towards another: for God reſiſts the proud, and gives grace to the humble.

6 Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him, for he careth for you.

8 Be ſober, be vigilant; becauſe your adverſary the Devil, as a roaring lion, walks about ſeeking whom he may devour.

9 Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſh'd in the brethren that are in the world.

10 O

ANNOTATIONS.

V. 2. † Κατὰ Θεὸν is read in Alex. and ſeveral other MSS. as alſo Vulgar and Ethiop. Verſions, &c.

V. 5. † Ὑποτασσόμενοι is not read in Alex. and ſome other MSS. nor yet in Vulg. and Syr. Verſions, &c. It ſeems not proper, and to have been added by ſome Unskilfull Hand.

(5) See

PARAPHRASE.

that ſhall be reveal'd *hereafter. Which particulars I mention that ye may ſee how I urge nothing upon you, but what I am Fully Convinc'd of in My ſelf, and practice accordingly*: 2 *I exhort you I ſay to* feed the Flock of God which is among you, taking the Overſight thereof, not by Conſtraint (*s*) *or becauſe you think a Neceſſity is laid upon you ſo to do, and woe will be to you if you do it not*, but Willingly according to God, *i. e. of your Own Free Will and Choice out of a Deep ſenſe of Gods Love to you, and conſequently out of a Deſire to expreſs your Gratitude to God in the higheſt manner, namely by promoting the Salvation of Others. You muſt be willing to take upon you the Overſight of Gods Flock*, not for filthy Lucre, but of a Ready mind *on the foremention'd Principles*: 3 Neither *muſt you act herein* as being Lords over Gods Heritage *and ſo in a Domineering manner*, but *with all proper Condeſcenſion and Obligingneſs* being Examples to the Flock *you are over*. 4 And when the Chief Shepherd *Jeſus Chriſt* ſhall appear, ye ſhall receive a Crown of Glory that fades not away, *for a Reward of your thus duly Diſcharging your Miniſtry*.

II. He exhorts the *Inferiors* to be *ſubmiſſive* to their Miniſters and Governours: and All to be *Humble, Sober*, and *Stedfaſt*, &c.

5 Likewiſe ye younger (*t*) *or Inferiors* Submit your ſelves unto the Elder *or Miniſters and Governours of the Church among you*: Yea, All of you be cloath'd with Humility one towards Another: for God reſiſts the Proud, and gives Grace *or ſhews favour* to the Humble. 6 Humble your ſelves therefore under the mighty hand of God, *i. e. the Afflictions that are permitted by God to come upon you*, that he may exalt you in due time: 7 Caſting All your Care upon Him, *i. e. leaving him to take Care for That to fall out which is Beſt for you*, for he careth for you. 8 *The Only Care requiſite for you is, to* be Sober, *to* be Vigilant *or keep a Watchfull Guard over your ſelves that ye be not by any Temptations prevail'd upon to Sin*: becauſe your Adverſary the Devil, as a roaring Lion, walks about ſeeking whom he may devour, *i. e. deſtroy eternally by ſeducing them to Sin, eſpecially in order to avoid Affliction or Perſecution*. 9 Whom reſiſt *by not yeilding to ſuch his Temptations, but continuing* Stedfaſt in the Faith, knowing that the ſame Afflictions *which you Suffer* are accompliſh'd *or ſuffer'd in the higheſt degree and with Conſtancy or Stedfaſtneſs in the Faith* in your *Chriſtian* Brethren that are in *other parts of* the World; *whoſe Behaviour herein will therefore prove you to be Inexcuſable, if you apoſtatize or renounce the Faith in order to avoid Perſecution.*

10 Now

ANNOTATIONS.

(*s*) See 1 *Cor*. 9. 16. 17.

(*t*) Since the πρεσβύτεροι v. 1. of this Chapter, evidently denotes the *Teachers* and *Governours* of the Church, it is but reaſonable, by the νέωτεροι here to underſtand All ſuch as were *under the Care* of the πρεσβύτεροι.

(*u*) Λογίζομαι

TEXT.

10 Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσει ὑμᾶς, στηρίξει, σθενώσει, θεμελιώσει. 11 Αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε. 13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

TRANSLATION.

10 *Now the God of all peace, who has call'd us unto his eternal glory by Jesus Christ, after that ye have suffer'd a * little while, make you perfect, ſtabliſh, ſtrengthen, ſettle you:

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you, as I ſuppoſe, I have written briefly, exhorting and teſtifying, that this is the true grace of God, wherein ye ſtand.

13 The *Church that is at* Babylon elected together, with *you*, ſalutes you, and *ſo doth* Mark my ſon.

14 *Salute ye one another with a kiſs of Charity. Peace be with you all, that are in* Chriſt Jeſus. Amen.

ANNOTATIONS.

(u) Λογίζομαι do's literally, and ſo primarily import, a Rational Suppoſition, or (which comes to the ſame) a Well-grounded Aſſurance. And in this Senſe the word, *Suppoſe*, is I think frequently us'd by us in Common Speech. It muſt be an Inadvertency of a certain Learned Perſon, who refers to this place, as if

PARAPHRASE.

III. He closes his Exhortations with praying to God, that they may have Grace to *act* accordingly.

10 Now *that you may by no means do thus, but behave your ſelves with that Perſeverance as you ought, I pray that* the God of All Grace, who has *ſhew'd his Grace and Favour, in that he has* call'd us unto *the capacity of obtaining* his Eternal Glory by Jeſus Chriſt, *and not only ſo, but agreeably to ſuch his Grace or Favour in thus Calling us, is alſo moſt Ready to ſhew new Acts of his Grace in vouchſafing unto us the Aſſiſtance of his Holy Spirit to enable us to do All that is requir'd of us by the Goſpel; this God of All Grace I pray that,* after ye have ſuffer'd a little while, *he would by ſuch your Sufferings* make you perfect *in Patience, and ſo* ſtabliſh, ſtrengthen, *and* ſettle you *in the Faith, as that you may never be ſhaken or remov'd from your Duty*: 11 *This he is moſt Ready to do on his part, and therefore, whatever be the Event* to Him *is to* be *aſcrib'd* Glory and Dominion for ever and ever. Amen.

The CONCLUSION.

12 By Silvanus a Faithfull Brother unto you, as I ſuppoſe, *i. e.* (*u*) *am Reaſonably aſſur'd*, I have written briefly *and ſent this Epiſtle to you,* exhorting *you to adhere to the True Faith,* and teſtifying that this is the True Faith, wherein ye *have hitherto ſtood and do ſtill* ſtand. 13 The Church that is at Babylon, *whereby is Figuratively* (*x*) *meant Rome, and which is* elected together with you, *i. e. is jointly with you ſome of the Choſen People of God,* ſalutes you, and ſo do's Mark my Son, *i. e. who is a Son with his Father has ſerved me in the Goſpel.* 14 Salute ye one another with *ſuch* a Kiſs *as is wont to be given among you as a Token* of Charity. Peace, *i. e. the Bleſſing of God both Spiritual and Temporal* be with you All, that are in Chriſt Jeſus, *i. e. are True Chriſtians.* Amen.

ANNOTATIONS.

The Words had been, ὡς πιζῶ, there being no Various Reading at all in reference thereto obſerv'd by Dr *Mill*, and conſequently the Note hereon made by the ſaid Learned Perſon, as if it had been written ὡς πιζῶι, is of no Moment.

(*x*) This is the general Expoſition of the Primitive Writers, and ſo the moſt to be rely'd on.

SYNOPSIS.

SYNOPSIS.

In this Epistle are contain'd

I. The Introduction. *Chap.* I. 1, 2.

II. Exhortations to Patience under their Persecutions, and Perseverance. Which, as it seems to have been the *Principal Design* of this Epistle, so it is insisted on very Largely by the Apostle. Namely to this end

1. He sets before them the *Greatness of the Reward* reserv'd in Heav for them, if they *persevere*. *Chap.* I. 3—9.
2. He observes to them, that as the *Sufferings* of Christ and Christians, the *Glory that should follow*, was foretold by the Prophets. *Ch.* I. 10—1
3. He observes that *Perseverance* is no other than an Act of *Obedience* God, who requires *them to be Holy*, for that *He is Holy*, if they wi have him to be a God unto them. *Chap.* I. 13—16.
4. He minds them that *Christ Suffer'd* for their Redemption, and *afterwards glorified*, and shall *judge* them without respect of Perso *Chap.* I. 17—21.
5. He again sets before them the *Example of Christ*. *Chap.* III. 14—18.
6. He minds them, how God *punish'd the Disobedient* in the days Noah; and that the Few then sav'd were *sav'd by Water*; where was intimated that such as are now sav'd under the Gospel, *are to sav'd by Baptism*, i. e. by firmly adhering to their Baptismal Vo *Chap.* III. 19. *to the end.*
7. He minds them, how they had formerly *liv'd in the Sinfull Pleasure* this World, to which they ought to be now *Dead*. *Chap.* IV. 1—6
8. He observes that the *End*, or Completion of those Miseries that we foretold by Christ to fall on the Unbelieving Jews, *was now at Ha Chap.* IV. 7—11.
9. He observes that they ought not to look on Afflictions as if so *strange* thing had hapned to them, having been taught by the Gos to expect Afflictions: and withall he observes, that they ought *Rejoyce* under their Afflictions, as being Evidences of their *having Spirit of God*, and thereby the Pledge of Future Happiness; a lastly, forasmuch as the Afflictions that should befall the Unbelie would be *much Greater* than those they underwent for Christ, e in this World. *Chap.* IV. 12. *to the end.*

III. Exhortation, or at least Intimation, to such as were *Zealous of the Law*, that they ou not to be Any ways Unkind, much less to Persecute the Orthodox Christians, who Rig esteem'd themselves to be under no necessity of observing the Legal Rites. Which Apostle do's by intimating to them, that the *Legal Dispensation* was design'd by God to only *Temporary*, and was accordingly now ceased, the *Gospel* being *Alone sufficient to Sal tion*, and of *Perpetual Obligation* &c. *Chap.* I. 22 — *Chap.* II. 10.

IV. Exhortations to *Subjection* in their several Stations, viz. *Subjects* to their Sovereign *Pri* and his *Magistrates*. *Chap.* II. 13—17. *Servants* to their *Masters*. *Chap.* II. 18. *to the end. Wi* to their *Husbands*. *Chap.* III. 1—6. *&c.*

V. Directions both to *Clergy* and *Laity*, how to behave themselves. *Chap.* V. 1—9.

VI. A Prayer to God that the Exhortations &c. herein given might have their due Ef *Chap.* V. 10, 11.

VII. The Conclusion. *Chap.* V. 12. *to the end of the Epistle.*

TH

THE SECOND EPISTLE GENERAL OF PETER THE APOSTLE.

THE PREFACE.

AS to the *Time*, when this Epiſtle was written, ſo much may be gather'd from St Peter's Own Words Chap. I. 14. *Knowing that ſhortly I muſt put off this Tabernacle*, that this Epiſtle was writ not long afore his Death. And therefore as the Martyrdom of St Peter is refer'd by the Learned in Chronology to A. D. 65, or 66. ſo the Writing of this Epiſtle is refer'd to much the ſame time.

I. The *Time*, when this Epiſtle was written.

As to the *Deſign* likewiſe of this Epiſtle, it may be learnt in general from St Peter's Own Words Chap. I. 12—15. and Chap. III. 1. namely, that it was *to put them in Remembrance* of what they had been taught, and that they might *be able* even *after his Deceaſe, to have* the ſame *Always in Remembrance*: As to the particular Views the Apoſtle had in penning this Epiſtle, they may be ſeen by the Synopſis.

II. The *general Deſign* of this Epiſtle.

As to the *Place* whence this Epiſtle was written, I have not obſerv'd any thing ſaid of it by Others. But ſince it is ſo evident that this Epiſtle was writ but a little before his Death, it is therefore probable it was writ from *Rome* where St Peter ſuffer'd Martyrdom.

III. The *Place*, whence it was written.

ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE GENERAL OF PETER THE APOSTLE

TEXT.

Κεφ. α'.

ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· 2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς † ἰδίᾳ δόξῃ καὶ ἀρετῇ· (4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων

TRANSLATION.

Chap. I.

SIMON Peter, a Servant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, thro' the righteouſneſs of * our God and Saviour Jeſus Chriſt:

2 Grace and Peace be multiplied unto you, thro' the knowledge of God, and of Jeſus * Chriſt our Lord.

3 According as his divine power has given unto us all things that pertain unto life and godlines, thro' the knowledge of him that has call'd us * by his own glory and virtue:

4 (Whereby are given unto us exceeding great and precious promiſes, that by theſe

γένησθε

ANNOTATIONS.

V. 3. † So Alex. and ſome other MSS. as alſo Vulg. Lat. Verſion, and likewiſe Syr. and Ethiop. Verſions. And indeed this ſeems to be the true Original Reading, as upon other accounts, ſo particularly on this, becauſe there can no Reaſon be aſſign'd for changing διὰ δόξης &c. into ἰδίᾳ δόξῃ &c. whereas there is an obvious account how ἰδίᾳ δόξῃ &c. might come to be chang'd into διὰ δόξης, namely by ἰδίᾳ being not writ very legibly in ſome Copy, whence it was taken to be διὰ· or elſe was read ſo by ſome heedleſs Tranſcriber; whence afterward δόξῃ was chang'd into δόξης for Syntax ſake.

(a) That

THE SECOND EPISTLE GENERAL OF PETER THE APOSTLE.

PARAPHRASE.

Chap. I. SIMON Peter, a Servant *in a ſpecial manner, i. e. a Miniſter*, and *that of the higheſt rank, viz.* an Apoſtle of Jeſus Chriſt, to them (*a*) *Jews that I writ my former Epiſtle to, (viz. that are ſcatter'd thro' Pontus, Galatia &c.* 1 *Pet.* 1. 1.) *and* that *by becoming Chriſtians* have obtain'd *or ſhar'd in* like precious Faith with us; *which Faith is infinitely precious or valuable, foraſmuch as by means thereof we are juſtified or ſav'd, not thro' the Works of the Law, but* thro' the Righteouſneſs of our God and Saviour Jeſus Chriſt, *i. e. by the Gracious Terms of the Goſpel:* 2 Grace and Peace, *i. e. All Bleſſings Spiritual and Temporal* be multiplied unto you, thro' *your living agreeably to* (*b*) the Knowledge of God and of Jeſus Chriſt our Lord.

I. The Introduction.

3 According as his Divine Power has given unto us All things, that pertain unto Life and Godlineſs, *i. e. that are requiſite to enable us to live godly lives*, thro' the Knowledge of Him, *i. e. Chriſt* that has call'd us *unto the profeſſion of Chriſtianity and ſo unto Salvation*, by his own Glory and Virtue, *i. e. by convincing manifeſtations of his Divine Glory and Power, (ſuch as are the Deſcent of the Holy Ghoſt, the Working of Miracles &c.)* 4 Whereby, *i. e. by the Deſcent of the Holy Ghoſt and Working of Miracles &c.* are given unto us *the ſtrongeſt Aſſurances of God's making good to us the* exceeding great and precious Promiſes *vouchſaf'd*

II. The Apoſtle exhorts them not to reſt on a bare *Faith*, but to add thereto *Good Works*, in order to make their Calling and Election Sure.

ANNOTATIONS.

(*a*) That this Second Epiſtle was writ by St *Peter*, at leaſt principally to the Same that he wrote his Firſt Epiſtle, is evident from Chap. 3 1. of this Epiſtle.

(*b*) It is to be obſerv'd, that ἐπίγνωσις ſignifies, not a bare *Knowledge*, but an *Acknowledgment*, i. e. ſuch a Knowledge, viz. of God in the Text before us, as induces a Man to live in Obedience to the Will of God, as he ought.

TEXT.

γένησθε θείας κοινωνοὶ φύσεως ἀποφυγόντες τὴ ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς·) 5 Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. 8 Ταῦτα γὰρ ὑμῖν † παρόντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. 9 Ὡ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. 10 Διὸ μᾶλλον, ἀδελφοὶ, σπουδάσατε † ἵνα διὰ τῶν καλῶν ὑμῶν ἔργων βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιῆσθε· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε. 11 Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος, εἰς τὴν αἰώνιον βασιλείαν

TRANSLATION.

you might be partakers of the Divine nature, having escap'd * from the corruption that is in the world thro' lust:)

5 Ye also to the same purpose giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness,

7 And to godliness, brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be * slothfull, nor unfruitfull in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

10 Wherefore, * brethren, give the more diligence, * that by your good works ye may make your calling and election sure: for if ye do these things, ye shall never fall.

11 For so an entrance shall be minister'd unto you abundantly, into the everlasting

τῦ

ANNOTATIONS.

V. 8. † So Alex. and some other MSS. as also Vulg. and Syr. Versions.

V. 10. † So Alex. and other MSS. as also Vulg. Syr. and Ethiop. Versions.

(*c*) As these were Sins rife among the Hereticks and Judaizers of those times, so the word ἐγκράτεια will denote the opposite Virtues.

(*d*) Since σέβομαι do's properly denote to *Worship*; and since we find by *Hebr.* 10. 5. that the Jewish Converts were faulty in the respect mention'd in the Paraphrase; it thence appears very likely, that St Peter had a particular design to bring them off from such Practices, by exhorting them here to add to their other

Christian

PARAPHRASE.

ſaſ'd in the Goſpel, that by theſe *Promiſes thus aſſur'd* ye might be *encourag'd to perſiſt in the diſcharge of thoſe Chriſtian duties, which are requiſite to render you* partakers of the Divine Nature, *in being Holy here as* having eſcap'd from *or forſaken* the Corruption *or Wickedneſs* that is *generally follow'd by men* in the World thro' *compliance with their Sinfull Luſt*: 5 *According, I ſay, as God has done what is afore mention'd* (*v.* 3, 4.) *on His part*, ſo ye alſo to the ſame purpoſe, *i. e. in order to the bringing about the ſame good End aim'd at by God, viz. your Salvation*, giving all Diligence, *take care that ye reſt not in a Bare Faith which will not ſave you Alone, but on the contrary be ſure to* add to your Faith Virtue, *i. e. Courage in Profeſſing the Faith, and Sincerely Practiſing the Duties of Chriſtianity as far as you know*; and *therefore* to Virtue *ye muſt be carefull to add ſtill greater* Knowledge; 6 and to Knowledge *be carefull to add in a ſpecial manner* (*c*) Temperance, *ſo as not to be* (*c*) *puff'd up by your Knowledge, or to be wrongly perſuaded that* (*c*) *Intemperance or Incontinence are conſiſtent with Chriſtianity, or are not Forbid but Allow'd by Chriſtianity*; and to Temperance *add* Patience *under any Afflictions or Perſecutions*; and to Patience, Godlineſs, *i. e. a due Love and Fear of God* (*d*) *ſo as not to forſake the Aſſembling of your ſelves together out of fear of your Enemies*; 7 and to Godlineſs, Brotherly Kindneſs, *i. e. a Great Love for All Chriſtians as being Brethren in a more ſpecial manner*; and *laſtly* to Brotherly Kindneſs *add an Univerſal* Charity *to All men, Enemies as well as Friends, Heathens as well as Chriſtians.* 8 For if theſe things be in you, and abound, they make you, that ye ſhall neither be ſlothfull nor unfruitfull in the Knowledge of our Lord Jeſus Chriſt, *i. e. that ye ſhall behave your ſelves agreeably to your profeſſion of Chriſtianity.* 9 But he that lacketh theſe things is blind *as not ſeeing what Chriſtianity requires of him*; and *particularly he is as one that* cannot ſee afar off, *inaſmuch as he ſees or conſiders not the Dreadfull Puniſhment that will certainly befall ſuch, tho' it be at preſent at a Diſtance*; and *he alſo* has forgotten that he was purg'd from his Old Sins *at his Baptiſm, i. e. was then waſh'd from the guilt of his Former Sins, only on condition that he forſook or cleans'd himſelf from them for the future.* 10 Wherefore, Brethren, give the more diligence, that by your Good Works ye may make your Calling and Election ſure: for if ye do theſe things *which are afore* (*v.* 5—7.) *mention'd and not otherwiſe*, ye ſhall never fall *or miſcarry Eternally.* 11 For *on the contrary* ſo, *i. e. upon your Doing the ſaid things*, an Entrance ſhall be miniſter'd unto you Abundantly into, *i. e. ye ſhall not only be admitted into, but ſhall partake Abundantly or in an higher Degree*

ANNOTATIONS.

Chriſtian Virtues, εὐσέβειαν, i. e. a Faithfull Worſhip of God in their Aſſemblies, notwithſtanding All the Danger they might be expos'd to thereupon.

(*e*) See

TEXT.

τ̃ Κυρίυ ἡμῶν κ̀ σωτ̃ῆρος Ἰησ̃ Χριστ̃.

12 Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τ́των, καίπερ εἰδότας, κὰ ἐστηριγμένυς ἐν τῇ παρούσῃ ἀληθείᾳ. 13 Δίκαιον δὲ ἡγ̃ύμαι, ἐφ' ὅσον εἰμὶ ἐν τ́ούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· 14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς κ̀ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. 15 Σπουδάσω δὲ κὰ ἑκάστοτε ἔχειν ὑμᾶς μετ̀ τὴν ἐμὴν ἔξοδον, ποιεῖσθαι.

16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τ̀ τ̃ Κυρίυ ἡμῶν Ἰησ̃ Χριστοῦ δύναμιν κ̀ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τ̀ ἐκείνυ μεγαλειότητος. 17 Λαβὼν γὰρ παρὰ Θε̃ πατρὸς τιμὴν κ̀ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεπ̃ς δόξης· Οὗτός ἐστιν ὁ υἱός μυ ὁ ἀγαπητός, εἰς ὃν ἐγὼ εὐδόκησα. 18 Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ. 19 Καὶ ἔχομεν βεβαιότερον τ̀ προφητικὸν λόγον, ᾧ

TRANSLATION.

kingdom of our Lord and Sa
viour Jeſus Chriſt.

12 Wherefore I will not b
negligent to put you always i
remembrance of theſe things
tho' ye know them, and be eſta
bliſh'd in the preſent truth.

13 Yea I think it meet, a
long as I am in this tabernacle
to ſtir you up by putting yo
in remembrance:

14 Knowing that ſhortly
muſt put off this my tabernacle
even as our Lord Jeſus Chri
has ſhew'd me.

15 Moreover I will endea
vour, that you may be able a
ter my deceaſe, to have thes
things always in remembrance

16 For we have not fol
low'd cunningly deviſ'd fable
when we made known unt
you the power and coming o
our Lord Jeſus Chriſt, but wer
eye-witneſſes of his majeſty.

17 For he receiv'd from Go
the Father honour and glory
when there came ſuch a voic
to him from the excellent glo
ry: This is my beloved Son, i
whom I am well pleas'd.

18 And this voice whic
came from heaven we heard
when we were with him in th
holy mount.

19 We have alſo a mor
ſure word of prophecy; where

καλ̃

ANNOTATIONS.

(*e*) See *Matt.* 28. 18. (*f*) See *Matt.* 17. 1—9.
(*g*) Concerning this Mount ſee Chap. 6. §. 6. of Part 1. of my Geogr. of N.T.
(*h*) In like manner we find places ſtil'd *Holy* in O. T. as *Exod* 3. 5. *Joſh.* 5. 15.
(*hh*) It is very probable, as Mr *Mede* obſerves, that St *Peter* might here have particular Regard to the Prophecy of *Daniel* concerning the *Seventy Weeks*. For

PARAPHRASE.

gree of the Joys and Glory, that are in the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things *as being of the greatest Importance*, tho' ye know them *your selves*, and be establish'd in the present Truth, *viz. that the Practice of the forementiond Duties is necessary to Salvation.* 13 Yea I think it meet *or no other than what of Right and Duty I ought to do, namely*, as long as I am in this Tabernacle, *i. e. Body*, to stir you up *to the Practice of these necessary Duties*, by putting you in remembrance *of the necessity of them*: 14 *And I shall do what is mention'd* v. 12, 13. *the rather, as* Knowing that shortly I must put off this my Tabernacle, *i. e. Body by Death*, even as our Lord Jesus Christ has shew'd me. 15 Moreover I will endeavour *namely by leaving, these Two Epistles I have written to you, behind me for your perusal at all times*, that you may be able *thereby* after my decease, to have these things always in remembrance.

III. He acquaints them, that his *Design* in writing to them was to put them *in Remembrance* of their Duty.

16 For we have not follow'd cunningly devis'd Fables, when we made known unto you the Power, (*e*) *viz. that All Prower in Heaven and Earth was given unto him*) and Coming of our Lord Jesus Christ, *as to judge the World at the Last Day, so also to destroy the Jewish State now in a short time*; but were *also* Eye-witnesses of his Majesty *when we were with him on the Mount of Transfiguration.* 17 For *then and there* he receiv'd from God the Father Honour and Glory, (*f*) when there came such a Voice, unto Him *being Transfigur'd so as to appear even in respect of his Body in a Glorious manner*, from the *shining Cloud, wherein the Deity was present in a special manner, and which therefore is usually stil'd in the Scripture of O. T. the Glory, and which therefore I here style* the Excellent Glory; *From this Cloud, I say, came this Voice, viz.* This is my Beloved Son, in whom I am well pleased. 18 And this Voice which came from Heaven we heard, when we were with him in *the Mount call'd from what then was done the* (*g*) *Mount of Transfiguration, and which, in respect of Gods special Presence there then exhibited, may also be fitly styl'd* the (*h*) Holy Mount. 19 *But whereas this may not be look'd on by some as a Convincing Argument that we have not follow'd cunningly devis'd Fables, forasmuch as what has been said v.* 16—18. *may be thought no other than such a Fable cunningly devis'd by us for the support of the Gospel: it is to be observ'd further, that* we have also *what will be readily acknowledg'd by All Jews in general to be* a more sure *Evidence of the Truth of God, namely the* Word of (*hh*) Prophecy, *i. e. several Passages of Scripture contain'd in the writings*

IV. As a further motive to persevere in their Duty, He takes notice to them of the Evidences they had of the *Truth of Christianity.*

ANNOTATIONS.

as he speaks) if at the End of the 70 Weeks (then) approaching, the Legal Sanctuary were raz'd, and the Jewish State dissolv'd; then would it be apparent indeed,

TEXT.

καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται. 20 Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

Κεφ. β'. Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. 2 Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς † ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται. 3 Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται.

TRANSLATION.

unto ye do well that ye take heed, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of Scripture is of any private interpretation:

21 For * prophecy came not in old time by the will of man: but holy men of God spake, as *they were* mov'd by the holy Ghost.

Chap. II.

But there were false Prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction:

2 And many shall follow their * lasciviousness, by reason of whom the way of truth shall be evil spoken of:

3 And thro' covetousness shall they with feigned words make merchandise of you:

O

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deed, *that Messiah was already come, and slain for Sin.* And consequently the Believing Jews, whom nothing could so much Stagger as the Standing Glory of the Temple, are all along encourag'd (by St Peter, and the other inspir'd Writers St James and John) with the *Nearness of the Time* when the Jewish State and Temple were to be destroy'd.

V. 2. † So it is read in Alex. and most other MSS. as also in all the four Old Versions, Vulg. Syr. Arab. and Ethiop. And it is also exactly agreeable to *Jud.* In short, some Transcriber having writ ἀπωλείας and ἀπώλειαν in the verse just before, that word so run in his head, that instead of ἀσελγείαις he wrote likewise ἀπωλείαις· this to me seems to be the true Cause of the Various Reading.

(*i*) It seems evident, both from what is said in this and other Epistles, as also from Ancient Writers of the Church, that some of these False Teachers were Already risen up. And therefore by St Peters speaking of them here in the future Tense, seems to be understood, not that None of them was Then risen up but

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writings of O. T. which bear witness to the Truth of the Gospel: Where-unto ye do well, that ye take heed, as unto a *weaker* Light that *was design'd to shine, and with respect to the Unbelieving Jews still* shines in a Dark place, until the Day dawn, and the Day-star arise in your Hearts, *i. e. until the Truth of the Gospel appears to your Unbelieving Brethren, and Christ is acknowledg'd by them (as he ought) to be the True Messiah that was to come into the World*: 20 Knowing this first *as the Foundation of All that is to be learn'd from the writings of the Prophets*, that no Prophecy of *Theirs recorded in the* Scripture *of the O. T.* is of any private Interpretation, *i. e. is so to be interpreted as Men should please merely of their own Fancy or Persuasion, which is the Case of the Rabbies or Doctors among the Unbelieving Jews.* 21 For *in like manner as* Prophecy came not in old time by the Will of Man, but Holy Men of God spake as they were mov'd by the Holy Ghost; *so it thence naturally follows, that No one can truly understand the meaning of the said Prophecys of O. T. but by the special Assistance of the Holy Ghost*; *which as it is not pretended to by the Rabbies or Doctors among our Unbelieving Brethren, so on the other hand it is evident from the Extraordinary and Miraculous Gifts we the Apostles of Christ are endued with, that we have the special Assistance of the Holy Ghost, and consequently that we do no other than put a Right Interpretation on the said Prophecies, by applying them to Christ and the Gospel-State in the sense we expound them.*

V. He warns them of *False Teachers*, and describes them in some measure, and the successthey should meet with.

Chap. II. But *notwithstanding the True Prophets of Old spake only as they were mov'd by the Holy Ghost, yet you well know* there were also False Prophets also among the People *of God in those times of O. T. who took upon them to speak as mov'd by the Holy Ghost, when they spake only of their Own Heads or the suggestions of the Evil One*; even as *this was the State of the Church among the Ancient Jews, so likewise it has been foretold that* there (*i*) shall be False Teachers among you *Jewish Christians*, who privily *or of their own Heads and Wicked Imaginations* shall bring in *among you* Damnable Heresies, *particularly such wicked Doctrines as this, viz. that it is lawfull to save themselves from Persecution, by* even Denying the Lord that bought them, *i. e. by denying themselves to be Christians*, and *by this means shall* bring upon themselves swift Destruction *in this World, as well as Eternal Damnation in the World to come.* 2 And many shall follow their *Damnable Heresies, and so give themselves over unto* Lasciviousness *which they shall pretend to be Lawfull, and to be part of the Christian Freedom*; by reason of whom the Way of Truth, *i. e. Christianity it self* shall be evil spoken of *by such Gentiles, as know not aright the Distinction between the Orthodox or True and Heretical or False Christians.* 3 And thro' Covetousness, *which shall be One principal motive of their venting such Damnable Heresies*, shall they with feign'd words make merchandise of you, *i. e. seduce some among you to an Esteem of Them as True*

TEXT. TRANSLATION.

Οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. 4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους· 5 Καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας· 6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας

Whose judgment * of old *told* lingers not, and their damnation slumbers not.

4 For if God spar'd not the Angels that sinn'd, but cast them down to Hell, and delivered them to be reserv'd for Chains of Darkness of the Judgment.

5 And spar'd not the old world, but sav'd Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

6 And turning the cities Sodom & Gomorrha into ash

καταστρο

ANNOTATIONS.

but rather that it was no other than had been foretold, that Such false Teachers should arise in the times of Christianity; and consequently as some were already arisen, so Others would arise still in following Ages.

(*k*) See *Jude* 14. 15.

(*l*) The Misinterpretation of this Text seems to be wholly owing to the wrong Acceptation of ταρταρώσας. For it being granted on all sides that by that do's import, *to cast down* or *assign to the place call'd* Τάρταρος, and because the Place is represented by old Hesiod and Homer as a vast Way under the Earth, hence seems to have arisen the Common Notion, that Hell or the Place where the Faln Angels even at present are, is under the Earth. But since the assigning this Situation to *Tartarus* is no other than a Poetical Fiction, and since the word *Tartarus* do's in it self imply no such *Infernal* Situation, but only a place to which Persons are assign'd that are *under Trouble*: (for Τάρταρος is well enough deriv'd by Etymologists from ταράσσω *to trouble*:) hence it evidently follows, that *Tartarus* may be *any* Place where the Faln Angels be at present as in their proper Abode, in *whatsoever Region* of the World it is situated. And therefore since from some Passages of St Paul's Epistles, (as where the Devil is styled the *Prince of the Power of the Air*, Ephes. 2. 2, &c.) it may be fairly inferr'd that the Region of the Air is the Place, wherein the Faln Angels have their present their Abode, it follows that ταρταρώσας may most truly denote no more than the *Casting down* of the Angels that had sinn'd out of Heaven into the Region *of the Air*. And because *whatever* is the Place of the Abode of the Faln Angels, it is usual for us in common Speech to call it *Hell*; hence by Christ's *down into Hell* is truly to be understood in this Text no more than being cast *down out of Heaven into the Regions of the Air*. And this Clause of the Text being so to be understood, it follows, that the remaining Clause is likewise to be render'd, (not as in our Common Translation, *Deliver'd them into Chains of Darkness to be reserv'd unto Judgment*; but, *Deliver'd them to be reserv'd in Chains of Darkness unto* or *at the Judgment*. And agreeably hereto it is observable, that v. 17. of this Chapter, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται, is rendred *To* or *for whom the Blackness of Darkness for ever is reserv'd*; where as *the*

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Teachers of the Gospel, that they may get a penny or Worldly Advantage by such their Followers.

Now these False Teachers are no other, than whose Judgment *was* of old foretold, (*k*) *particularly of Enoch, and accordingly the Judgment has foretold of old concerning them* lingers not, and their Damnation, *i. e. Destruction both here and hereafter* slumbers not, *but is coming upon them without Repentance, in a very short time with respect to those now living.* 4 For if God spared not the Angels that sinn'd, but cast them down *out of Heaven* to *the Regions of the Air, where they are at present under some Degrees of Torment, whence the Place of their Present Abode is commonly call'd* (*l*) Hell, and deliver'd them to be reserv'd for Chains of Darkness *or Everlasting Damnation and Greater Torments to be inflicted on them* at the *Day of* Judgment. 5 And *if God likewise* spar'd not the Old World, *i. e. the Generation of Men before the Flood*, but *only* sav'd Noah the Eighth person, *i. e. the One of Eight that were then sav'd, and for whose sake the other Seven were then sav'd, He being in those Days* a Preacher of Righteousness, *i. e. One who not only walk'd religiously Himself, but publickly call'd upon Others to Repent*; *if God may spar'd not the Old World, but drown'd it by* bringing in the Flood upon the *said* World of the Ungodly: 6 And *lastly, if God* turning the Cities of Sodom and Gomorrha into Ashes *for their Wickedness and parti-*

VI. He proceeds to lay before them the *Great and Certain Destruction*, that shall at last befall the said False Teachers, and their Followers, on the one hand: And on the other hand to mind them of God's Power and Readiness to *Save and Deliver the Righteous.*

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ss of Darkness for ever plainly denotes the Greatness and Eternity of the Torments that shall be inflicted on the Wicked at the Day of Judgment, so it shews what is the True meaning of the σειραὶ ζόφου mention'd in this Text, they being evidently design'd for equivalent expressions, viz. the Extremity of Torments that shall at the last Day be inflicted on the Wicked. And likewise Chap. 3. 7. the Heavens and the Earth are said to be σωρευθησόμενοι εἰς ἡμέραν κρίσεως, which as is an expression exactly parallel to σειραῖς ζόφου εἰς κρίσιν τηρουμένους· so it shews that εἰς κρίσιν in the latter Clause is denoted εἰς ἡμέραν κρίσεως, as it is more fully express'd in the former of these two Clauses; and also it shews, that as the former rightly render'd, *Reserv'd unto* (or, *for*) *Fire at the Day of Judgment*; so the latter should be likewise render'd, *Reserv'd* (*unto*, or) *for Chains of Darkness at the Judgment*. It remains only to observe, that That Question of the Devils to our Saviour, *Art thou come to Torment us before the Time?* is not to be so understood, as if the Devils were now in No Degree of Torment, but only that their Torment Now is nothing near so Great, as shall be inflicted on them at the Day of Judgment. For it being fairly to be inferr'd from the Parable of Dives and Lazarus, that wicked Men are in some Degree of Torment, as soon as they die or before the Day of Judgment; it may thence be also reasonably inferr'd, that the Wicked Angels are so likewise: there being no Reason to suppose, that the Wicked Angels have more mercy shew'd them in this respect than wicked Men. And therefore since the wicked Angels even now τηροῦνται, or are in some Degree of Torment, hence the Place of their usual Abode, viz. the Region of the Air may be fitly styl'd Τάρταρος, and God may be fitly said ταρταρῶσαι by casting them down out of Heaven into the Region of the Air.

TEXT.

καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· 7 Καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο. (8 Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.) 9 Οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν.

10 Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. Τολμηταὶ, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες. 11 Ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν † βλάσφημον κρίσιν. 12 Οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ, γεγεννημένα εἰς ἅλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ καταφθαρήσονται·

TRANSLATION.

condemn'd them with an overthrow, making them an example unto those that should live ungodly:

7 And deliver'd *righteous Lot, vex'd with the *lascivious conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day, with the unlawfull deeds:)

9 The Lord knows how to deliver the godly out of *trial and to reserve the unrighteous unto the day of judgment to be punish'd.

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-will'd, they are not afraid to speak evil of dignities.

11 Whereas Angels, which are greater in power and might bring not railing accusation against them. *

12 But these, as natural brute beasts, made to be taken and destroy'd, speak evil of the things they understand not, and shall utterly perish in their own corruption;

13 κομιούμενοι

ANNOTATIONS.

V. 11. † Παρὰ Κυρίῳ is not read in Alex. and some other MSS. nor yet in Vulg. Syr. and Ethiop. Versions. It was probably at first no other than a Marg. Note

(*m*) It is evident from St Peter's First Epistle Chap. 2. 13, &c. that the Jews were prone to Rebell, and so had need of being taught the Duty of Subjection to their Civil Magistrates. And as therefore what is here said 2 *Pet.* 2. 10, concerning *Despising of Government* &c. may very reasonably be understood of the Doctrin and Practice of the False Teachers among the Jews, so what is here in this Verse said of the Angels may very appositely or pertinently be understood in the sense given in the Paraphrase; forasmuch as it is evident from the Scripture both of O. and N. T. that the Holy Angels have as it were the more

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particularly their Laſciviouſneſs, (*which ſhall be or is allow'd of by the Falſe Teachers I am mentioning as not Unlawfull*) condemn'd them with an Overthrow *ſo as never to be recover'd*, making them an Example unto thoſe that after *them* ſhould live Ungodly, *namely an Example of the Eternal Deſtruction ſuch are likewiſe to expect*: *If God, I ſay, ſpar'd none of the forementionꝰd Sinners, but puniſh'd them in a moſt exemplary manner*; *hence it may be rationally inferꝰd that God will likewiſe by no means ſpare, but puniſh in a ſevere manner the Falſe Teachers I am ſpeaking of, and All their Followers.* 7 And *on the other hand, as God in the laſt inſtance* (*mentionꝰd v.* 6.) deliverꝰd Righteous Lot vexꝰd with the Laſcivious Converſation of the Wicked *Sodomites*: (8 For that Righteous man dwelling among them, *i. e. thoſe laſcivious Sodomites*, in ſeeing and hearing *their Wicked Practices* vexꝰd his righteous Soul from day to day, with *i. e. on account of* their Unlawfull Deeds: 9 *As God I ſay by an Extraordinary manner, viz. by ſending Angels thus deliverꝰd Lot,*) *ſo hence it may be inferꝰd by ſuch as perſevere in the Truth of Chriſtianity, that* the Lord knows how to deliver the Godly out of Trial, *i. e. either Worldly Afflictions or Temptations to Sin*; and *alſo it appears from the forementionꝰd inſtances v.* 4—6. *that the Lord knows how* to reſerve the Unrighteous unto the Day of Judgment to be puniſhꝰd.

VII. He proceeds to give a *further Deſcription* of Falſe Teachers, that they may be the better avoided.

10 But chiefly them that walk after the Fleſh in the Luſt of Uncleanneſs, and deſpiſe Government, *i. e. behave themſelves Rebelliouſly againſt their Civil Magiſtrates, who are ſo far from pleaſing God herein, that he will reſerve them chiefly or in a ſpecial manner unto the Day of Judgment, to be puniſhꝰd without timely Repentance.* Preſumptuous are they, Self-willꝰd, *and not having due Regard to the Will of God*, they are not afraid to ſpeak Evil of Dignities, *i. e. the Civil Magiſtrates, in ſtirring up perſons to join in Rebellion againſt them*: 11 Whereas *the Good* Angels, which are Greater in Power and Might *than any Men*, bring not Railing Accuſation againſt (*m*) them, *i. e. Civil Magiſtrates, when they have occaſion to ſpeak of them unto God*: 12 But theſe *Men I am ſpeaking of*, as natural brute Beaſts, *i. e. as Beaſts which have no Reaſon to guide them, and accordingly are governꝰd only by their natural appetites, and which ſince the Fall of Man and Corruption of Nature may be ſaid to be* made to be taken and deſtroyꝰd *on account of the Miſchief they do*; *in like manner I ſay Thoſe Men I am diſcourſing of* ſpeak Evil of *the Civil Magiſtrates, in relation to* the things they underſtand not, *viz. Gods permitting the World to be at preſent governꝰd by Heathen Princes &c.* and *therefore they* ſhall utterly periſh in their Own Corruption, *i. e. as the Miſchief done by the brute Beaſts afore-mentionꝰd is the Cauſe of their being Deſtroyꝰd by others, ſo the Miſchief brought upon the Roman State by the Rebellious Unbelieving Jews and Judaizing Chriſtians their Adherents ſhall prove the Cauſe of ſuch Unbelieving Jews and Judaizing*

TEXT. TRANSLATION.

13 κομιούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὸ ἐν ἡμέρᾳ τρυφᾶν, σπίλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς † ἀγάπαις αὐτῶν, συνευωχούμενοι ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ † ἀκαταπαύστου ἁμαρτίας. δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρας τέκνα· 15 καταλιπόντες † εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ ὃς μισθὸν ἀδικίας ἠγάπησεν. 16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὸν τοῦ προφήτου παραφρονίαν. 17 Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 18 Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις, τοὺς † ὀλίγως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους·

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: spots *they are* & blemishes * rioting themselves in their * feasts of charity, while they feast with you:

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable Souls, an heart they have exercis'd with covetous practices; cursed children:

15 Who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who lov'd the wages of unrighteousness:

16 But was rebuk'd for his iniquity: the dumb ass speaking with man's voice, forbad the madness of the prophet.

17 These are * springs without water, clouds that are carried with a tempest, to whom the * blackness of darkness for ever is reserv'd.

18 For when they speak great swelling words of vanity, they allure thro' the lusts of the flesh unto lasciviousness, those that * do for a little while escape from them who live in error:

19 ἐλευθε-

ANNOTATIONS.

mediate Inspection of the several Parts and Kingdoms of this World committed unto them, and accordingly do give unto God as the Supreme Sovereign an Account of what passeth in the several Kingdoms or Countries allotted to their Inspection. Hence *Angels* are styl'd *the Eyes* of the Lord in the Rev. of St John &c.

V. 13. † So it is read in Alex. and one other MS. as also in Vulg. and Ethiop. Versions; and so it is not only most agreeable to *Jud.* 12. but also to συνευωχούμενοι ὑμῖν which immediately follows in this same Verse.

V. 14. † So it is read in six MSS. and also in Vulg. and Ethiop. Versions; and Oecumenius and another Ancient Writer. And it is scarce to be doubted, but that

PARAPHRASE.

Judaizing Christians being utterly destroy'd: 13 And *hereby they* shall receive the Reward of *their* Unrighteousness *in other respects also, particularly* as they that *are arriv'd to such an Height of Impiety, as not to be Asham'd, but to* count it Pleasure to Riot *even* in the Day-time: *As for those False Christians that live thus,* Spots they are and Blemishes *to Christianity*, Rioting themselves in their Feasts of Charity while they feast with you, *i. e. Abusing the good Design of those Religious Feasts which were instituted as Evidences of True Christian and Holy Charity, not as Incentives and Instruments of Lasciviousness and other Debauchery.* 14 *In which manner they are Abus'd by those I speak of,* these having Eyes full of Adultery and *Eyes so given to Lasciviousness* that *they* cannot cease from Sin *that way*: *And by wicked sensual methods they become guilty of* Beguiling Unstable Souls *to the same Lewd Practices*: An heart they have *also* exercis'd with Covetous Practices, *which is a great motive to them in endeavouring to make Proselytes or gain Followers*: *in short they are* Cursed Children; 15 who have forsaken the Right way, and are gone astray, following the way *or example* of Balaam the Son (*or of the Town*) of Bosor, who lov'd the Wages of Unrighteousness, *i. e. stick'd not to counsell Balaak to tempt the Israelites to Sin in order to get a Reward from Him.* 16 But *he* was rebuk'd for his Iniquity *in a signal manner*: *for* the dumb Ass speaking with Mans voice, forbad the Madness of the Prophet, *i. e. the speaking of the Ass was in it self a sufficient Conviction to Balaam the Prophet of the Sinfull motives he went upon, and so ought to have stopt him from proceeding farther.* 17 These *False Christians* are *like* Springs without Water, *i. e. of no Use or Benefit*; *they are like* Clouds that are carried with a Tempest, *and do Hurt not Good to the Fruits of the Earth*; *and accordingly they are such as* to whom the Blackness of Darkness, *i. e. the Greatest Punishment of Hell* is reserv'd for ever. 18 For when they speak Great Swelling Words of Vanity, *i. e. speak Fulsly in commendation of their Own Abominable Heresies, hereby* they allure thro' the Lusts of the Flesh unto Lasciviousness, Those that *thro' good Instruction* do for a little while escape from Them who live *thus* in Error, *but*

ANNOTATIONS.

that this is the true Original Reading, which was afterwards chang'd inro ἀναβαινοντας by some one that took ἀναβαινοντος to be the Accusative Plural. Whereas it may be the Genitive Singular, and doubtless is so; for as much as then μεμεστωμενους, which is no other than an Adjective, will have a Substantive wherewith it agrees as it ought, ἀναβαινοντος being govern'd of μεστους, and the Substantive both to μεμεστωμενους and ἀκαταπαυστους. Whereas otherwise μεμεστωμενους is us'd improperly, and is therefore chang'd in Alex. MS. into μεμεστωμενους. In short, the Literal Rendring is this: *Having Eyes full of Adulterous and never ceasing Sin.*

V. 18. † So it is read in Alex. and some other MSS. as also in Syr. and Ethiop. Versions. And this Reading is requir'd by the Sense; whereas the Common Reading ὀντως is inconsistent with the Design of the Apostle: For such alone can be

TEXT.

19 ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται. 20 Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου † ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. 22 Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί, Ὗς λουσαμένη εἰς κύλισμα βορβόρου.

Κεφ. γ'. Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,

TRANSLATION.

19 While they promise them liberty, they themselves are the * bondmen of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escap'd * from the pollutions of the world, thro' the knowledge of our Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter end is worse with them than the beginning.

21 For it had been better for them, not to have known the way of righteousness, than after they have known it, to turn from the holy commandment deliver'd unto them.

22 *And it is happen'd unto them according to the true proverb; The Dog is turn'd to his own vomit again; and, The Sow that was wash'd, to her wallowing in the mire.

Chap. III.

This second epistle, belov'd I now write unto you; in both which I stir up your pure minds by way of remembrance

2 μνησθῆ

ANNOTATIONS.

be rightly said, to be *never clean* escap'd from them who live in Error, as are escap'd as not to be seduc'd by them Any more. It is likewise observable here that whereas, to *escape* do's signify, *Never to have been seduc'd*, as well as, *having been seduc'd to quit or forsake*, the word is here to be taken in the latter sense as is evident from the Context.

V. 20. † Ἡμῶν is read in Alex. and sev. other MSS. and all the four Anc. Ver.

V. 2

PARAPHRASE.

but thro' the Lusts of the Flesh are allur'd again to follow their former Heretical Guides. 19 *Now* while they, *i. e. these Seducers* promise them *that follow them the greatest Degree of* Liberty, they, *i. e. the Seducing Guides* themselves are *no other than* the Bondmen of Corruption, *and so altogether Unable to give Liberty to Others.* For of whom a Man is overcome, *it is evident that* of the same is he brought in Bondage; *and consequently the forementiond Seducers being Overcome of their Sinfull Lusts, they are indeed no other than Bondmen to their Lusts, notwithstanding All their Boasting and Promises of Liberty to their Followers.* 20 *I say these Seducers themselves* (*and by consequence, their Followers*) *are no other than Bondmen, tho' they profess Christianity:* for if after they have escap'd from *or forsaken for a Time* the Pollutions of the World, thro' the Knowledge of our Lord and Saviour Jesus Christ *and the Grace of the Spirit vouchsaf'd unto them upon their Belief of the Gospel, (which serves to shew that they might still have continued to keep themselves from the said Pollutions of the World, would they have made a due Use of the Grace vouchsaf'd unto them; but if on Default of making such an Use of the said Grace)* they are again intangled therein, *i. e. in the pollutions of the World formerly renounced by them,* and overcome *by the same,* the Latter End *or this their Latter State* is worse with them than the Beginning *or that Former State of Sinfulness wherein they follow'd the Pollutions of the World before their Embracing Christianity.* 21 For it had been Better *or more Excusable* for them not to have known the way of Righteousness, *i. e. the Gospel,* than after they have known it, to turn from the Holy Commandment deliver'd unto them, *i. e. those Rules of an Holy Life contain'd in the Gospel, and which they for some time follow'd, and to give themselves over again unto the Pollutions of the World or their former Evil Courses: Their Profession of Christianity by this means, not giving them any just Title to the Liberty they boast of, but on the contrary serving only to shew more evidently that they are the Bondmen of Sin, i. e. so very wicked in their own natural Inclinations, as that they can't be prevail'd upon by the Gospel it self to forsake Entirely their Sinfull Practices.* 22 And *accordingly* it is hapned unto them according to the true Proverb, *viz.* The Dog is turn'd to his Own Vomit again; and *also according to that other Proverb to the like purpose, viz.* The Sow that is wash'd, *is turn'd* to her Wallowing in the Mire. *For as these Two Creatures act thus, and hence represented in O. T. as Two most Unclean Creatures, so these wicked Christians acting in like manner, are justly to be esteem'd the most Wicked and Profane of All Men, even worse than the Jew or Heathen that never Believ'd.*

VIII. He further acquaints them with the *Design* of his Epistles,

Chap. III. This Second Epistle, Belov'd, I now write unto you *with the same Design I did the First*: in Both which I *design to* stir up your pure minds, *i. e. the minds of such of you as remain yet untainted with*

TEXT.

2 μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ Κυρίου καὶ σωτῆρος· 3 τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν † ἐν ἐμπαιγμονῇ ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι· 4 καὶ λέγοντες, Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως. 5 Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ· 6 δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. 7 Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων. 8 Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

TRANSLATION.

2 That ye may be mindfull of the words, which were spoken before by the holy prophets, and of the commandment of us the Apostles of our Lord and Saviour:

3 Knowing this first, that there shall come in the last days * great Scoffers, walking after their own lusts,

4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water:

6 Whereby the world that then was, being overflowed with water, perish'd.

7 But the heavens and the earth which are now, by the same word are kept in store, reserv'd unto fire at the day of judgment, and perdition of ungodly men.

8 But, belov'd, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 C

ANNOTATIONS.

V. 3. † So it is read in Alex. and very many other MSS. and all the four ancient Versions. It is not to be doubted but it is the true Original Reading. Cause being to be rationally assign'd why it should be since added, but it very obvious how it came to be omitted, viz. either on account of the Like of ἐμπαιγμονῇ with ἐμπαῖκται, or else as esteem'd superfluous by such as knew this to be an Hebraism, denoting that the Scoffers should be so in an High deg

(x) That by the *Fathers* here mention'd are to be understood some of the A tediluvian Patriarchs, seems evident from v. 6. where it is expresly said, that

PARAPHRASE.

the Hereſies I have afore ſpoken of, by way of Remembrance, 2 *namely*, that ye may be mindfull, *both* of the Words which were ſpoken before by the Holy Prophets *of O. T. concerning Chriſt and the judgment of Ungodly men*, and *alſo* of the Commandment of Us the Apoſtles of the Lord and Saviour *Jeſus Chriſt concerning your expecting the Day of the Lord, or the Puniſhment of ſuch Ungodly men, with Patience and Perſeverance in the Faith*: 3 Knowing this firſt or *eſpecially*, that, *according to what you have been taught both by the Prophets of Old and alſo us Apoſtles*, there ſhall come in the Laſt Days, *i. e. Days of Chriſtianity* Great Scoffers, walking after their own Luſts; 4 and ſaying *by way of Scoff to Chriſtianity*, where is the Promiſe of his, *i. e. Chriſts* Coming *to judge his Enemies, and to ſave his Faithfull Servants*? For ſince the Fathers, (*n*) *to whom theſe Promiſes are ſaid to have been made before the Flood*, fell aſleep, All things continue (*ſay theſe Scoffers*) as they were from the Beginning of the Creation. 5 For (*o*) this they willingly are ignorant of, *i. e. wilfully pretend to be ignorant of*, that by the Word of God the Heavens were of old *made*, and the Earth ſtanding, *partly, viz. the Dry Land* out of the Water, and *partly* in the Water: 6 whereby the World that (*n*) then was, *i. e. in the time of the Antediluvian Fathers to whom the Promiſe of Chriſts Coming is ſaid to be made*, being overflow'd with Water, periſh'd, *and conſequently there has been a Great Change made in the World ſince the Beginning of the Creation, contrary to what theſe Scoffers aſſert.* 7 But *as for* the Heavens and the Earth which are now *it is true that* by the ſame Word *of God, by which the Old World was deſtroy'd with the Flood*, theſe are kept *as it were* in ſtore, *being never to be drown'd again, but* reſerv'd unto Fire at the Day of Judgment and *the Day of* Perdition of Ungodly Men. 8 But, Belov'd, *for a further Anſwer to the Objection above mention'd* (*v.* 4.) *as made by theſe Scoffers*, be not Ignorant of this One thing, that One Day is with the Lord as a Thouſand years, and *on the other hand* a Thouſand years *is with him* as One Day, *i. e. God do's not* count

viz. that it was to mind them of what had been *ſpoken by the Prophets* of old, and alſo by the *Apoſtles of Chriſt*, that they might thereby be preſerv'd from being Seduced by the *Scoffers of Chriſtianity*.

ANNOTATIONS.

World which Then was, i. e. in the time of the ſaid Fathers, *being overflow'd with Water, periſh'd*. And agreeably hereto, as Enoch one of the Antediluvian Patriarchs is mention'd by St Jude, as prophefying concerning the Coming of Chriſt, ſo Noah is mention'd in this Epiſtle of St Peter, as a Preacher of Righteouſneſs in thoſe Days.

(*o*) That the Common Tranſlation is here Right, and that it ought not to be render'd according to ſome, thus, *They that are of this mind are ignorant*; is evident from v. 8. where is the ſame or like Expreſſion, Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, which is confeſſedly to be render'd, *Be not ignorant of this One thing*. Moreover, ſince it is certain that St Peter is here ſpeaking of Jewiſh Falſe Teachers, it is not to be conceiv'd how they, having perus'd the Scripture of O. T. could Really be ignorant of the Flood; and therefore their Ignorance is here particularly deſcrib'd by the Apoſtle, to be no other than a Wilfull or Pretended Ignorance.

TEXT. TRANSLATION.

9 Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (ὡς τινες βραδυτῆτα ἡγοῦνται,) ἀλλὰ μακροθυμεῖ † δι' ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι. 10 Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης †, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

11 Τούτων οὕτω πάντων λυομένων, ποταπούς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις· 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται; 13 Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. 14 Διό, ἀγαπητοί, ταῦτα προσδοκῶντες,

9 The Lord is not slack concerning his promise, (as some men count slackness,) but is long-suffering * for your sakes, being not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief, * in the which the heavens shall pass away with a great noise, and the elements shall * be dissolved with fervent heat, the earth also and the works that are therein, shall be burnt up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness,

12 Looking for and * hastening the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things,

σπουδάσατε

ANNOTATIONS.

V. 9. † So it is read in Alex. and some other MSS. and in Vulg. Syr. and Ethiop. Versions.

V. 10. † Ἐν νυκτὶ is not read in Alex. and some other MSS. nor yet in Vulg. Syr. and Ethiop. Versions. It seems added out of 1 *Thess.* 5. 2.

(p) So στοιχεῖα is understood by the Ancients: see also *Wisd.* 7. 18.

V. 11.

PARAPHRASE.

count Time as we do. And therefore tho there is a Long Time in respect of us Mortals run out, since the foremention'd Promise of Christs Coming was made to the Fathers, yet this is but a very short Time in respect of God who is Eternal. 9 *Besides* the Lord is not *hereby* slack concerning his Promise, (as some count slackness, *namely concluding from thence, that he has chang'd his Purpose, or will not perform it*;) but *another True Reason of His Acting thus is, because He* is long-suffering for your sakes, being not willing that Any should perish, but that All should come to Repentance. 10 But the Day of the Lord *of Old prophesied of, tho' it may seem to be Long in Coming, yet in Gods appointed time* will come *most certainly, and with this particular Circumstance, which you have been all along warn'd of, viz.* as a Thief, *i. e. Unexpectedly*: in the which the Heavens shall pass away with a great noise, and the Elements, *i. e Planets* (*p*) shall be dissolv'd with fervent heat, the Earth also and the Works that are therein, shall be burnt up. *Which Expressions, as they may in a Figurative sense be understood to denote the Final Destruction of the Jewish State now approaching, so in a Literal sense denote the Last Universal Judgment.*

IX. From the foregoing Considerations he presses them to *Holiness of Life*, and *Perseverance*, and so concludes.

11 Seeing then that All these things (*taking the foremention'd Expressions in either sense*) shall be dissolv'd, what manner of Persons ought *the Jewish Christians* to be, in all holy Conversation and Godliness, 12 looking for and hastning the Coming of the Day of God, *i. e. by your truly Christian lives inducing God to hasten the Day of his Coming, both to put an End to the Jewish State and so to free you from the Persecutions of the Unbelieving Jews: and also to judge the World in general, and so to free All Righteous Persons from the Miseries they meet with in this present Evil World, by putting an End thereto: for* (*as I said before v.* 10.) *this Day of God is the Day*, wherein the Heavens being on fire shall be dissolv'd, and the Elements shall melt with fervent heat. *And so an End shall be put either in the Figurative sense of these Expressions to the Malice and Persecutions of the Unbelieving Jews and Judaizing Christians, at least in great measure, or in the Literal sense of the said Expressions to the Malice and Persecutions of All Wicked Men.* 13 Nevertheless we, *who are true Christians*, according to his, *i. e. Christs* promise, look for New Heavens and a New Earth, wherein dwelleth righteousness; *by which expressions may be understood, either in a Figurative Sense that there shall be a Time when All the Jewish Nation shall be converted to Christianity, as well as the Gentiles, and thereby a most great and happy Change made in respect of the Moral World*; *or else in a Literal sense, that after the Conflagration of this Material World, there shall be New Heavens and a New Earth, which shall be free as from All Wickedness, none but the Righteous dwelling therein*; *so from all the Imperfections brought on this Material World by the Fall of Man.* 14 Wherefore, Beloved, seeing that ye look for such things,

full

TEXT.

σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ· 15 καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν· 16 ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν † αἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 17 Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. 18 Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

TRANSLATION.

be diligent that ye may be found of him in peace, without spot and blameless:

15 And account that the long-suffering of our Lord is salvation: even as our brother Paul also, according unto the wisdom given unto him, hath written unto you:

16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also being led away with the error of the wicked, fall from your own stedfastness:

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: To him be glory both now and for ever. Amen.

PARAPHRASE.

full of Comfort and Glory to the truly Christian, but full of Terror and Misery to the Wicked, be Diligent that ye may be found of him, *i. e. Christ at his Coming* in Peace, *i. e. that ye may be then Acceptable to Him, in order whereto you must so live now, as to be found then* without spot and blameless *according to the gracious Terms of the Gospel.* 15 And *in a special manner* account that the Long-suffering of our Lord *in not Coming sooner* is *design'd for the* Salvation *of the yet Unbelieving Jews upon their Conversion.* Even as our beloved Brother Paul also, according unto the Wisdom given unto him, has written unto you (*q*) *in his Epistle to the Hebrews:* 16 As also in All his *other* Epistles *he has written according to the Wisdom given unto him,* speaking in them of these things, *viz. the Coming of the Lord and the Preparation that ought to be made for it:* in which *Epistles* are some things hard to be understood, which they that are Unlearn'd and Unstable *in the Faith,* wrest, as they do also the other Scriptures, unto their own Destruction. 17 Ye therefore, Beloved, seeing ye know these things before, beware lest ye also, *as well as others have done,* being led away with the Error of the Wicked, *particularly of the Scoffers above mention'd,* fall from your own Stedfastness *in the Faith.* 18 But *on the contrary* grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ; To him be Glory both now and for ever. Amen.

ANNOTATIONS.

V. 16. † So Alex. and some other MSS. as also Arab. and Ethiop. Vers. &c.

(*q*) This Expression (v. 16.) *As also in all his Epistles*, do's imply that when St Peter says (v. 15.) of St Paul, *Even as --- Paul --- has written unto you*, he thereby denoted some particular Epistle writ peculiarly to the Jewish Converts, as was the Epistle to the Hebrews. Which tho' it was so styl'd, as written primarily to the Jewish Converts living in Judæa, yet it is not to be doubted, but it was design'd by St Paul for the use and benefit of such also as were dispers'd among the Gentiles. And agreeably hereto the said Epistle to the Hebrews contains many Exhortations relating to Perseverance in the Faith, and Patiently expecting the Coming of the Lord, &c.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction. Chap.* I. 1, 2.

II. The *Design* of this Epistle, viz. to *put* the Jewish Converts *in Remembrance of their Duty*, (*Chap.* I. 12—15. *and Ch.* III. 1.) In order whereunto the Apostle

1. Reminds them, that they are not to rest in a bare *Faith* for Salvation, but that it is necessary to add thereto *Good Works*, as means to *make their Calling and Election sure. Chap.* I. 3—11.
2. Reminds them, of the Evidences they had of the *Truth* of Christianity. *Chap.* I. 16. *to the end.*
3. Warns them against *False Teachers*, whom he describes as to their Doctrin and Practice, and all the Dreadfull Punishment, that shall certainly befall them and their followers. *Chap.* II. 1—6. *and* 10. *to the end.*
4. Reminds them, by the instances of *Noah* and *Lot*, of Gods Power and Readiness to save the Righteous. *Chap.* II. 5, 7—9.
5. Warns them against *Scoffers* of Christianity, on account of Christs being not then come; shewing the Absurd Grounds of their Scoffing, and the Reason of Christs not yet Coming. *Chap.* III. 1—10.

III. The *Conclusion*, wherein from the Considerations afore laid down the Apostle presses them to *Perseverance* in Christianity and *Holiness* of Life: Observing withall (in order to corroborate what he himself had said) that what He has press'd upon them in his Two Epistles, was no other than what St *Paul* had likewise press'd upon them in the Epistle he had writ to the Jewish Converts, *i. e. the Epistle to the Hebrews*, as he did likewise press the same upon Those he wrote to, in All his other Epistles. *Ch.* III. 11. *to the end.*

THE FIRST EPISTLE GENERAL OF JOHN THE APOSTLE.

THE PREFACE.

I. The *Time*, when this Epiſtle was written; and the *Place*, where.

AS to the *Time* of Writing this Epiſtle, there is a conſiderable Difference between the Learned. The moſt probable Opinion ſeems to me to be that it was writ a Little before the Deſtruction of *Jeruſalem* by *Titus* (and ſo before his Goſpel and Revelation) namely, becauſe St John herein ſpeaks (Ch. II. 18.) of the *Laſt Hour* as then at hand, which in probability is to be underſtood of the Laſt Time of the Jewiſh State; and alſo becauſe He ſpeaks of the Antichriſts and Falſe Prophets (Ch. II. 18. and IV. 1.) which were then gone out into the World, and which Chriſt tells us (Matt. XXIV. 24.) were to be the immediate Forerunners of that Great Deſtruction of the Jews. As to the *Place* where this Epiſtle was written, there is not enough hid in Scripture or Antiquity (as I know of) to ground a Conjecture on.

II. The *Deſign* of this Epiſtle.

It is generally ſuppos'd that this Epiſtle was written to the *Jewiſh Converts*; and that the *Deſign* of it was, to preſerve them ſtedfaſt in the true Faith, in oppoſition to the ſeveral Hereſies that then were ſpread abroad; ſuch were on one hand, the *Docetæ*, or *Phantaſiaſtæ*, ſo call'd from their denying that Chriſt came Really in the Fleſh, and maintaining that He ſeem'd only to be Fleſh, or was a Man only in Appearance; and ſuch on the other Hand were the *Cerinthians* and *Ebionites*, who deny'd Jeſus to be any more than a meer Man; the former of theſe Two Sorts of Hereticks maintaining particularly that Jeſus was a Different Perſon from Chriſt, viz. that Jeſus was a meer Man born of Joſeph and Mary, and that Chriſt deſcended into Him from Above after his Baptiſm, and left before his Paſſion departed from Him again. Theſe and Other Hereticks of thoſe Times, being ſeveral Spawns of that Arch-heretick *Simon Magus*, boaſted of their Great Knowledge of Spiritual matters, and made Chriſtianity countenance Uncleanneſs and Impurity of Life, hence the Apoſtle ſtrenuouſly aſſerts in this Epiſtle the Neceſſity of Holineſs to Salvation. Laſtly, He mightily preſſes in this Epiſtle the Duty of Brotherly Love, not ſo much in Oppoſition to the profeſs'd Unbelieving Zealots among the Jews, as to the ſame Judaizing Hereticks, who out of a pretended Zeal for the Law of Moſes join'd with the Unbelieving Jews in perſecuting the Orthodox Chriſtians.

ΙΟΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

THE FIRST EPISTLE GENERAL OF JOHN THE APOSTLE

TEXT.

Κεφ. α'.

Ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ Λόγου τῆς ζωῆς· (2 καὶ ἡ ζωὴ ἐφανερώθη· καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν) 3 ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν. καὶ ἡ κοι-

TRANSLATION.

Chap. I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life:

(2 And the life was manifested and we have seen it, bear witness, and declare unto you that eternal life which was with the Father and was manifested unto us:)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly

ANNOTATIONS.

(a) The Sense I have given of these three first Verses in the Paraphrase, is agreeable to the Sense wherein they were understood by the Primitive Writers who look'd upon these three Verses to contain in short, what St John expresses more fully in the beginning of his Gospel. Accordingly in the Contents of this Chapter prefixt to the Common Translation, it is said; *He describes the Person of Christ, &c.*

(b) This seems to be the peculiar Import of the word θεωρέω in this place, and as it is to be distinguish'd from ἑωράκαμεν. For it is obvious that *a Theater* is deriv'd from hence. See Chap. 4. 12, 14. and the Paraph. thereon.

V.

THE FIRST EPISTLE GENERAL OF JOHN THE APOSTLE.

PARAPHRASE.

Chap. I. THAT, (*a*) which *we ſhall begin with taking notice of, is on one hand, in oppoſition to the Hereticks of theſe times that deny Chriſt to be any more than a meer Man, and conſequently to have exiſted before he was born of the Virgin Mary; in oppoſition to theſe you are to know and believe moſt aſſuredly, that the Perſon, now call'd Jeſus Chriſt* was from the Beginning *of the World, All things that were made being made by Him: And that which we ſhall begin with taking notice of on the other hand, is in oppoſition to ſuch Hereticks as are ſprung up among us, and deny Chriſt to have been a Real Man, affirming that he was ſo only in Appearance, and that he Suffer'd and Dy'd only in Appearance &c. in oppoſition to theſe we can alledge That* which we have heard, which we have ſeen with our Eyes, *and that not tranſiently, but* which we have look'd upon (*b*) *ſtedfaſtly and attentively and during ſeveral years of his Abode in this Theater of the World,* and *laſtly which* our Hands have handled *of this Perſon: So that we have All the Proof and Evidence that can be had even from our Senſes, that the ſaid Perſon, Jeſus Chriſt, was Really and Truly a Man. Now this Perſon, God as well as Man, may be ſtily call'd* the Word of Life, *both as he is the Eternal Word of the Father, from whom Life was at firſt given to all Living Creatures, and alſo in a more ſpecial manner, as by Him is made known unto us the Goſpel, by which we may attain Eternal Life.* (2 And the Life, *i. e. this Perſon that is thus the Author of Life* was manifeſted *unto our very ſenſes, being made Fleſh or a Real Man and dwelling for ſome time with us*, and conſequently we have ſeen, and bear witneſs, I declare unto you *no other than the Truth concerning* That *Perſon, which is unto us the Author of* eternal Life, *and* which was with the Father *in the Beginning or at the Creation of the World*, and was *only* manifeſted unto us *by becoming Man, did not then Firſt begin to exiſt*:) 3 *The True Doctrins wherein we would confirm you, in oppoſition to the foremention'd Hereſies, are grounded on* That which we have ſeen and heard, *and ſo have the ſtrongeſt Evidence of. And theſe Doctrins* declare we unto you, that you alſo may have Fellowſhip with us, *i. e. may together with us True*

1. The Apoſtle begins with aſſerting the True *Divinity* and *Humanity* of Chriſt, againſt the Antichriſts or Hereticks of thoſe Times.

TEXT. TRANSLATION.

νωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς, καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. 4 Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

5 Καὶ αὕτη ἐστὶν ἡ † ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστι, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. 6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. 7 Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your Joy may be full.

5 * And this is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie and do not the Truth.

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all Sin.

8 If we say that we have no Sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness

10 If we say that we have not sinn'd, we make him a liar, and his word is not in us.

Kεφ. β

PARAPHRASE.

Apostles and Orthodox Christians partake of the Spiritual Blessings obtain'd for us by Christ: And truly Our Fellowship is with the Father and with his Son Jesus Christ, *i. e. we by a True Faith, particularly in the afore mention'd Articles concerning the True Divinity and Humanity of Christ, and by a sincere Obedience to the Gospel do both at present actually partake of those Spiritual Blessings, which God the Father has vouchsaf'd unto us thro' his Son, and are suitable to our Present State in this World; and also shall upon our Perseverance certainly inherit the*

PARAPHRASE. TEXT

other Spiritual Bleſſings which are ſuitable to our Future State in the World to come. 4 And theſe things, *which are contain'd in this Epiſtle,* write we unto you, that, *by your Perſevering in the Right Faith and in Obedience to the Rules of the Goſpel,* your Joy may be full, *i. e. may at length be compleated by your partaking of All thoſe Bleſſings which God has vouchſaf'd unto you thro' Chriſt.*

II. The Apoſtle proceeds to obſerve, that to a *True Faith* it is neceſſary to add *Holineſs of Life* in order to Salvation.

5 And, *as it is neceſſary that ye ſhould have a Right Faith, eſpecially in the foremention'd Particulars; ſo alſo is it neceſſary, that to your Sound Faith ye add Obedience to the Rules of the Goſpel, and live Virtuous and Holy Lives. Accordingly ye are to know, that* This is the Meſſage *or Sum of the Goſpel in ſhort,* which we have heard of Him, *i. e. Chriſt,* and declare unto you, *viz.* that God is Light, *i. e. a Pure and Spotleſs Being,* and in him is no Darkneſs, *i. e. Impurity* at all. 6 *Wherefore* If we ſay that we have Fellowſhip with Him, *by partaking of his Holy Spirit, living conformably to his Will, and being entitled to the Benefits of the Goſpel,* and *yet at the ſame time* walk in Darkneſs, *i. e. live in any Wilfull Sin,* we lie and do not *ſpeak or act according to* the Truth. 7 But if we walk in the Light, as he is in the Light, *i. e. if we are Holy, as he is Holy, tho' not in Degree yet in Sincerity of Deſire and of Imitation or Practice, This is indeed a certain ſign, that we* have Fellowſhip One with Another, *i. e. we with God by partaking of his Spirit, and ſo God with us;* and, *being thus Sanctified by the Holy Spirit to a ſincere Obedience of the Goſpel, and thus performing the Condition requir'd on our part, we partake of that Merciſull Bleſſing of the Goſpel-Covenant promis'd to us on God's part, namely,* the Blood of Jeſus Chriſt his Son cleanſes us from All ſin, *i. e. procures us the Pardon of All paſt Sin, and enables us to live Holy for the future.*

III. The Apoſtle excellently ſtates the Caſe of *Sinfulneſs*, ſhewing in what Caſe there is *No One but has ſinn'd*, viz. before he embrac'd (or which comes to the ſame, before he came to Maturity to underſtand) the Goſpel: and in what Caſe we may live *without Sin*, viz. after we underſtand and embrace the Goſpel thereupon: To which he adds that even by ſuch as *Sin after they underſtand and embrace the Goſpel*, Pardon is to be obtain'd for ſuch Sins thro' Chriſt.

8 *For* if we ſay *on one hand,* that we have (*c*) no *guilt of* Sin, *as having never ſinn'd even before we embrac'd the Goſpel,* we deceive our ſelves, and the Truth is not in us. 9 If we confeſs *in a truly penitent manner, namely ſo as to forſake* our *former* Sins, He is Faithfull *to his Promiſes,* and Juſt *in reference to the Satisfaction made for our Sins by Chriſt on condition of our Repentance,* to forgive us our Sins, and to cleanſe us from All Unrighteouſneſs, *even from thoſe Sins from which we could not be juſtified by the Law of Moſes.* 10 *But* if, *inſtead of Confeſſing our ſelves to have been formerly Sinners,* we ſay that we (*c*) have not *ever* ſinn'd, we make him, *i. e. God* a Lyar, and his Word is not in us, *i. e. we have not a due Regard to what is affirm'd in the Holy Scripture, it being there ſaid that in his ſight ſhall no man living be*

ANNOTATIONS.

V. 5. † So Alex. and ſeveral other MSS. as alſo Vulg. Arab. and Ethiop. Verſ.

(*c*) 'Tis very likely, that there were not wanting ſome Hereticks in thoſe days, that did aſſert this, as well as did ſome of the Unbelieving Jews.

V. 7.

TEXT.

Κεφ. β'. Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον. 2 Καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 4 Ὁ λέγων, Ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστί, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. 5 Ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. 6 Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν. 7 † Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

TRANSLATION.

Chap. II.

My little Children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

2 And he is the propitiation for our sins, and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his Commandments.

4 He that says, I know him, and keeps not his Commandments, is a liar, and the truth is not in him.

5 But whoso keeps his word, in him verily is the love of God perfected, thereby know we that we are in him.

6 He that says he abides in him, ought himself also so to walk, even as he walk'd.

7 *Belov'd, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Πάλιν

PARAPHRASE.

be justified, Psal. 143. 2. *and that there is no man that sinneth not,* 1 *Kings* 8. 46, *&c. As therefore it is not to be deny'd, but that every one of us have sinn'd, before we receiv'd the Grace of the Gospel; so it is however to be known on the other hand, that by receiving the Grace of the Gospel or Assistance of the Holy Spirit, we Christians are enabled now to Sin no more.* Chap. II. *And accordingly,* My little Children, *i. e. you whom I love as Tenderly as Parents are wont to love their Children when Little,* these things I write unto you *for this end,* that ye sin not, *i. e. that ye avoid all Wilfull Deadly Sin, as ye are now enabled to do by the*

Grace

PARAPHRASE.

Grace of the Spirit, if ye make a Right use of it. And if any man *among you Chriſtians, for want of making ſuch a Right uſe of the Grace of the Spirit, ſhould happen to fall into any ſuch Wilful and Deadly* ſin, *yet He is not preſently to deſpair of Pardon, but to conſider that* we have an Advocate with the Father, Jeſus Chriſt the Righteous *in whom was no Sin*; 2 and he is the Propitiation, *i. e. He by his Blood has made propitiation* for Our ſins, *i. e. ſuch ſins as we commit even after Baptiſm, or after we become Chriſtians*, and not for Ours only *who are Jews*, but for the Sins of the *Gentiles alſo and conſequently of the* whole World, *the Sins of All Penitents from the very Beginning of the World being pardon'd, not on account of Any thing done, by Them that liv'd before the Law, thro' the ſtrength of Nature or in Obedience to the Law of Nature; nor yet on account of any of the Legal Sacrifices or Obſervances; but only on account of the Merits of Chriſt.*

IV. Such only truly *know God*, as keep his Commandments.

3 And, *whereas there are many Falſe Chriſtians ariſen, who boaſt of their Knowing the Deſign and End of Chriſtianity above Others, I give you to underſtand that* hereby *alone* we do know or *truly infer* that we know him, *i. e. Chriſt, or the Deſign and End of Chriſtianity*, if we keep his Commandments. 4 He that ſays, I know him, and keeps not his Commandments (*and ſuch are the Falſe Chriſtians I am ſpeaking of, and warning you againſt*) is a Liyar, and the Truth is not in him. 5 But whoſo keeps his Word, in him verily *or truly* is the Love of God perfected; *whereas the Falſe Chriſtians vainly pretend to a more Perfect Degree of God's Love, while they keep not the Rules of the Goſpel.* Hereby *alone, viz. by living according to the Goſpel* know we *truly and infallibly* that we are in Him, *i. e. Chriſt, or that we are True Chriſtians.* 6 He that ſays, He abides in him, *viz. Chriſt, i. e. that he is a True Chriſtian, if he would ſpeak truly*, ought himſelf alſo ſo to walk *in all Holineſs of Living*, even as He, *i. e. Chriſt* Walk'd, *when here on Earth.* 7 Belov'd, *in ſaying that ye ought to walk in the Light, or to keep God's Commandments, or the like, in order to attain Salvation*, I write no New Commandment unto you, *peculiar to the Goſpel above the Old Teſtament*, but an Old Commandment which ye had from the beginning (d) *of the World, or Firſt Receiving of the Law*: the Old Commandment *I am ſpeaking of, viz. concerning Obedience to the Laws of God and walking in the Light or Holineſs of Life, is no other than the ſum* of the Word which ye have heard from the Beginning, *i. e. the Sum of the Old Teſtament.* 8 Again,

ANNOTATIONS.

V. 7. † So Alex. and other MSS. and Vulg. and Syr. Verſions &c. And this Reading is moſt agreeable to St John's way of ſpeaking elſewhere.

(d) That ἀπ' ἀρχῆς is to be underſtood in ſome places of this Epiſtle of *the Beginning of the World*, is evident from Chap. 3. 8, and 11. And accordingly as the Senſe given in the Paraphraſe of this the following Verſe ſeems moſt natural, ſo it is confirm'd by the Paraphraſe of Chap. 3. v. 11, 12.

(dd) Mr

TEXT. TRANSLATION.

8 Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν. ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. 9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. 10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. 11 Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. 13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. Ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα. 14 Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

8 Again, a new Commandment I write unto you, which thing is true in him and in you: because the darkness is past and the true light now shineth.

9 He that says he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother, abides in the light, and there is no occasion of stumbling in him.

11 But he that hates his brother, is in darkness, and walks in darkness, and knows not whither he goes, because that darkness has blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his names sake.

13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the Wicked one. *I have written unto you, little Children, because ye have known the Father.

14 I have written unto you, Fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the Wicked One.

15 Μὴ

PARAPHRASE.

V. Particularly as to Loving Others.

8 Again, a New Commandment I *may be said to* write unto you, which thing is true, *i. e. which Commandment is rightly stylʼd a New Commandment, both* in *respect of* Him, *i. e. Christ* and in *respect of* you, because

PARAPHRASE.

because *by means of Christ's Coming here upon Earth and preaching the Gospel* the Darkness, *i. e. your Ignorance of the True meaning of O. T.* is past, and the true Light now shines, *i. e. ye have now the True sense of the Scripture of O. T. laid before you.* 9 *Whereas then there are many so Zealous for the Law of Moses among you, as to think their Zeal for the same will justify their Hating and even Killing such as oppose them you are to know that* He that says he is in the Light, *i. e. understands the Will of God,* and hates his Brother, is in Darkness even until now, *i. e. do's not yet rightly understand the Will of God, tho' he may profess himself a Christian.* 10 He that loves his Brother, abides in the Light, *i. e. both knows and do's the Will of God,* and there is no occasion of stumbling in him, *i. e. there is nothing so difficult but this truly Christian Principle of Love will make him perform it in order to discharge his Duty.* 11 But he that hates his Brother, is in Darkness, *i. e. Ignorance,* and walks in Darkness *or Ignorance of God's Will,* and knows not whither he go's, *viz. that the Course he takes, leads to Eternal Damnation, not to Salvation* because that *Wilfull* Darkness has blinded his Eyes. *Now this command of Brotherly Love being not Rightly understood, at least as to the Degree of it, before Christ explain'd and injoin'd it, therefore it is Styl'd by Christ, and agreeably to Him by Me here a New Commandment.*

VI. This Epistle is design'd for the Benefit and Use of *All*, young and old.

12 *This Epistle is design'd for the Benefit of All sorts among you, and the Rules are to be follow'd by All sorts.* I write unto you, Little Children *or more tender Christians, as those who are oblig'd to observe what I here write, at least out of a principle of Love and Gratitude,* because your past Sins are forgiven you *at your Baptism* for his, *i. e. Christ's* Names sake. 13 I write unto you, Fathers, *i. e. who are of more years, as those that are peculiarly oblig'd to observe what I here write,* because ye have *of your own Knowledge* known him, *i. e. Christ,* that is from the Beginning *of the World, tho' he was born as Man here on Earth not many years since, and within your memory; and consequently ye have known of your own knowledge what he did and suffer'd out of Love to Mankind.* I write unto you, Young Men, *as those who are more peculiarly oblig'd to observe what I here write,* because, *agreeably to your Age and Natural Strength of Body, ye are strong* (*as v.* 14.) *also in the Lord, and so* ye have overcome the Wicked One, *and having so, may more easily continue to keep him under. Again* I have written unto you, Little Children, because ye have known *the Love of* the Father, *in forgiving you your sins for Christ's sake.* 14 I have written unto you, Fathers, because (*as I said afore*) ye have known him that is from the Beginning. I have written unto you, Young Men, because (*to express my self more fully than afore*) ye are strong, and the Word of God abides in you, and ye have overcome the Wicked One.

TEXT.

15 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ. 16 Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί. 17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

18 Παιδία, ἐσχάτη ὥρα ἐστὶ· καὶ καθὼς ἠκούσατε, ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν·

TRANSLATION.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world paſſes away, and the luſt thereof: but he that do's the will of God, abides for ever.

18 Little children, it is the laſt time: and as ye have heard that antichriſt * cometh, even now are there many antichriſts,

ὅθεν

ANNOTATIONS.

(*dd*) Mr *Whiſton* (in p. 255, 256. of his Eſſay on St John's Revelation) *thinks* that *St John do's* in this v. 18. of this Epiſtle *deſcribe and hint to us the ſame Great Antichriſt, which we meet with in the Revelation: and if the Dr* (meaning *Dr Whitby*) *had not waved the Explication of that Book, which affords ſo much Light to this place, He could hardly have avoided joining with* Him in *his Interpretation* He there gives of this Verſe. Now to ſhew how much Mr *Whiſton* is miſtaken in this matter, it will be ſufficient to obſerve that Mr *Mede*, who (he knows) had well ſtudied the Revelation of St John, do's notwithſtanding differ from Mr *Whiſton* in the Expoſition of this v. 18. and agrees with Dr *Whitby* in underſtanding the *Deſtruction of Jeruſalem* by *the laſt Time* here mention'd. For in his Treatiſe entitled, *The Apoſtacy of the Latter Times*, Ch. 15. Mr *Mede* writes thus: To theſe *Weeks* (viz. the 70 Weeks of *Daniel*) whoſe Computation ſo eſpecially concerns the *Jews*, is reference made in thoſe Epiſtles which are written to the Chriſtian Churches of that Nation, whether living in *Jewry* or Abroad diſpers'd. Such is St *Paul's* Epiſtle to the *Hebrews*; Both St *Peter's*, thoſe of the Diſperſion in *Pontus* &c. --- the Epiſtle of St *James* to the Twelve Tribes; and likewiſe the Firſt Epiſtle of St *John*, which, tho' the Salutation expreſſes not, as in the former, yet may appear, both becauſe *Peter*, *James*, and *John*, were all three Apoſtles of the Circumciſion; and from that paſſage Chap. 2. 2. *Chriſt Jeſus is the Propitiation for our Sins; and not for Ours only, but for the Sins of the Whole World*, i. e. not for the Sins of Us only who are *Jews*, but for the Sins of the *Gentiles* alſo. And do's not the name of *General* or *Catholick Epiſtle* given unto This, as well as to thoſe of St *James* and St *Peter*, imply thus much? --- (Concerning which ſee the firſt Note on the Epiſtle of St *James*.) --- But I come to note the Places I ſpake of. And firſt out of the forenam'd Epiſtle of St *John*; where from that Prediction of our Saviour in the Goſpel, that the Ariſing of Falſe Prophets ſhould be One of the Near Signs of the Nigh-approaching

PARAPHRASE.

15 *As therefore I have obſerv'd to you* (v. 12—14.) *that this Epiſtle is writ for the Uſe and Practice of All ſorts and Ages of Chriſtians among you, ſo it is the Common Duty of you All, that ye* Love not the World *or this Life*, neither the things that are in the World, *but in ſubordination to the Love of God.* If any man love the World *in an higher degree*, the Love of the Father is not in him. 16 For All that is *Sinfull* in the World, *viz.* the Luſt of the Fleſh *or All Sinfull and Senſual Pleaſures*, and the Luſt of the Eyes *or All Sinfull Covetous Deſires*, and the Pride of Life, is not *conſiſtent with the Love* of the Father, but is *or proceeds from too great a love* of the World. 17 And *the Reaſonableneſs of this Duty* (*viz. not loving the World*) *will appear by conſidering, that* the World paſſes away, and the Luſt thereof, *i. e. All the Sinfull Enjoyments thereof*: but he that do's the Will of God, *and thereby ſhews that he truly loves God*, abides for ever, *inaſmuch as he ſhall be rewarded with an Happy Immortality in the life to come.*

VII. The Love of the *world* is inconſiſtent with the Love of *God*.

18 Little Children, it is (*dd*) the Laſt Time *or Hour of the Jewiſh Oeconomy*. And as ye have heard that Antichriſt comes *at this time*, even now are there many Antichriſts *or Oppoſers and Denyers of Chriſt*, whereby

VIII. The Apoſtle aſſerts *Jeſus* to be the *ſame Perſon with Chriſt*, in oppoſition to ſuch Hereſies as deny'd the ſame; and withall the Apoſtle obſerves the *Neceſſity* of believing this Article.

ANNOTATIONS.

ing *End* of the *Jewiſh* State, the Apoſtle thus refers unto it, Chap. 2. 18. *Little Children this is ἐσχάτη ὥρα the Laſt hour* &c. Here by *the Laſt time* I ſuppoſe no other thing to be meant, but the near Expiring of *Daniel's* 70. Weeks, and with it the Approaching End of the Jewiſh Common-wealth. And why might not this Epiſtle be written in the Laſt Week, at the beginning whereof *Jeſus Ananias* began that woful Cry, *Wo unto Jeruſalem and the Temple*? *Joſephus lib. 7. Bell. Judaici.* By πολλοὶ ἀντίχριστοι *many Antichriſts* are meant no other but Falſe Prophets or Counter-Prophets to the Great Prophet, pretending an Unction or Commiſſion from Heaven (as he had) to teach the World ſome new Revelation and Doctrin. --- And the Coming of ſuch as theſe our Saviour in St *Matthew's* Goſpel (a Goſpel for the Hebrews) makes one of the *Laſt Signs* uſhering the Deſtruction of Jeruſalem. And if the Harmony of this Prophecy in the three Evangeliſts be well conſider'd, there was no more to come but *the Compaſſing Jeruſalem with Armies*. Well therefore might St *John*, when he ſaw ſo many Antiprophets ſpring up, ſay, *Hereby we know that it is the Laſt time*. Thus Mr *Mede* in the place forecited. Whence it alſo evidently appears, that Mr *Mede* placed the Writing of this Epiſtle *before* the Deſtruction of Jeruſalem, and that he perceiv'd in it no *Accounts*, whereby it *appears* (as Mr *Whiſton* thinks) *to have been written After* the ſaid Deſtruction of Jeruſalem.

To the ſame purpoſe is the whole 7. Chapter of Book 5. of Mr *Mede's* Works, intitled, *De Nomine Antichriſti apud S. Joannem*. Which ends thus: Senſus igitur Loci *Joannis* Epi. 1. cap. 2. v. 18, &c. ejuſmodi eſt. De *Simone* Antichriſto, Satanæ Primogenito & omnium Hæreticorum & Pſeudoprophetarum Coryphæo, jamdudum audiviſtis, ut ad ſeducendum venerit. Nunc autem plures Antichriſtos & Pſeudoprophetas, ſcilicet *Menandrum*, *Saturninum*, *Baſilidem*, *Carpocratem*, & *Cerinthum*, &c. exortos vidimus: unde jam certo ſcimus Finem præſentis noſtræ & Politiæ Moſaicæ abolitionem inſtare; cum inter alia ſigna Excidii iſtius appropinquantis hoc etiam Salvator prædixit, Quod *multi Pſeudopro-*

TEXT.

ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.
19 Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν
ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν,
μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ'
ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες
ἐξ ἡμῶν. 20 Καὶ ὑμεῖς χρίσμα
ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάν-
τα. 21 Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ
οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴ-
δατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος
ἐκ τῆς ἀληθείας οὐκ ἔστι. 22 Τίς
ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος
ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός
ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν
πατέρα καὶ τὸν υἱόν. 23 Πᾶς ὁ ἀρ-
νούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα
ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πα-
τέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε
ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν
ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκού-
σατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ
πατρὶ μενεῖτε. 25 Καὶ αὕτη ἐστὶν
ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγεί-
λατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

TRANSLATION.

whereby we know that it is the laſt time.

19 They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifeſt, that * none of them are of us.

20 And ye have an Anointing from the holy One, and ye know all things.

21 I have not written unto you, becauſe ye know not the truth, but becauſe ye know it, and that no lie is of the truth.

22 Who is a liar but he that denies that Jeſus is the Chriſt? he is antichriſt that denies the Father and the Son.

23 Whoſoever denies the Son, the ſame has not the Father: he that acknowledges the Son, has the Father alſo.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning, ſhall * abide in you, ye alſo ſhall abide in the Son and in the Father.

25 And this is the promiſe that he has promis'd us, even eternal life.

26 Ταῦτα

ANNOTATIONS.

phetæ exorirentur & ſeducerent multos. Matth. 24. 11. After which he gives another Interpretation thus: *Joannes* nomine *Antichriſti* non tam unum aliquem & ſingularem hominem intelligit, quam Factionem hæreticam ſeu Pſeudoprophetarum turbam, cujuſmodi plures paulo ante Hieroſolymorum Excidium exituros prædixerat Salvator, Matt. 24. 11. unde colligit *Joannes* finem Politiæ Judaicæ jam, tempore quo Epiſtola illa prima ſcripta ſit, inſtare, ὅτι Ἀντίχριστοι πολλοὶ γεγόνασιν. Patet autem *Antichriſti* nomine Factionem deſignari, cum ex hoc loco (viz. cap. 2. v. 18.) ubi ὁ Ἀντίχριστος καὶ πολλοὶ Ἀντίχριστοι ſe mutuo explicare videntur,

cum

PARAPHRASE.

whereby we know *according to our Saviours Predictions*, that it is the Laſt Time. 19 They went out from us *Chriſtians*, but they were not of us: for if they had been of us, *i. e. had been truly Chriſtians, held the ſame true Chriſtian Faith with us*, they *might and* would no doubt have continued with us: but *they went out or ſeparated themſelves from the true Apoſtolick Church, ſetting up Parties and Congregations in oppoſition to us*, that they might be made manifeſt, that none of them are of us *truly, tho' they call themſelves Chriſtians.* 20 And ye have an Anointing, *i. e. are as it were anointed or have receiv'd the Holy Spirit* from the Holy One, *i. e. Chriſt*, and ye *thereby* know All *theſe* things *I write to you about, to be no other than the Truth of the Goſpel.* 21 *For* I have not written unto you, becauſe ye know not the Truth, but becauſe ye know it, and that no Lie, *i. e. none of thoſe Falſe Doctrins which are taught by the Antichriſts or Hereticks* is *any Branch* of the Truth *of the Goſpel. On account of ſuch your Knowledge it is, that I ſtand not to prove the Falſity of the Doctrins taught by the ſaid Antichriſts, but only by mentioning them to you as Falſe Doctrins, exhort you to perſevere in the True Faith.* 22 Who is a Lyar *or Falſe Teacher*, but he that denies that Jeſus is the Chriſt, *as do's Cerinthus and his Followers*? He is *to be eſteem'd no leſs than an* Antichriſt that denies the Father and the Son. 23 Whoſoever denies *Jeſus to be truly* the Son *of God, begotten of the Father before all Worlds or Created Beings*, (*and this do the Cerinthians and Ebionites now deny*;) the ſame has not *a Right and Saving Knowledge of* the Father, *but do's by conſequence deny the Father, by denying Jeſus to be his True Son: on the other hand* he that acknowledges *Jeſus to be* the Son *of God the Father truly* has *a Right Knowledge of* the Father alſo. 24 Let That *Doctrin* therefore, *particularly concerning Jeſus being truly the Son of God*, abide in you, which ye have heard from the Beginning *of the Goſpel Preach'd unto you by the Apoſtles of Chriſt.* If That *Doctrin*, which ye have heard from the beginning, ſhall abide in you, ye alſo ſhall *thereby* (*as One means requiſite*) *likewiſe* abide in the *True Faith and ſo Love of the* Son and in *the true Faith and Love of* the Father. 24 And *tho' you may be ſeverely perſecuted for thus perſevering in the True Faith, yet you have ſufficient Encouragement to perſevere therein, foraſmuch as* this is the Promiſe that He has promis'd us *that do ſo perſevere*, even Eternal Life.

ANNOTATIONS.

tum maxime ex Epiſt. 2. v. 7. πολλοὶ πλάνοι ἐξῆλθον — ὗτός ἐστιν ὁ πλάνος & ὁ Ἀντίχριστος. Thus Mr *Mede*. And it plainly appears from ſeveral places of St *John's* Epiſtles, that ὁ Ἀντίχριστος was not by him primarily deſign'd to denote the *Grand Antichriſt*, as Mr *Whiſton* would have it. Tho' (as Mr *Mede* obſerves in the place laſt cited) Poteſt iſtorum *Antichriſtorum* doctrinæ ſummula (qua negatur *Jeſum eſſe Chriſtum*) magno iſti *Antichriſto* accommodari.

V. 29.

TEXT.

26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καθὼς ἐδίδαξεν ὑμᾶς, † μένετε ἐν αὐτῷ. 28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

29 Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι † καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

Κεφ. γ'. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι. 3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι.

TRANSLATION.

26 These things have I written unto you, concerning them that seduce you.

27 And the anointing which ye have receiv'd of him, abides in you; and ye need not that any man teach you, but, as the same anointing teaches you of all things; and is truth and is no lie; and even as it has taught you, abide ye in him.

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be †made ashamed by him at his coming.

29 If ye know that he is righteous, ye know that every one *also that do's righteousness, is born of him.

Chap. III.

Behold, what manner of love the Father has bestow'd on us, that we should be call'd the Sons of God? therefore the world knows us not, because it knew him not.

2 Beloved, now are we the Sons of God, and it do's not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that has this hope in him, purifies himself even as he is pure.

4 Πᾶς

PARAPHRASE.

Life. 26 These things have I written unto you, concerning them that *endeavour to* seduce you. 27 And *these things have I written, and because you were afore ignorant of them*; *for* the Anointing, *i. e. Gifts and Graces of the Holy Spirit*, which ye have receiv'd of Him, *i.e. Christ*, abides

PARAPHRASE.

abides in you *while ye abide in the Truth*, and *whatſoever Greater Knowledge of God the Falſe Teachers may pretend to, I aſſure you* ye need not that any man teach you *any thing*, but as, *i. e. beſides, much leſs contrary to, what* the ſame Anointing, *i. e. the Holy Spirit which ye have receiv'd*, teaches you of All things *neceſſary to Salvation*, and *which alone* is Truth, and is no Lie: And *therefore* even as it has taught you, abide ye in Him, *i. e. in the True Faith of Chriſt.* 28 And *accordingly* now *notwithſtanding the preſent Perſecutions of the True Believers by the Hereticks*, little Children, abide in him, that when He ſhall appear, we may have Confidence, *ſo as to meet him with Joy and Comfort on account of having behav'd our ſelves Faithfully towards Him*, and *may* not be made aſham'd by Him at his Coming *by his Denying us and Judging us Unworthy of his Heavenly Kingdom, on account of our behaving our ſelves Unfaithfully to him here.*

IX. The Apoſtle encourages them to *perſevere* in the True Faith, from the conſideration of the ſeveral *Advantages* that ariſe therefrom, and from even their *Perſecutions for* the ſake of the Truth.

29 If ye know that He, *i. e. Chriſt* is Righteous, *as in Himſelf ſo on account of his being the Author of Righteouſneſs unto us*, ye know *by neceſſary conſequence*, that every man alſo that do's Righteouſneſs, is *enabled ſo to do only by the Aſſiſtance of Chriſt's Spirit vouchſaf'd unto him as a Principle of a New and Holy Life, whence every ſuch Perſon is ſaid in the language of the Goſpel to be* Born of Him. Chap. III. Behold *therefore or conſider duly*, what manner of Love the Father has beſtow'd upon us *Chriſtians*, that we ſhould be call'd *no other than* the Sons of God? Therefore the *Wicked part of the* World knows us not, *i. e. do not like or love us Chriſtians, but perſecute us, namely* becauſe it knew him not, *i. e. liked not Chriſt himſelf, but perſecuted and kill'd him.* 2 *So that*, Belov'd, *our very Perſecutions are of this Advantage to us, that they are good Arguments that* Now are we the Sons of God, *being conformable to Chriſt in our Sufferings as well as Holineſs of Life*; and it do's not yet appear what we ſhall be, *i. e. we do not yet fully know or diſtinctly apprehend the Greatneſs of that Glory and Bliſs, which ſhall be confer'd upon us in the other life*: but we know *in general*, that when He, *i. e. Chriſt* ſhall appear *to judge the World*, we ſhall be like him, *in Glory and Happineſs*: for we ſhall ſee Him as He is, *i. e. ſhall have a clear and perfect Knowledge of God wherein conſiſts our Intellectual Happineſs, and ſhall be admitted into his immediate Preſence, where is All other Happineſs and Glory we are capable of.* 3 And every man that has this Hope in him *rightly grounded, viz. on his own performing the Conditions requir'd of Us to capacitate us for this Eternal Bliſs and Glory, acts accordingly, and therefore is ſo far from being guilty of any Sinfull Compliance to avoid Perſecution, that* he purifies himſelf even as He is pure, *i. e. that in order to be made Like unto Chriſt hereafter in Bliſs and Glory, he becomes Like unto Chriſt here in Purity and Holineſs of Life.*

V. 29. † So Alex. and ſome other MSS. and Vulg. Verſion.

4 *And*

TEXT.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 5 Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι. 6 Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν. 7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι καθὼς ἐκεῖνος δίκαιός ἐστιν. 8 Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται. 10 Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ,

TRANSLATION.

4 Whosoever commits sin, transgresses also the law: and Sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abides in him sinneth not: whosoever sinneth, has not seen him, neither known him.

7 Little Children, let no man deceive you: he that do's righteousness, is righteous, even as he is righteous.

8 He that commits sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God do's not commit sin; for his seed remains in him: and he cannot sin, because he is born of God.

10 In this the Children of God are manifest, and the children of the devil. Whosoever do's not righteousness, is not of

K

PARAPHRASE.

X. The Apostle gives them a Right Notion of *Sin* properly so call'd, and observes that *such Sin* is inconsistent with *True Christianity*.

4 *And whereas there are now arisen Some, who teach the contrary and that Men are sav'd by mere Grace or Favour, not by Good and Righteous Works; forasmuch as no Works are Naturally or in themselves Good or Bad, but are so only Accidentally or in relation to the Appointment* (or *Humor*) *of those Angels, who made this World: whereas I say this is the False Doctrin of Simon Magus or His Followers, in opposition thereunto I am to instruct you that* Whosoever commits Sin, *i. e. do's any of those things which are Evil according to the Doctrin of the Apostles,* transgresses also *thereby not the Appointment of the Angels*

PARAPHRASE.

who are ſaid by theſe Hereticks to have made the World, but the Law *of the Supream God*, and *I tell you in ſhort that All* Sin is *no other than* the Tranſgreſſion of the Law *of the Supream God.* 5 And *whereas theſe Hereticks pretend that Chriſt was ſent by the Supream God into the World, to releaſe Men from obſerving the Ordinances of the ſaid Angels who made this World, ſuch as they eſteem Chaſtity and Purity of Life, and by ſuch Damnable Doctrins go about to defend their Wicked and Sinfull Practices*, ye know *by the True Doctrin of Chriſt that has been taught you*, that He, *i. e. Chriſt* was manifeſted to take away Our Sins, *i. e. was ſent into the World by the Supream God to put an End to ſuch Sinfull Practices of Men*, and *that accordingly* in Him is no *Guilt of* Sin, *He never practiſing ſuch things as theſe Hereticks defend the Practice of.* 6 *In like manner* Whoſoever abides in Him, *i. e. Chriſt* ſinneth not, *i. e. allows himſelf in no ſuch Sinfull Practice*: whoſoever ſinneth *thus*, has not ſeen him, neither known Him, *i. e. has no True Knowledge of the Intent of Chriſts Coming into the World, or of his Doctrin here.* 7 Little children, let no man deceive you *therefore in theſe ſo important matters. Be aſſur'd from me, that* He *only* that do's Righteouſneſs, is Righteous, even as He, *i. e. Chriſt* is Righteous, *i. e. is Righteous in ſuch a manner as that He ſhall be accepted by God unto Salvation as was the Man Chriſt Jeſus.* 8 He that commits Sin, *i. e. Any of thoſe Enormous Sins of Impurity or the like, which theſe Hereticks contend are not only Lawfull, but even part of the Privileges of the Goſpel, is ſo far from becoming thereby a True Child of God, as the ſame Hereticks would perſuade you, that He* is *no other than a Child* of the Devil: for the Devil *it is that* ſinneth from the Beginning *of the World, and firſt brought Sin into, and ever ſince has promoted Sin in the World. On the contrary* for this purpoſe the Son of God *ſpecially ſo call'd, i. e. Chriſt* was manifeſted, that he might deſtroy the Works of the Devil, *by enabling men to forſake ſuch Sins.* 9 *And accordingly* whoſoever is born of God *by partaking of his Holy Spirit*, do's not commit Sin *properly ſo call'd, i. e. Any ſuch Things as are forbid by the Goſpel under the Penalty of Eternal Damnation; as Adultery, Fornication, Drunkenneſs, &c.* For His Seed, *i. e. either the Holy Spirit which is the Principle of Spiritual Life in every Regenerate Perſon, or elſe the Word of God with its due Force and Efficacy* remains in him, *as long as he acts like One Born of God*: And he cannot *thus* Sin, becauſe he is Born of God, *by which New Birth he receiv'd ſuch a Principle of Holineſs as will not permit Him to fall into, or live in any ſuch Deadly Enormous Sin, ſo long as the ſaid Principle or Spirit of Holineſs abides in and has the Direction of Him.* 10 *In ſhort*, in this the Children of God are manifeſt, and the Children of the Devil: *Namely, whoſoever do's Righteouſneſs, he and he Alone is a Child of God: On the other hand*, whoſoever do's not Righteouſneſs, is not *a Child* of God, *but of the Devil.*

TEXT.

Καὶ ὁ μὴ ἀγαπῶν τ̀ ἀδελφὸν αὐτ̃.
11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 12 Οὐ καθὼς Κάϊν ἐκ τ̃ πονηρ̃ ἦν, καὶ ἔσφαξε τ̀ ἀδελφὸν αὐτ̃· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτ̃ πονηρὰ ἦν, τὰ δὲ τ̃ ἀδελφ̃ αὐτ̃ δίκαια. 13 Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τ̃ θανάτου εἰς τ̀ ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν †, μένει ἐν τῷ θανάτῳ. 15 Πᾶς ὁ μισῶν τ̀ ἀδελφὸν αὐτ̃, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ ἐγνώκαμεν τ̀ ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτ̃ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τ̀ ἀδελφῶν τὰς ψυχὰς τιθέναι. 17 Ὃς δ' ἂν ἔχῃ τ̀ βίον τ̃ κόσμου, καὶ θεωρῇ τ̀ ἀδελφὸν αὐτ̃ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτ̃ ἀπ' αὐτ̃, πῶς ἡ ἀγάπη τ̃ Θεοῦ μένει ἐν αὐτῷ; 18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ, μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ. 19 † Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τ̃ ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτ̃ πείσομεν τὰς καρδίας ἡμῶν. 20 Ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, † μείζων ἐστὶν ὁ Θεὸς τ̃ καρδίας ἡμῶν, καὶ γινώσκει πάντα.

TRANSLATION.

God, neither he that loveth not his brother.

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.

12 Not as Cain *who* was of that wicked one, and ſlew his brother: and wherefore ſlew he him? becauſe his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have paſs'd from death unto life, becauſe we love the brethren: he that loveth not *his brother*, abides in death.

15 Whoſoever hates his brother, is a murderer: and ye know that no murderer has eternal life abiding in him.

16 Hereby perceive we *his love, becauſe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoſo has this world's goods, and ſees his brother have need, and ſhuts up his bowels *of compaſſion* from him, how dwells the love of God in him?

18 My Little children, let us not love in word, neither in tongue, but in deed and in truth.

19 Hereby we * ſhall know that we are of the truth, & ſhall aſſure our hearts before him.

20 For if our heart condemn *us*, God is greater than our heart, and knows all things.

21 Ἀγα-

PARAPHRASE.

XI. The Apoſtle again preſſes upon them the Great Duty of *Brotherly Love*; as alſo the Neceſſity of believing *Jeſus to be Chriſt*.

And here on account of the Bitter Zeal and Malice, wherewith ſuch as are Zealous for the Law, perſecute their Jewiſh Brethren that are Chriſtians, it is requiſite to obſerve again in particular, that Neither he that loveth not his Brother, *is a Child of God, (however vainly he may think Himſelf to be ſo on account of his Zeal for the Law.)* 11 For this is *a Principal Branch of* the Meſſage *or Doctrin of God*, that ye *have* heard *as taught* from the Beginning, *not of the Goſpel only, but even of the World.* 12 *For by what ye read in the Beginning of Geneſis concerning Cain and Abel, ye are taught that ye ought* Not *to do* as Cain, who was (*not of God, as to ſuch his Wicked Actions, but*) of that Wicked One *the Devil*) and ſlew his Brother: And wherefore ſlew he Him? *but only* becauſe his Own Works were Evil, and his Brother's Righteous. 13 Marvel not *therefore*, my Brethren, if the World hate you *now adays in like manner.* 14 *One particular and principal Inſtance, whereby* we know that we have paſs'd from *being liable to Eternal* Death unto *being entitled to Eternal* Life, *is this*, becauſe we love the Brethren: He that loves not his Brother, abides *yet* in *a ſtate wherein he is liable to Eternal* Death. 15 Whoſoever hates his Brother, is *in the Diſpoſition of his own Heart, and conſequently in the Sight of God* a Murderer: and ye know that no Murderer has *any Right to* Eternal Life abiding in him. 16 Hereby perceive we His, *i. e. Chriſt's* Love, becauſe he laid down his Life for us, *i. e. for our Salvation.* And *in imitation of Him*, we ought *to be ready to* lay down our Lives for *the promoting the Salvation of* the Brethren. 17 But *if Chriſtian Love requires us to lay down even our Lives for our Brethren in this caſe, then* whoſo has this World's Goods, and ſees his Brother have need, and ſhuts up his bowels of Compaſſion from him, how dwells the Love of God in him? *i. e. He is ſurely very far from being influenc'd as he ought by the Conſideration of God's Love to him in Chriſt.* 18 *Further*, my little Children, let us not love in Word neither in Tongue *only*, but in Deed and in Truth. 19 Hereby, *i. e. by this latter ſort of Love only*, (*and not by the former, viz. in Word only*) we ſhall know that we are of the Truth, *i. e. True Children of God or Chriſtians*, and ſhall aſſure our Hearts before God, *i. e. ſhall have a well-grounded Confidence toward God, that we are acceptable to him.* 20 For *this Aſſurance is what we ought to labour after*; *ſince* if our Heart condemn us, God is Greater *in Knowledge* than our Heart, and knows All things; *and conſequently we cant but expect*,

ANNOTATIONS.

V. 14. † Τὸν ἀδελφὸν αὐτοῦ is not read in Alex. and ſome other MSS. nor yet in Vulg. Syr. Arab. or Ethiop. Verſions.

V. 19. † Καὶ is not read in Alex. or Vulg.

V. 20. † Ὅτι is not read in Alex. Vulg. or Arab.

TEXT.

21 Αγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεόν. 22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι † αὐτοῦ Ιησοῦ Χριστῷ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν. Κεφ. Δ'. Αγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν. ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 Ἐν τούτῳ γινώσκεται τὸ Πνεῦμα τοῦ Θεοῦ. πᾶν πνεῦμα ὃ ὁμολογεῖ Ιησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι. 3 καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ιησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι. καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

TRANSLATION.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on * his name Jesus Christ, and love one another, as he gave us commandment.

24 And he that keeps his commandments, * abides in him and he in him: and hereby we know that he abides in us, by the Spirit which he has given us.

Chap. IV.

Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

2 Hereby * is known the spirit of God: Every Spirit that confesses that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesses not, that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof you have heard that it should come, and even now already it is in the world.

4 Τμεῖς

ANNOTATIONS.

V. 23. † So it is read in Alex. and two other MSS. and in Ethiop. Version. And that this is the true Original Reading, seems probable on two Accounts. First, because it is obvious why Χριστῷ should be turn'd into Χριστοῦ, namely because this expression τῷ ὀνόματι Ιησοῦ Χριστοῦ frequently occurs in N. T. and then υἱοῦ was easily suppos'd for the like Reason to have been left out before αὐτοῦ. But now there can be no probable Reason for this Reading, τῷ ὀνόματι αὐτοῦ Ιησοῦ Χριστῷ

PARAPHRASE.

expect, that God will condemn us likewise. 21 *On the other hand,* Be-
lov'd, if our Heart condemn us not *upon due Examination,* then have
we Confidence toward God *upon good ground, that he will hear our
Prayers.* 22 And whatsoever we ask *according to his Will,* we receive
of Him, because we keep his Commandments, and do those things that
are pleasing in his sight. 23 And this is his Commandment *in a spe-
cial manner,* that we should believe on his Name Jesus Christ, *i. e. that
we should believe the same Person which is call'd Jesus to be also Christ,
in opposition to those Hereticks who make Jesus and Christ to be different
Persons*; and *also that we should* love one another, as He, *viz. Christ
himself in a special manner* gave us Commandment. 24 And *be assur'd
from me that only* He that keeps his Commandments, abides in Him, and
He in him, *i. e. is a True Christian.*

XII. The Apostle gives them a Certain *Mark or Character,* whereby to *know* One sort of *Antichrist or Heretick.*

And hereby we know that He abides in us, by the Spirit which he
has given us, *and which as long as it continues in us, will keep us in the
Right Faith and Practice of the Gospel of Christ.* Chap. IV. *And here
it will be requisite for me to exhort you in a special manner,* Beloved, *to*
believe not every *Teacher that pretends to have the* Spirit *of God,* but
to try the Spirits, whether they are of God *or no*: because many False
Prophets *or Teachers* are gone out into the World, *which All pretend
to have the Spirit of God.* 2 *Now in order to your Trying and Judging
aright, whether such as call themselves Christians, have the Spirit of
God or no, I shall here give you some Plain Characters or marks, whereby
you may easily judge of them aright*; *Namely* hereby is known the Spi-
rit of God: Every *Person laying claim to the* Spirit, that confesses that
Jesus Christ is come in the Flesh *really and truly, i. e. did really take our
Human Nature and become a Real Man, and was so not only in Ap-
pearance, the same Person* is *in this respect acted by the True Spirit* of
God. 3 And *on the contrary* Every *one that pretends to the* Spirit, *and*
that confesses not that Jesus Christ is come in the Flesh *Really, but only
in Appearance, He* is not *acted by the Spirit* of God; and *indeed* this is
no *other than one sort of* That spirit of Antichrist, *so call'd as opposing the
True Faith of Christ in an eminent manner,* whereof you have heard that
it should come, and even now already is it in the World, *And this
sort of Antichrists or Hereticks may be, and were by the Primitive Chri-
stians,*

ANNOTATIONS.

Χριστῦ, being put in the place of τῦ ὀνόματος τῦ υἱῦ αὐτῦ Ἰησῦ Χριστῦ, but only that it was
so wrote Originally, and carefully transcrib'd by These Copyers; whereas others
thro' Inadvertency run into the Common Expression. Secondly, this Expression
here us'd do's more plainly obviate the Heretical Doctrin aforemention'd, viz.
that Jesus was a Different Person from Christ; for by this saying, as the Apostle
do's here, that *this is His Commandment that we should believe on his Name JE-
SUS CHRIST,* is plainly denoted that we are to believe that the Name JE-
SUS CHRIST was the Name of One and the Same Person.

(e) See

TEXT.

4 Υμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 5 Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 Ημεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 Αγαπητοὶ, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι· καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν. 8 Ο μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν. 9 Εν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. 10 Εν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. 11 Αγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 Θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.

TRANSLATION.

4 Ye are of God, little children, and have overcome them, because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world hears them.

6 We are of God: he that knows God, hears us; he that is not of God, hears not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another, for love is of God: and every one that loveth is born of God, and knows God.

8 He that loveth not knows not God: for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world that we might live thro' him.

10 Herein is love, not that we lov'd God, but that he lov'd us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so lov'd us, we ought also to love one another.

12 No man has seen God at any time. If we love one another, God *abides in us, and his love is perfected in us.

(e) See note (b) aforegoing.

13 B

PARAPHRASE.

ſtians, properly ſtil'd from their Falſe Opinion of Chriſt's being Man, not in Reality but Appearance, Docetæ or Phantaſiaſtæ.

4 Ye *who perſiſt in the True Faith,* are *acted by the Spirit* of God, Little Children, and have overcome them, *i. e. the Antichriſts or Heretical Teachers, viz. ſo as not to be led away by their Falſe Doctrins*: becauſe Greater is He, *i. e. Chriſt* that is in you *by his ſpirit*, than He, *i. e. the Wicked One or Devil* that is in the *Unbelieving or Heretical Part* of the World. 5 They, *i. e. the Falſe Prophets or Teachers* are *All of them influenc'd by Conſiderations* of the World, *i. e. of Worldly Intereſt or Pleaſure*: therefore ſpeak they, *i. e. the Doctrins which they teach favour* of the World, and *conſequently* the World (*i. e. ſuch as are govern'd by the Intereſt and Pleaſure of the World*) hears them, *i. e. receive and embrace their Falſe Doctrins.* 6 We *who perſiſt in the True Faith and Doctrin of Chriſt, and chooſe rather to ſuffer Perſecution and the Loſs of this World than to forſake the Truth*, are of God: He that knows *truly the Will of* God *made known by Chriſt*, hears us: He that is not *acted by the Spirit* of God, *and conſequently do's not know truly the Will of God made known to us by Chriſt*, hears not Us. Hereby *therefore, as by Another infallible and eaſy Mark, (viz. by Mens being govern'd, or not govern'd, by Worldly Intereſt, Pleaſure, or the like)* know we *ſuch as are directed by* the Spirit of Truth and *ſuch as are miſled by* the Spirit of Error.

XIII. Another *Mark* whereby to diſtinguiſh *Falſe* Chriſtians, viz. *by* their *Love to the World, or* being altogether influenc'd by Worldly Intereſt.

7 *As Another Mark whereby to judge aright whether we be acted by the Spirit of God*, let us love One Another: for *a true Chriſtian* Love is *wrought in us only by the Spirit* of God: and *therefore* every one that loveth *on true Chriſtian motives*, is born of God *by partaking of his Holy Spirit, That Principle of New and Holy Life*, and knows God *aright*. 8 He that loveth not *thus*, knows not God *aright*: for *if he knew him aright, he would know that* God is Love, *i. e. the moſt Loving Being*. 9 In this was manifeſted the Love of God towards Us *in the moſt extraordinary manner*, becauſe that God ſent his Only begotten Son into the World, that we might live, *i. e. be enabled to attain to Eternal Life* thro' Him. 10 Herein is *the Greatneſs of God's* Love *ſhewn to us*, not that we loved God *firſt*, but that he loved us *firſt, and that even while we were Sinners and ſo at Enmity with Him*, and *out of ſuch his infinite and preventing Love* ſent his Son to be the Propitiation for Our Sins. 11 Beloved, if God ſo loved Us, *what is the natural and plain Inference, but that* we ought alſo ſo to love one another. 12 No man has ſeen (*e*) *or ſenſibly convers'd with* God at any time, *ſo as by that means to beget in Himſelf, (or ſhew his) Love to God, as by the ſame means Love is mutually begot and ſhewn between man and man. So that*, if ye love one another, *this is the proper way to judge whether* God abides in us, and his Love is perfected in us, *i. e. whether we truly love God, and God conſequently loves us.*

XIV. Another *Mark* to diſtinguiſh *Falſe* Chriſtians, viz. by their *want of Brotherly Love.*

13 Hereby

TEXT.

13 Εν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν, ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου. 15 Ος ἂν ὁμολογήσῃ ὅτι Ιησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστί· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. 17 Εν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. 18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ. 19 Ημεῖς τοίνυν ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

TRANSLATION.

13 Hereby know we, that we *abide in him, and he in us, becauſe he has given us of his Spirit.

14 And we have ſeen and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God *abideth in him, and he in God.

16 And we have known and believed the love, that God has to us. God is love; and he that abides in love, abides in God, and God in him.

17 Herein is our love made perfect, that we may have confidence in the day of Judgment: becauſe as he is, ſo are we in this world.

18 There is no fear in love, but perfect love caſts out fear, becauſe fear has torment: he that feareth, is not made perfect in love.

19 We *therefore love him, becauſe he firſt loved us.

20 If

PARAPHRASE.

XV. Another Mark to the ſame End, viz. by their Denying *Chriſt to be the True Son of God.*

13 Hereby *then, as by Another plain Mark to diſtinguiſh True from False Chriſtians,* know we, that we abide in Him, and He in Us, becauſe He has given us of his Spirit, *whereby we are influenc'd to love the Brethren, and that principally on this motive, becauſe God has ſo infinitely lov'd us as to ſend his Only begotten Son into the World, that we might live thro' Him, (as is obſerv'd v. 9.)* 14 And *accordingly in oppoſition to another grand Hereſy now adays ſprang up,* we *the Apoſtles of Chriſt* have ſeen *with our Eyes during Chriſts abode here on the Earth Sufficient Evidences of the Great Truth I am about to teſtify,* and *therefore* do teſtify *here the ſame, viz.* that the Father ſent the Son, *viz. his Only begotten and True Son* to be the Saviour of the world. 15 Whoſoever

PARAPHRASE.

ſoever ſhall confeſs, that Jeſus is the *True or Only begotten* Son of God, God abides in him and He in God, *i. e. He is ſo far a True Orthodox Chriſtian. And conſequently whoſoever ſhall not confeſs, that Jeſus is the True or Only begotten Son of God, begotten (as ſuch) of the Father before All Worlds or from All Eternity, but was a meer Man, not exiſting before his Mother Mary &c. God abides not in him, nor he in God, i. e. He is a Falſe and Heretical Chriſtian; as conſequently is Cerinthus and others of like Principles.*

XVI. The Apoſtle again preſſes the Duty of *Brotherly Love*, from the Conſideration of God's Love in giving his *Only begotten Son* to dy for Us.

16 And *this is a Grand and Important Article to be believ'd by All true Chriſtians, becauſe thereon is principally founded, thereby is principally ſhewn the Greatneſs of Gods Love to Man. Was Chriſt any thing leſs than the Only begotten or True Son of God, the Love of God in ſending Him into the World had been infinitely Leſs that now it is. On this account it is only* We *who believe the aforeſaid Article and confeſs that Jeſus is the True Son of God, that* have known and believ'd *aright* the Love, that God has to us. *The Belief of this Grand Article is the moſt Convincing Argument, that* God is Love, *i. e. is the moſt Loving Being, who has ſhew'd his Love to Man in the Higheſt Degree:* and *conſequently the Belief of the ſaid Article is the moſt Convincing Argument, that only* He that abides in Love *to his Brother*, abides in God and God in him. 17 Herein, *viz. by our Love to Others* is our Love *to God* made perfect, *i. e. duly conformable to the Divine Pattern and Command*, ſo that we, *who thus love others*, may have Confidence *of being Accepted by God* in the Day of Judgment: becauſe as He is *Loving to Man*, ſo are we *loving to others* in this World. 18 *I ſay, that Our Love to Others is One means to perfect our Love, and to give us Confidence in the Day of Judgment: foraſmuch as* there is no Fear in Love, *i. e. He that has a perfect or true Chriſtian Love of God, duly ſhewing it ſelf in Love to Others here on Earth, has no Fear or Dread of Appearing before God at the Day of Judgment*; but *ſuch his* Perfect Love caſts out *ſuch* Fear *or Dread of God at That Day*; becauſe Fear has Torment *in it in ſome Degree, and the Deſign of That Day of Judgment is not to give any Torment or Uneaſineſs to the True Lovers of God here on Earth, but to Reward ſuch their Love: Whence it is evident, that* he that feareth *That day of Judgment, ſo as to be tormented with Dreadfull Expectations*, is not made Perfect in Love, *i. e. is ſuch an One as has not a ſincere and truly Chriſtian Love of God, nor conſequently a True Chriſtian Love to Others.* 19 *As I afore* (*v.* 16.) *intimated, ſo I ſay here again more expreſſly, that* We therefore love him, *viz. God*, becauſe He firſt loved Us *in ſuch an High and Amazing Degree, as to ſend his only-begotten Son into the World, that we ſhould Live thro' Him. And whoſoever loves* (*as He ought*) *God on this Principle, will love his Bro-*

V. 19. † ὅτι is read in Alex. and other MSS. and in Vulg. Syr. and Arab. Verſ.

TEXT.

20 Ἐάν τις εἴπῃ· ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾶν; 21 Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Κεφ. ε'. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2 Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 3 Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. 4 Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5 Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

TRANSLATION.

20 If a man say, I love God, and hates his brother, he is a liar: for he that loves not his brother, whom he has seen, how can he love God, whom he has not seen?

21 And this commandment have we from him, that he who loveth God, love his brother also.

Chap. V.

Whosoever believes that Jesus is the Christ, is born of God: and every one that loveth him that begot, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God, overcomes the world: and this is the victory that overcomes the world, *even* our faith.

5 Who is he that overcomes the world, but he that believes that Jesus is the Son of God.

6 Ou

ANNOTATIONS.

(f) That this and the like Expressions, *Whosoever believes that Jesus is the Christ, is born of God*, is applicable to the Christians in opposition to All Unbelievers, whether Jews or Gentiles, is undeniable. But then it seems no less undeniable, that St John do's not use this or the like Expressions here in this Epistle only to distinguish Christians from such as profess'd themselves to be Christians. For these were easily enough to be known without St John's giving any Notes or Marks, whereby the Christians might know and distinguish them from themselves. Wherefore since St John uses this and the like Expressions concerning the Person of Christ, as certain Marks or Characters, whereby the True Christians might rightly know and distinguish such *Others* as did not hold these Truths concerning the Person of Christ; it evidently follows that by those

Others

PARAPHRASE.

ther alſo. 20 *Inſomuch that on the contrary* if a man ſay, I love God, and hates his Brother, he is a Liar: for He that loves not his Brother, whom he has ſeen *and thereby has ſeen the wants of his Diſtreſſed Brother, which are ſo many Proper, and that too Senſible Objects of his Love; ſince ſuch Objects as work on our Senſes, are by the Common Experience of All Men found to work more ſtrongly than ſuch as work only on our Reaſon*; how can He, *that thus ſeeing his Brothers wants, refuſes to ſhew ſuch Compaſſion to his Brother, as Love would induce him to ſhew, did he love his Brother; how, I ſay, can he that thus loves not his Brother, whoſe Wants he has been thus ſenſibly affected with, be thought with any Reaſon to* love God, whom he has not ſeen, *and conſequently has not had ſuch ſenſible, and ſo ſuch ſtrong Motives to induce him, to love God who is Inviſible?* 21 And *beſides ſuch an One ſhews his want of Love to God, by his Diſobedience to the Commandment of God; for* this Commandment have we from Him, that He who loveth God, love his Brother alſo.

XVII. Further of the *Marks* whereby *True* Chriſtians are to be diſtinguiſh'd from *Falſe.*

Chap. V. Whoſoever believes that Jeſus is the Chriſt, *i. e. not only* (*f*) *in oppoſition to the Unbelieving Jews or Gentiles, that He is the Meſſias foretold by the Prophets of O. T. but alſo in oppoſition to the* (*f*) *Heretick among Chriſtians, that Jeſus is not a Different Perſon from Chriſt, but One and the ſame Perſon; and lives according to ſuch his Belief,* is born of God *or a True Chriſtian*: And every one that loves him that begot, *i. e. God,* loveth him alſo that is begotten of Him, *viz. of God, i. e. loveth the True and Orthodox Chriſtian.* 2 *And theſe two Marks are reciprocal, viz. As we know we love God by our loving the Children of God, ſo* by this we know that we love the Children of God, when we love God and keep his Commandments. 3 For *as* this is *the neceſſary Effect of* the *true* Love of God, that we keep his Commandments, *ſo this is One principal Commandment of God, that we love the Children of God*: and *as this is not, ſo the reſt of* his Commandments are not grievous, *to Any One that is a True Chriſtian or born of God.* 4 For whatſoever is born of God, *i. e. every True Chriſtian* overcomes the World, *i. e. has but a juſt or mean eſteem of the Pleaſures or Riches of this World, which are the things that are apt to make the Commandments of God ſeem Grievous to Men, becauſe they put a Reſtraint on Men as to the Enjoyments of Worldly Pleaſure and Riches*: And this is the Victory that overcomes the World, *i. e. the Means whereby we overcome the World,* even Our Faith. 5 Who is he that overcomes the World *truly*, but He that believes that Jeſus is the Son of God, *i. e. not only the Meſſias, but alſo* (*as ſuch*) *is* (*f*) *the Only begotten or True Son of God? and hereby duly qualified to become the Author of Eternal Salvation to All that love and obey him, and abundantly to reward All their Sufferings here for his ſake.*

TEXT.

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια. 7 Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι. 8 Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν. 9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ. 10 Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν

TRANSLATION.

6 This is he that came by water and blood *even* Jesus Christ; not by water only, but by water and blood: and there is the Spirit that bears witness, becauſe the Spirit is truth.

7 For there are three that bear * witneſs in heaven, the Father, the Word, and the holy Ghoſt: and theſe three are one.

8 And there are three that bear witneſs in earth, the ſpirit, and the water, and the blood: and theſe three agree in one.

9 If we receive the witneſs of men, the witneſs of God is greater: for this is the witneſs of God, which he has teſtified of his Son.

10 He that believes on the Son of God, has the witneſs

ANNOTATIONS.

Others are moſt rationally to be underſtood, ſuch Hereticks or Falſe Teachers as profeſs'd themſelves to be True Chriſtians, and yet did preach contrary Doctrines.

(*g*) That by Water and Blood is here to be underſtood Baptiſm and the Lord's Supper, ſeems more than probable from v. 8. where it is ſaid that the Water and the Blood, as well as the Spirit, are οἱ μαρτυροῦντες, i. e. ſuch as *do bear Witneſs* in Earth now at preſent, and ſo are ſtill in Being or Preſent to the Church; which can't be properly ſaid of Chriſt's own Baptiſm and ſhedding Blood out of his Side, theſe particulars being long ſince paſt and over. In like manner the Father and the Word and the Holy Ghoſt are ſaid to be οἱ μαρτυροῦντες in Heaven, not ſo much becauſe of the Teſtimony given by Each Divine Perſon in Former Ages, but becauſe they are Each ſtill in Being, and do ſtill continue to give Teſtimony to the Truth by the Gifts and Graces daily confer'd on the Church.

(*h*) That by the Spirit is here to be underſtood the Spirit as it dwells in True Chriſtians, is evident v. 10. of this Chapter and v. 8. compar'd together.

(*i*) It is to be here obſerv'd that by reaſon of the ſame Words, τρεῖς εἰσιν οἱ μαρτυροῦντες, occurring in the 7. verſe and being repeated again in 8. verſe, All the remaining Part of the 7. verſe and ſo far of the beginning of the 8. verſe did happen to be left out by ſome Tranſcriber in the Earlier Ages of Chriſtianity, whence the Alex. and ſeveral, if not moſt other Greek MSS. as well as the Syr. Arab. and Ethiop. Verſions have the ſame Omiſſion. But that the preſent common Reading is nevertheleſs the true original Reading, may be duly infer'd from

PARAPHRASE.

XVIII. The Apoſtle again teaches them as to the *True Divinity* of *Jeſus Chriſt*, and alſo of the *Spirit*.

6 This is He that came *into the World to reinſtate us in a Capacity of attaining Salvation, which he has done* by Water and Blood, (*g*) *i. e. by inſtituting the Two Sacraments of Baptiſm and the Lord's Supper, as Principal Means of Grace; This I ſay, is He*, even Jeſus Chriſt, *who came* not by Water only, but by Water and Blood, *i. e. who inſtituted not only the Sacrament of Baptiſm but alſo that of the Lord's Supper, as a Means of Salvation*: and, *as theſe Two Sacraments are Witneſſes on Earth that Jeſus is the Son of God, ſo alſo* there is the Spirit that bears witneſs *to the ſame, and the Spirit* (*h*) *vouchſaf'd to All true Chriſtians is indeed the Primary Witneſs thereof here on earth*, becauſe the Spirit is Truth, *i. e. ſuch a Being as can neither be deceiv'd, nor deceive others by bearing witneſs to that which is Untrue.* 7 For *you are to know that* there are Three that (*g*) bear witneſs (*i*) in Heaven *to the Truth of this Doctrin, (viz. that Jeſus is the Only begotten or True Son of God)* the Father, the Word, and the Holy Ghoſt: and theſe Three *Perſons* are One *God or of the ſame Divine Nature.* 8 And there are three that (*g*) bear witneſs in Earth *to the ſame Doctrin, viz.* the Spirit *which is in every True Chriſtian, and witneſſes to the ſame within every True Chriſtian, by moving and inducing every True Chriſtian to believe the ſame*; and the Water *or Sacrament of Baptiſm*, and the Blood *or Sacrament of the Lord's Supper, which are Two ſtanding Evidences here on Earth of Chriſt's being the Son of God, foraſmuch as ſuch as are Baptis'd and do receive the Lord's Supper, do thereby profeſs their Belief of the Truth of the Goſpel*, and *hence it appears that* theſe Three agree in *this* One *Teſtimony, viz. that Jeſus is the Son of God.* 9 *Now* if we *think it but Reaſonable to* receive the Witneſs of Men *thus endued with the Spirit, or Profeſſing their Belief of the Truth of the Goſpel by being Baptiz'd or receiving the Lord's Supper*, the Witneſs of God is greater *or to be more readily or firmly receiv'd by Us, and conſequently the foreſaid Article, that Jeſus is the Son of God in the moſt proper Senſe, ought to be firmly believ'd by us*: for this is *no other than* the Witneſs of God, which he has teſtified of his Son. 10 He that *thus* believes on *Jeſus as truly and properly* the Son of God, has the Witneſs

ANNOTATIONS.

theſe Conſiderations. Firſt, becauſe it has been All along preſerv'd in the old Latin Verſion, (which is Elder than any other Verſ. or Greek MSS. now exſtant) as appears from Tertullian and St Cyprian, &c. Secondly, becauſe the words ὁ τῇ γῇ, which are retain'd in ſeveral, if not moſt of the Greek MSS. that want the 7. verſe, are altogether ſuperfluous, had there been no mention afore of the other Witneſſes ὁ τῷ ὐρανῷ. Thirdly, as in v. 9. *the Witneſs of Men* do's refer to the *Witneſſes in Earth* mention'd in v. 8. ſo *the Witneſs of God* refers to the *Witneſſes in Heaven* mention'd v. 7. Laſtly, what is ſaid v. 7. is no other than what St John relates in his Goſpel to have been ſaid by Chriſt himſelf, *I and the Father are one*, John 10. 30.

TEXT.

ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ υἱῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι ὐ πεπίστευκεν εἰς τὴ μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τ υἱοῦ αὐτ. 11 Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· ὐ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐ ἐστιν. 12 Ο ἔχων τ υἱὸν, ἔχ τὴν ζωήν· ὁ μὴ ἔχων τ υἱὸν τ Θεοῦ, τὴν ζωὴν οὐκ ἔχ. 13 Ταῦτα ἔγραψα ὑμῖν, †ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τ υἱοῦ τ Θεοῦ. 14 Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κτ τὸ θέλημα αὐ, ἀκούει ἡμῶν· 15 Καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτ.

16 Ἐάν τις ἴδῃ τ ἀδελφὸν αὐτ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, ὐ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. Ἐστιν ἁμαρτία πρὸς θάνατον. ὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. 17 Πᾶσα ἀδικία ἁμαρτία ἐστίν· Καὶ ἔστιν ἁμαρτία ὐ πρὸς θάνατον.

TRANSLATION.

in himself: he that believes not * the Son, has made him a liar, because he believes not the * witness that God gave of his Son.

11 And this is the witness, that God has given unto us eternal life; and this life is in his Son.

12 He that has the Son, has life; he that has not the Son, has not life.

13 These things have I written unto you, * that ye may know, that believing on the name of the Son of God ye have eternal life.

14 And this is the Confidence that we have in him, that, if we ask any thing according to his will, he hears us:

15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we * ask'd of him.

16 If any man see his Brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: * of that I say not, that he shall pray.

17 All unrighteousness is sin: and there is a sin not unto death.

18 Οἴδαμεν

ANNOTATIONS.

V. 13. † So Alex. and two other MSS. and Vulg. Syr. Arab. and Ethiop. Versions, that is, this is the Reading of the Best MSS. and of all the Four ancient Versions, so that it is not to be doubted but it is the true Original Reading, being likewise much more apposite to the Context than the Common Reading.

(k) It is not improbable but St John might here have respect to the Example of our Blessed Saviour himself (John 17. 9.) *I pray for them* (*i. e. the Penitent Believers,*) I pray not for the World, *i. e. Impenitent Sinners and Unbelievers.*

(l) As

PARAPHRASE.

Witneſs in himſelf, *as having the Spirit of God, who witneſſes thereto within Him*: He that believes not *that Jeſus is thus* the Son *of God*, has made him, *i. e. God* a Liar, becauſe he believes not the Witneſs that God gave of *Chriſt's being his Son.* 11 And this is *the Sum of* the Witneſs, *viz.* that God has given unto us *the Capacity of attaining* Eternal Life; and this *Capacity of attaining Eternal* Life is *given unto us by God* in *or thro'* his Son. 12 He that has *a Right Faith of and ſincere Obedience to* the Son, has *a firm title to Eternal* Life: he that has not *a Right Faith of and Sincere Obedience to* the Son, has not *a good title to Eternal* Life. 13 *Wherefore* theſe things haue I written unto you, that ye may know, that Believing on the Name of the Son of God, *i. e. Believing Jeſus to be the Chriſt and Son of God in the True and Proper ſenſe of the Words, and living accordingly in Obedience to the Goſpel*, ye have *a moſt ſure Title to* Eternal Life *now, and ſhall certainly enjoy it hereafter upon your perſeverance in the Truth.* 14 And *in the mean while* this is the *farther* Confidence that we have in Him, *i. e. Chriſt*, that if we ask any thing according to his Will, he hears us. 15 And if we know that he hears us, whatſoever we ask *thus according to his Will*, we know *alſo or may be certainly aſſur'd*, that we have the Petitions that we *thus* ask'd of Him, *granted to us Preſently as far as to his Conſent*; *and the ſame will accordingly be Actually beſtow'd upon us at ſuch Time and in ſuch manner, as He ſees Beſt for us in his infinite Wiſdom.*

XIX. Concerning *praying for others.*

16 *In reference hereto it is proper and uſefull to obſerve here unto you,* (*as a particular Inſtance of God's Readineſs to hear and grant what we ask according to his Will,*) that if any man ſee his Brother Sin a Sin which is not *of ſo enormous a Nature, as to render the Sinner Harden'd and Impenitent and ſo unalterably liable* unto *Eternal* Death, He ſhall ask *or pray to God for Him*, and He, *i. e. God* ſhall give Him *that thus prays* Life for them *that he pray'd for, i. e. by his Prayers God ſhall be induced to give the Grace of Repentance to Them he pray'd for, and thereupon Pardon and a New Title to Eternal Life*; *But then it muſt be well remember'd, that God will be thus wrought upon by the Prayers of Another Perſon, only for Them* that ſin not unto Death. *For you are to know that* there is a Sin *of ſo heinous a nature, as that it renders the Sinner Harden'd and Impenitent and ſo unalterably liable* unto Death *Eternal*; *ſuch as is the Caſe of Obſtinate Wilfull Apoſtates and other Harden'd Sinners*: *In reſpect* of that *ſort of Sin* I ſay not, that He, *i. e. any Chriſtian* ſhall (*k*) pray *for ſuch a Sinner, with Hopes of obtaining what he prays for on his Behalf.* 17 *It is true that* All Unrighteouſneſs is Sin; and *withall it is as true, that All Sin is not of an Equal Malignity or Guilt, but as there is a Sin unto Death, ſo alſo* there is a Sin *which do's* not *render the Sinner unalterably liable* unto Death.

18 We

TEXT.

18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. 19 Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

20 Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος. 21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

TRANSLATION.

18 We know that whatsoever is born of God, sinneth not; but he that is begotten of God, keeps himself, and That wicked one touches him not.

19 *We know that we are of God, and the whole world lives * under the wicked One.

20 And we know that the Son of God is come, and has given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little Children, keep your selves from idols. Amen.

ANNOTATIONS.

(*l*) As ὁ πονηρὸς v. 18. denotes the Devil, and is so render'd in our Common Translation, so it is evident that it is taken in the same sense in this v. 19. and ought likewise to be so render'd.

(*m*) As

PARAPHRASE.

18 We know that whosoever is born of God, *and acteth agreeably to such his New Birth*, sinneth not *wilfully or deliberately, much less commits any such sin which renders him unalterably liable unto Death*; but he that is begotten of God, *as long as he acts agreeably to such his Regenerate State*, keeps himself *from such sins*, and That Wicked One *the Devil* touches him not *so, as to prevail on him to yeild to such his Sinfull Temptations*. 19 We know *by such our Holy Conversation*, that we *True Christians* are *spiritually born* of God; and *that* the whole World *besides us* lies under *the Power and Dominion of* (*l*) That Wicked One.

XX. A Sinfull Course of Life *inconsistent* with True Christianity.

20 And *withall* we know that the Son of God is come, and has given us an Understanding, that we may know Him that is True, *and so can't deceive us*; and *we accordingly have answer'd the End of his Coming, and by embracing and persevering in the Truth of the Gospel* we are in Him that is True, even in his Son Jesus Christ. This *same Jesus Christ, you are to know and believe most assuredly*, is *no other than* the True God, and Eternal Life, *both as having Eternal Life in Himself, and also as being the Author of Eternal Life to All true Believers on Him.*

XXI. Further of the *True Divinity* of Jesus Christ.

21 Little Children, *I shall conclude with exhorting you to* keep your selves from *being seduced to worship the* Idols *of* (*m*) *Simon Magus and Helena, which are worshipt by the Followers of Simon.* Amen.

XXII. An exhortation to abstain from *worshipping Idols.*

ANNOTATIONS.

(*m*) As *Simon magus* is esteem'd and styl'd *the Father of Heresy*, so the Hereticks particularly pointed at by St John in this Epistle may in general be look'd on as so many Followers of Him, tho' differing one from Another in some Particular points.

SYNOPSIS.

SYNOPSIS.

I. The *Main Design* of this Epiſtle, viz. to *preſerve* the Jewiſh Converts in the *True Faith* and *Practice* of the Goſpel, wherefore

1. In Oppoſition to ſuch *Hereticks*, as aſſerted that *Chriſt* was no more than a *meer Man*, the Apoſtle aſſerts
   - The *Truth* of the contrary Doctrin by teaching
     1. That Chriſt *was from the Beginning, with the Father.* *Ch.* I. 1, 2.
     2. That Chriſt or the Word (as alſo the Holy Ghoſt) was *One* with the Father. *Chap.* V. 7.
     3. That Jeſus Chriſt is the *True God* and *Eternal Life.* *Chap.* V. 19, 20.
   - The *Neceſſity* of Believing the contrary Doctrin, by teaching them that it was Neceſſary to Believe it, in order *to have Fellowſhip with the Apoſtles*, and *ſo with the Father and the Son*, and that *their Joy might be full* &c. *Chap.* I. 3, 4. *and* V. 9—13, &c.

2. In Oppoſition to ſuch *Hereticks*, as aſſerted that *Chriſt* was *not a Real Man*, but only *a Man in Appearance*, the Apoſtle aſſerts
   - The *Truth* of the contrary Doctrin, by obſerving to them, that He and the other Apoſtles had all the Evidences that their Senſes could give them, that Chriſt was a *Real Man*; foraſmuch as the Apoſtles had not only *ſeen* and *convers'd* with Chriſt, but had alſo *handled* him. *Chap.* I. 1.
   - The *Neceſſity* of Believing Chriſt to be a *Real Man*, foraſmuch as it likewiſe was Neceſſary in order *to have Fellowſhip with the Father and the Son and All True Chriſtians.* *Chap.* I. 3, 4. As alſo becauſe *He that confeſſes that Jeſus Chriſt is come in the Fleſh, is of God*; but *He that confeſſes it not, is not of God.* *Chap.* IV. 2. 3.

3. In Oppoſition to ſuch *Hereticks* as deny'd *Jeſus* to be the *ſame Perſon with Chriſt*, the Apoſtle aſſerts the *Truth* of the ſaid Doctrin, and the Neceſſity of Believing the ſame in order to Salvation. *Chap.* II. 18—28, *and Ch.* III. 23, &c.

4. In Oppoſition to ſuch *Hereticks* as aſſerted that *Holineſs of Life* is *not neceſſary to Salvation*, the Apoſtle teaches
   1. That then only *we have Fellowſhip with God, if we walk in the Light, as He is in the Light.* *Chap.* I. 6, 7.
   2. That He only *knows God* truly, that *keeps his Commandments.* *Chap.* II. 3. 7.
   3. That the Love of the *World* is inconſiſtent with the Love of *God.* *Chap.* II. 15, 17.
   4. That All *Sin* properly ſo call'd is no other than a *Tranſgreſſion of the Law* of God, and conſequently *inconſiſtent with Chriſtianity.* *Chap.* III. 4—10. &c.

5. In Oppoſition to ſuch *Judaizing Hereticks* and others, as thought that their *Zeal for the Law* would juſtify their *Ill Uſage* and *Perſecution* of the Orthodox Chriſtians, the Apoſtle largely preſſes the Great and Indiſpenſable Duty of *Brotherly Love.* *Chap.* II. 8—11. *and* III. 10—24. *and* IV. 16. *to the end.*

6. In Oppoſition to thoſe *Heretical* Chriſtians, that not only *follow'd Simon Magus, but even worſhip'd* the Image of Him and his *Helena*, the Apoſtle in a word exhorts the Jewiſh Converts *to keep themſelves from Idols.* *Chap.* V. *ult.*

7. The Apoſtle frequently cautions them againſt the *Antichriſts*, i. e. *Hereticks* and *falſe Teachers* of thoſe Times; and gives them Certain Characters or Marks, whereby they might diſtinguiſh ſuch Hereticks, agreeably to the ſeveral Particulars above obſerv'd. *Chap.* IV. 2. 3. IV. 4—15. *and* V. 1—5.

8. The Apoſtle encourages them to *perſevere in the Truth* of the Goſpel. *Chap.* II. 29—III. 3.

II. The Apoſtle States the Caſe of *Sinfulneſs*, teaching *1ſt* that *All have Sinn'd*, viz. before they receiv'd the Goſpel or (which comes to the ſame) arriv'd at Maturity to underſtand and conſider the Duty of Religion (*Ch.* I. 8, 9.) *2dly* That by the Grace of the Goſpel we are *enabled not to Sin*, and that agreeably thereto *He that commits Sin, is not of God but of the Devil* (*Ch.* II. *and* III. 4—10. *and elſewhere*.) *Laſtly*, that ſuch as do *fall into Sin after Baptiſm*, are not to deſpair but *have an Advocate with the Father, Jeſus Chriſt, who is the Propitiation for their Sins* upon True Repentance. *Chap.* II. 1, 2.

III. The Apoſtle gives by the way ſome Directions concerning *Praying for Others.* *Chap.* V. 16, 17.

THE

THE *PREFACE* TO THE SECOND and THIRD EPISTLE OF JOHN THE APOSTLE.

I. Of the *Time* when, and *Place* where, these Epistles were written.

AS to the *Time* of Writing these Two Epistles, No more can be said than that it is generally Agreed, that they were written about the same Time with the First Epistle. The Place where they were written, is as Uncertain as That where the First was writ.

II. The *Design* of them.

The main *Design* of Each Epistle is much the same, viz. partly to commend the respective Parties they were wrote to, for Persevering in the True Faith and Practice of the Gospel, and partly to exhort them still to go on in such their Perseverance.

III. How they came to be stil'd by some *Catholick* or *General*.

The True Reason how these two Epistles came to have the Title of *Catholick* or *General* prefixt to them in some Copies, seems to be no more than this, viz. that some Indiscreet Copyers seeing the First Epistle *so* styl'd, thought that therefore the *same* Title must belong to the Other Two likewise.

ΙΩΑΝΝΟΥ ΤΟΥ Α. ΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

THE SECOND EPISTLE OF JOHN THE APOSTLE

TEXT.

Ο Πρεσβύτερος ἐκλεκτῇ Κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. 3 Ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ Πατρὸς, καὶ παρὰ † Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4 Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρός. 5 Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν γράφω σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. 7 Ὅτι πολλοὶ πλάνοι

TRANSLATION.

THE elder unto the elect Lady, and her children, whom I love in the truth; and not I only, but also all they that have known the truth,

2 For the truths sake which abides in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from * Jesus Christ the Son of the Father in truth and love.

4 I rejoyced greatly, that I found of thy children walking in the truth, as we have receiv'd * commandment from the Father.

4 And now I beseech thee, Lady, not as tho' I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are

† ἐξῆλθον

THE SECOND EPISTLE OF JOHN THE APOSTLE.

PARAPHRASE.

THE (*n*) Elder *John* unto the Elect *or Chriſtian* (*o*) Lady and her Children, whom I love in the Truth, *i. e. moſt Truly and Affectionately*, and not I only, but alſo All they that have known the Truth *of the Goſpel*, *i. e. All True Chriſtians*, 2 *whom we All love, I ſay*, for the Truths ſake which abides in Us, and ſhall be with us for ever, *i. e. for the ſake of the True Profeſſion of the Goſpel, wherein as we do hitherto, ſo I hope and pray we ſhall for ever perſevere*: 3 Grace be with you, Mercy and Peace from God the Father, and from Jeſus Chriſt the Son of the Father in Truth and Love, *i. e. the True and Beloved Son of the Father.*

I. The Introduction.

4 I rejoyced greatly, that I found of thy Children walking in the Truth *of the Goſpel*, as we have receiv'd Commandment from the Father *when he ſaid, This is my Beloved Son, hear him.* 5 And now I beſeech thee, Lady, not as tho' I wrote a New Commandment unto thee, but that which we had from the Beginning *of the Goſpel given by Chriſt himſelf*, that we love one another. 6 And this is *that which Chriſt requires as a certain Proof of our* Love *to him*, that we walk after his Commandments. *And accordingly* this is the Commandment *in a ſpecial manner now to be obſerv'd and obey'd, viz.* that, as ye have heard *the Truth* from the Beginning, ye ſhould walk in it. 7 For many Deceivers

II. The Apoſtle commends the Lady for her *Perſeverance in the Truth*, and exhorts her *ſtill to perſevere* therein, together with her Children.

ANNOTATIONS.

V. 3. † Κυρίου is wanting in Alex. and other MSS. as alſo Vulg. Syr. and Ethiop. Verſions.

(*n*) *Elder* being a Name of Honour among the Jews, given to the Chief of their Tribes, the ſame agrees very well with the Office of the Apoſtles, ſet over the Twelve Tribes of the Houſe of Iſrael in Spiritual Concerns.

(*o*) By *Lady* many learned Perſons underſtand ſome *Church* to be denoted, and among them ſome conceive the Church to be That of Jeruſalem, or at leaſt a Church of Jewiſh Converts. And conſequently by the *Elect Siſter* (v. 13.) they underſtand ſome other Chriſtian Church. If it denote a Perſon, it is altogether unknown who ſhe was.

V. 7.

TEXT.

† ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 8 Βλέπετε ἑαυτούς, ἵνα μὴ † ἀπολέσητε ἃ εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. 9 Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. 10 Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγητε· 11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος, † ἐλπίζω γὰρ γενέσθαι πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη. 13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς †.

TRANSLATION.

* gone forth into the world who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an Antichriſt.

8 Look to yourſelves, that ye * loſe not thoſe things which ye have wrought, but that ye receive a full reward.

9 Whoſoever tranſgreſſeth, and abides not in the doctrin of Chriſt, has not God: he that abides in the doctrin of Chriſt, he has both the Father and the Son.

10 If there come any * one unto you, and bring not this doctrin, receive him not into your houſe, neither bid him God ſpeed.

* 11 For he that bids him God ſpeed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; * for I truſt to come unto you, and ſpeak face to face, that our Joy may be full.

13 The Children of thy elect Siſter greet thee.

ANNOTATIONS.

V. 7. † So Alex. Vulg. Syr. Irenæus, &c.

V. 8. † So Alex. and many other MSS. as alſo Vulg. Syr. Ethiop. Verſions; and Irenæus, &c.

PARAPHRASE.

ceivers are gone forth into the World, who confeſs not *but deny* that Jeſus Chriſt is come in the Fleſh, *i. e. did become a Real Man, by taking upon him our Real Fleſh or Nature; pretending that He appear'd only as a Man.* This is a Deceiver and *that of ſo high a Degree as to deſerve the Name of* an Antichriſt. 8 Look to your ſelves that *by being ſeduced by ſuch Falſe Teachers from adhering to the True Faith,* ye loſe not *the Reward of* thoſe *Good* things which ye have wrought *hitherto,* but that *by perſevering to the end in the True Faith* ye receive a Full Reward of *All your Good Deeds from firſt to laſt.* 9 *Know from me that* Whoſoever tranſgreſſes and abides not in *the Profeſſion of the True* Doctrin of Chriſt, has not *That which* God *requires in order to his Salvation: Only* He that abides in the Doctrin of Chriſt, he has *what* both the Father and the Son *require as the Condition of his Salvation.* 10 If there come any one unto you, and bring not this Doctrin *of Chriſt, which ye have receiv'd of Us,* receive him not into your Houſe, neither *do ſo much as* bid him God ſpeed. 11 For he that bids him God ſpeed, *i. e. do's ſhew any Friendſhip to him, or Encouragement,* is partaker of his Evil Deeds.

III. The Concluſion.

12 Having many things to write unto you, I would not write with paper and ink; for I truſt to come unto you, and ſpeak face to face that our Joy may be full *by the mutual Enjoyment of one anothers Converſation.* 13 The Children of thy Elect *or Chriſtian* Siſter greet thee.

ANNOTATIONS.

V. 12. † So Alex. and other MSS. and Vulg. and Ethiop. Verſions.

V. 13. † Ἀμὴν is wanting in Alex. and ſome other MSS. as alſo Vulg. and Arab. Verſions. It is not added to the Third Epiſtle but by one or two MSS.

THE

ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΤΡΙΤΗ.

THE THIRD EPISTLE OF JOHN THE APOSTLE.

TEXT.

Ο Πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. 3 Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν, καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. 4 Μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα. 5 Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς, καὶ εἰς τοὺς ξένους, 6 οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. 7 Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν. 8 Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

9 Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. 10 Διὰ

TRANSLATION.

THE elder unto the *beloved Gaius, whom I love in the truth.

2 Belov'd, I wish that thou mayst prosper in all things and be in health, even as thy soul prospers.

3 For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in the truth.

5 Belov'd, thou dost faithfully whatsoever thou dost to the brethren, and to strangers;

6 Who have been witness of thy Charity before the Church, whom if thou bring forward on their journey after a godly sort, thou dost well.

7 Because that for *his* name sake they went forth, taking nothing of the Gentiles.

8 We ought therefore to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the Church, but Diotrephes, who loves to have the preeminence among them, receives us not.

τοῦτ

THE THIRD EPISTLE OF JOHN THE APOSTLE.

PARAPHRASE.

THE Elder *John* unto the beloved (*p*) Gaius, whom I love in the Truth, *i. e. most Truly and Affectionately, and that for the ſake of his Perſevering in the Truth of the Goſpel.*

I. The Introduction.

2 Beloved, I wiſh that thou mayſt proſper in all *temporal* things, and *ſpecially* be in Health, even as thy ſoul proſpers *in all Spiritual things.* 3 For I rejoyced greatly, when the Brethren came and teſtified of the *Perſeverance in the* Truth that is in Thee, even as thou walkeſt in the Truth, *Thy own Behaviour being agreeable to their Teſtimony of Thee.* 4 I have no greater Joy, than to hear that my Children walk in the Truth. 5 Beloved, thou doſt faithfully, *i. e. as becomes a Faithfull Chriſtian,* whatſoever thou doſt to the Brethren *that live in thy Country,* and to *Chriſtian* Strangers *that travel into thy Country.* 6 Who have born witneſs of thy Charity before the Church; whom if thou bring forward on their Journey after a Godly ſort *or as it is fit to receive the Miniſters of God,* thou ſhalt do well: 7 becauſe that for his, *i. e. Chriſt's* names ſake they went forth *to preach the Goſpel,* taking nothing of the Gentiles *to whom they preach'd.* 8 We therefore ought to receive ſuch, that we might be Fellow-helpers to the *promoting* the Truth *or Goſpel.*

II. The Apoſtle commends Gaius for his *Perſeverance in the Truth,* and *Kindneſs* to other Chriſtians, particularly to the Miniſters of the Goſpel.

9 I wrote unto the Church: but Diotrephes, who loves to have the Preeminence among them, receives us not, *i. e. has no regard to my Letter.*

III. The Apoſtle acquaints Him with the Ill Behaviour of *Diotrephes,* and the Good Behaviour of *Demetrius.*

ANNOTATIONS.

(*p*) This *Gaius* is thought to be the ſame mention'd by St Paul, *Rom.* 16. 23.

TEXT.

τῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐῦ τὰ ἔργα ἃ ποιῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τύτοις, οὔτε αὐτὸς ἐπιδέχεται τὺς ἀδελφύς, καὶ τὺς βυλομένυς κωλύϊ, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλϊ. 11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τῦ Θεῦ ἐστιν. ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ †οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

13 Πολλὰ εἶχον γράφειν †σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμυ σοι γράψαι. 14 Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. Ἀσπάζονταί σε οἱ φίλοι. Ἀσπάζου τὺς φίλυς κατ' ὄνομα.

TRANSLATION.

10 Wherefore if I come, I will remember his deeds which he do's, prating againſt us with malicious words: and not content therewith, neither do's he himſelf receive the brethren; and forbids them that would, & caſts *them* out of the Church.

11 Beloved, follow not that which is evil, but that which is good. He that do's good, is of God: but he that do's evil, has not ſeen God.

12 Demetrius has good report of all men, and of the truth it ſelf: yea, and we alſo bear witneſs, and thou knoweſt that our witneſs is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. *The Friends ſalute thee. Salute the Friends by name.

PARAPHRASE.

ter. 10 Wherefore if I come, I will remember his Deeds which he do's, prating againſt us with malicious words; and not content therewith, neither do's He himſelf receive the Brethren and forbids them that would, and caſts them *that thus would*, out of the Church, *if they proceed to receive the Brethren.* 11 Beloved, follow not that which is Evil, but that which is Good. He that do's good, is *a Child* of God; but he that do's Evil, has not ſeen, *i. e. has no True Knowledge of* God. 12 Demetrius has good Report of All men, and of the Truth it ſelf, *His Actions being agreeable to the Report of him*: Yea, and we, *i. e. I John my ſelf* alſo bear *like* witneſs *of Him*, and thou knoweſt Our Witneſs is true.

IV. The Concluſion.

13 I had many things to write, but I will not with Ink and Pen write unto thee. 14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. The Friends *here with me* Salute thee. *Do thou on our behalf* Salute the Friends by name *that are with thee.*

ANNOTATIONS.

V. 12. † So Alex. and ſeveral other MSS. as alſo Vulg. Latin Verſion.
V. 13. † Σοι is read in Alex. and other MSS. and Vulg. Syr. Ethiop. Verſions.

THE EPISTLE GENERAL OF JUDE THE APOSTLE.

THE PREFACE.

AS it is obſerv'd in the Paraphraſe that this *Jude* was the Brother of *James the Son of Alpheus*, (as it is mention'd Luk. 6. 15, 16.) ſo it is alſo obſervable that this *Jude* appears (from Matt. 10. 3. compar'd with the forecited Texts of Luke) to have been otherwiſe call'd *Lebbeus*, and to have been ſirnam'd *Thaddeus*; and laſtly it is obſervable that He and his Brother *James* (the writer of the Epiſtle of that Name) were both the reputed Brothers of our Saviour, as we learn from Matt. 13. 55.

I. *Jude* the Writer of this Epiſtle, *who.*

By reaſon of the great Affinity there is between this Epiſtle and the Second of St Peter, it is therefore not improbably conjectur'd, that this was writ much about the ſame *Time* with That, and conſequently about A. D. 65. or 66. The Place where it was writ is altogether Uncertain.

II. Of the *Time* when, and *Place* where, this Epiſtle was written.

The *Deſign* likewiſe of this Epiſtle is the ſame with that of the Second of St Peter, viz. to preſerve (more eſpecially) the Jewiſh Converts in the True Faith and Practice of the Goſpel, in oppoſition to the Hereſies that then began to ſpread themſelves among Chriſtians.

III. The *Deſign* of it.

ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

THE EPISTLE GENERAL OF JUDE THE APOSTLE

TEXT.

ΙΟΥΔΑΣ Ιησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ιακώβου, τοῖς ἐν Θεῷ πατρὶ † ἡγαπημένοις, καὶ Ιησοῦ Χριστῷ τετηρημένοις κλητοῖς· 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

3 Αγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. 4 Παρεισέδυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ιησοῦν Χριστὸν ἀρνούμενοι. 5 Υπομνῆσαι δὲ ὑμᾶς βούλομαι † εἰδότας ἅπαξ πάντα, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν. 6 Αγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,

TRANSLATION.

JUDE the Servant of Jesus Christ, and brother of James, to the * call'd that are * belov'd by God the Father, and preserv'd in Jesus Christ,

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once deliver'd unto the Saints.

4 For there are certain men crept in unawares, who were before of old ordain'd to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

5 I will therefore put you in remembrance, * who once knew all, how that the Lord having sav'd the people out of the land of Egypt, afterward destroy'd them that believ'd not.

6 And the Angels who kept not their first estate, but left their proper habitation, he hath

THE EPISTLE GENERAL OF JUDE THE APOSTLE.

PARAPHRASE.

I. The Introduction.

JUDE the Servant *in a ſpecial manner, i.e. the Miniſter and Apoſtle* of Jeſus Chriſt, and the Brother of James (q) *the Son of Alpheus*, to the Called that are beloved by God the Father, and preſerv'd in *the True Doctrin of* Jeſus Chriſt, *i. e. to the Faithfull Chriſtians.* 2 Mercy unto you, and Peace and Love be multiplied.

II. The Apoſtle exhorts to *Perſeverance in the Truth*, ſhewing by ſeveral inſtances the wrath of God againſt the Wicked and Impenitent.

3 Beloved, when I gave all diligence to write unto you of the Common Salvation, it was needfull for me to write unto you and exhort you *in a ſpecial manner* that ye ſhould earneſtly contend for the Faith which was once deliver'd unto the Saints *or Diſciples of Chriſt.* 4 For there are certain Men crept in unawares *among Chriſtians*, who *are guilty of ſuch Crimes as* were Before of Old (r) ordain'd to this Condemnation *which ſhall befall them without Repentance*: *for they are* Ungodly Men, turning the Grace of our God into Laſciviouſneſs, *i. e. ſo perverting the Doctrin of the Goſpel, as to teach that it even countenances and encourages Laſciviouſneſs*, and denying the only Lord God and our Lord Jeſus Chriſt. 5 I will therefore put you in remembrance, who once knew all *this I am going to ſay*, how that the Lord having ſav'd the People *of Iſrael* out of the Land of Egypt, *nevertheleſs* afterward deſtroy'd them that believed not, *i. e. continued not in a due Faith and Obedience to God: and in like manner ſhall God deſtroy ſuch Chriſtians as perſevere not in the True Faith and Doctrin of Chriſt, which they once receiv'd.* 6 And the Angels who kept not their firſt eſtate *or Condition*, but left their proper Habitation, *as being caſt out of Heaven which was graciouſly deſign'd by God for their more peculiar Abode*, He,

ANNOTATIONS.

V. 1. † So Alex. and other MSS. as alſo Vulg. Syr. and Ethiop. Verſions; and Origen, &c. V. 5. † So Alex. Vulg. &c. (q) See *Luke* 6. 15, 16.
(r) Read the Paraphraſe on v. 14. which gives a clear Sight to what is here ſaid.

TEXT.

εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν. 7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν. Ἐπιτιμήσαι σοι Κύριος. 10 Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται ἐν τούτοις φθείρονται. 11 Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο. 12 Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι,

TRANSLATION.

reserv'd * for everlasting chains under darkness * at the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication and going after * other flesh are set forth for an example suffering the vengeance of eternal fire.

8 * And yet in like manner these dreamers defile the flesh despise dominion, and speak evil of dignities.

9 Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in these things they corrupt themselves.

11 Wo unto them, for they have gone in the way of Cain & ran greedily after the error of Balaam for reward, & perished in the gainsaying of Korah.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water,

ANNOTATIONS.

(s) St Jude having instanc'd (v. 6) in the Punishment of the Evil Angels what he here says of the Impostor's *defiling the Flesh* plainly answers to the instance of the other Sin of Sodom &c. so what he adds concerning the said Impostor's *despising Dominion &c.* may reasonably be suppos'd ro answer to the Sin of the said Evil Angels. (t) Compare 2 *Pet.* 2. 13.

(u) Comp

PARAPHRASE.

He, *i. e. the Lord* has reſerv'd for everlaſting Chains under Darkneſs, *i. e. for Everlaſting Damnation* at the judgment of the Great Day. *And if God ſpares not the Wicked Angels, much leſs will he the Wicked Chriſtians.* 7 *And to add one Inſtance more, which has an affinity to the Laſcivious Practices of theſe Impoſtors; Their Puniſhment ſhall be* even *as that of* Sodom and Gomorrha and the Cities about them, *which* in like manner *to theſe Impoſtors* giving themſelves over to Fornication, and going after other Fleſh *than Natural Religion allows of*, are ſet forth for an Example *to All ſuch Laſcivious Perſons*, ſuffering the Vengeance of *God's Wrath in ſuch manner, namely by having their Cities ſo conſum'd by Fire as never again to be capable of being Rebuilt, as that their Puniſhment is a proper Emblem of that* Eternal Fire *which is to be the Puniſhment of the Damn'd at the Laſt day.*

III. The Apoſtle ſhews how the Hereticks and their Followers in thoſe Times *reſembled* by their Sinfull Practices, the foremention'd Inſtances of Wicked Angels and Men; and proceeds more largely to *deſcribe* them.

8 And yet, *notwithſtanding the ſeveral forementionꝺ inſtances of God's Wrath againſt ſuch Ungodly Perſons*, in like manner Theſe Dreamers or *Impoſtors* defile the Fleſh, *i. e. maintain and practice All Sinfull and even Unnatural Copulation, as did the Sodomites &c. and like the* (*ſ*) *Evil Angels, Theſe* deſpiſe Dominion, and ſpeak evil of Dignities, *i. e. of their Civil Princes and Magiſtrates.* 9 Yet *on the contrary* Michael the Archangel, when contending with the Devil, (*who by means of Moſes Body would have ſeduced the Iſraelites to ſome Idolatrous Worſhip*) he diſputed about the Body of Moſes, *not ſuffering the Devil to do what he would haue done with it*, durſt not (*as knowing it Diſpleaſing to God*) bring againſt Him, *viz. the Devil himſelf* a Railing Accuſation *before God*; but ſaid *to the Devil no more than this*, The Lord rebuke thee. 10 But theſe *Impoſtors or Falſe Teachers* ſpeak Evil of *the Civil Magiſtrates in relation to* thoſe things which they know not, *viz. God's permitting the World to be at preſent govern'd by Heathen Princes &c.* but what they know Naturally as Brute Beaſts which *are govern'd by their Natural Appetites, viz. the Senſual Pleaſures of the Fleſh and the like*, in thoſe things, *i. e. in purſuing and indulging thoſe Senſual Pleaſures* they corrupt themſelves. 11 Wo unto them, for they have, *not only acted thus like Brute Beaſts in following their Natural and Senſual Apetites, but have alſo* gone in the way of Cain, *following his Example in Perſecuting and Murdering their Brethren*, and ran greedily after the Error of Balaam *in ſeducing Others to Sin, namely by ſeducing them from the Truth of the Goſpel to be Their Diſciples* for Reward *or out of a Principle of Covetouſneſs and of Worldly Intereſt*, and periſh'd in the Gainſaying of Korah, *i. e. as Korah periſh'd in oppoſing Moſes, ſo ſhall theſe certainly periſh in oppoſing the Apoſtles of Chriſt.* 12 Theſe are Spots *or Blemiſhes to Chriſtianity* in *abuſing the Deſign of* your Feaſts of Charity, *inaſmuch as* when they feaſt with you *at thoſe Feaſts, they* (*t*) *riot* feeding themſelves without Fear *of God to Intemperance*: Clouds they are *like unto* without Water,

TEXT.

ὑπὸ ἀνέμων περιφερόμενα, δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα· 13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται. 14 Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ, λέγων· Ἰδοὺ, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, 15 ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάσας τὰς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 Οὗτοί εἰσι γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι. καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν. 17 Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 18 ὅτι ἔλεγον ὑμῖν, ὅτι ἐπ' ἐσχάτου χρόνου ἐλεύσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.

20 Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,

TRANSLATION.

ried about of winds; trees whose fruit withers, without fruit, twice dead, pluck'd up by the roots.

13 Raging waves of the Sea foming out their own shame; wandring ſtars, to whom is reſerv'd the blackneſs of darkneſs for ever.

14 And Enoch *the ſeventh from Adam propheſy'd * even to theſe, ſaying: Behold the Lord comes with ten thouſands of his Saints,

15 To execute judgment upon all, and to convince all that are ungodly, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches* which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaks great ſwelling *words*, having mens perſons in admiration becauſe of advantage.

17 But, beloved, remember ye the words which were ſpoken before * by the Apoſtles of our Lord Jeſus Chriſt:

18 How that they told you there ſhould * come mockers in the laſt time, who ſhould walk after their own ungodly luſts.

19 Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

20 But ye, beloved, building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt,

21 ſtra

PARAPHRASE.

nd ſo yeilding no Benefit; and like the ſaid Clouds, they are carried bout of Winds, *i. e. Tempeſts* (*u*) *which do Harm. They may be liken'd nto* Trees whoſe fruit withers, *or rather which are* without fruit, twice ead, *viz. once before and once ſince their Converſion, viz. by their Apo- ſtacy; and ſo fit for nothing but to be* pluck'd up by their Roots: 13 *They may be liken'd to* Raging waves of the Sea, foming out their Own ſhame; *or to* Wandring Stars, to whom is reſerv'd the Blackneſs f Darkneſs for Ever, *i. e. to whom after they have here for a time ſe- duced others by their Falſe Lights, is reſerv'd Eternal Darkneſs or Damnation to be inflicted on them at the Laſt Day.* 14 And Enoch, *who was no more than* the Seventh *in a Lineal Deſcent* from Adam, pro- hefied even *ſo long ago* to theſe *of the Condemnation that they ſhould all into,* ſaying: Behold, the Lord comes with Ten Thouſands of his aints, 15 to execute Judgment upon All *ſuch wicked Wretches,* and o convince *by ſuch their Puniſhments* All that are Ungodly among hem, *i. e. among Men* of All their Ungodly Deeds, which they have ngodly committed; and of all their hard ſpeeches *or ill Language,* hich Ungodly ſinners have ſpoken againſt Him. 16 Theſe *Impo- tors* are *alſo* Murmurers *and* Complainers, *never content with their Pre- ent Condition,* walking after their own Luſts: and their mouth ſpeaks reat ſwelling words (*w*) *of Vanity, i. e. of their own pretended Know- edge and Perfection,* having Mens Perſons *tho' never ſo Bad,* in Admi- ation becauſe of Advantage. 17 But, Beloved, remember ye the words hich were ſpoken before by the Apoſtles of our Lord Jeſus Chriſt; 8 how that they told you there ſhould be *ſuch* Mockers *of Chriſtianity* n the Laſt Time, *i. e. juſt before the Fatal Deſtruction of the Jewiſh Oeconomy or State,* who ſhould walk after their own ungodly luſts. 9 Theſe be they *thus foretold by the Apoſtles of Chriſt,* who *now adays* eparate themſelves *from the Aſſemblies of the Chriſtians for fear of Perſecution,* being *themſelves only* (*x*) Senſual *and* having not the Spirit *f Chriſt.*

IV. The Apoſtle returns to exhort them he writes to, that they would *perſevere* in the Truth of the Goſpel.

20 But ye, Beloved, building up your ſelves on your moſt Holy aith, *i. e perſevering therein, and* praying in the Holy Ghoſt, *not only n Private by the aſſiſtance of the Holy Spirit which is in you, but alſo n the Publick Aſſemblies where the Holy Spirit is preſent in a more ſpe- cial*

ANNOTATIONS.

(*u*) Compare 2 *Pet.* 2. 17. (*w*) Compare 2 *Pet.* 2. 18.

(*x*) It is very probable, that theſe Impoſtors repreſented the true Chriſtians as ψυχικοὶ &c. whereupon the Apoſtle retorts upon them, that they are themſelves truly the ψυχικοὶ &c.

TEXT.

21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰώνιον. 22 Καὶ οὓς μὲν † ἐλέγχετε διακρινομένους, 23 οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24 Τῷ δὲ δυναμένῳ φυλάξαι †ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, 25 μόνῳ † τῷ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

TRANSLATION.

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.

22 And * ſome being wavering rebuke:

23 And others ſave, pulling them out of the fire; and of others have compaſſion with fear, hating even the garment ſpotted by the fleſh.

24 Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy,

25 To the only God our Saviour, thro' Jeſus Chriſt our Lord, be glory and majeſty, dominion and power, both now and ever. Amen.

ANNOTATIONS.

V. 22. † So Alex. and ſome other MSS. as alſo Vulg. Syr. and Ethiop. Verſions.
V. 24. † So Vulg. Syr. Arab. and Ethiop. Verſions. And ſome MSS. Alex. has ἡμᾶς for ὑμᾶς thro' heedleſsneſs of the Writer.

PARAPHRASE.

cial manner to aſſiſt the Prayers of the Congregation, 21 Keep your ſelves in the Love of God, looking for the Mercy of our Lord Jeſus Chriſt, *if not in delivering you from your preſent Calamities, yet in preſerving you* unto Eternal Life. 22 And *as to your Behaviour to Others,* ſome being wavering *whether they ſhall adhere to the True Faith or not,* rebuke, *endeavouring to keep them in the True Faith by ſuch your Reproof:* 23 And others *who are further miſled* ſave, pulling them *as it were* out of the Fire, *as the Angels did Lot out of the Fire of Sodom, i. e. uſing more Preſſing and Cogent methods*; and *laſtly* of others *not ſo far gone* have Compaſſion *ſo as to let it be join'd* with Fear *of their abuſing your Compaſſion, and therefore notwithſtanding ſuch your Compaſſion behave your ſelves, as* hating even the Garment ſpotted by the Fleſh, *i. e. the leaſt degree of Impurity.*

V. The Concluſion.

24 Now unto Him that is able to keep you from Falling, and to preſent you Faultleſs before the preſence of his Glory, with exceeding joy, 25 to the only God our Saviour, thro' Jeſus Chriſt our Lord, be Glory and Majeſty, Dominion and Power; both now and ever. Amen.

ANNOTATIONS.

V. 25. † Σοφῷ is wanting in Alex. and ſome other MSS. as alſo Vulg. Arab. and Ethiop. Verſions. And διὰ Ιησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν is read in Alex. and other MSS. and Syr. Arab. and Ethiop. Verſions.

SYNOPSIS.

SYNOPSIS.

I. The *Introduction*. v. 1.

II. The *Main Design* of the Epistle, viz. to *preserve* those He wrote to, in the *Truth of the Gospel*. Which S. Jude do's,

- Partly by way of *Exhortation*; wherein He observes
  1. That these *Deceivers* or False Teachers were *of Old foretold*, and what their *Condemnation* should be; particularly by Enoch. *v.* 4. *and* 14, 15.
  2. That of the *Israelites* that were brought out of Egypt such as *persever'd not* in the Belief of and Obedience to God's Word, were nevertheless *afterwards destroy'd* v. 5.
  3. That the *Angels* themselves upon their Disobedience were cast out of Heaven, and are reserv'd for Everlasting Damnation. *v.* 6.
  4. That *Sodom* and *Gomorrha* were utterly destroy'd for such *Lascivious* Practices, as were encourag'd by these False Teachers.
  5. That the Coming of these False Teachers was no more than was *foretold by the Apostles of Jesus Christ*. v. 17.
  6. That the *Reward* they would at last obtain for such their Perseverance thro' Christ, would be Great. v. 20, 21.
- Partly by Describing the *False Teachers* or *Heretics* of those Times: Namely
  - 1. As to their *Principles* and *Practices*, viz.
    1. That they *defile the Flesh*, or pervert the Gospel to countenance all Lewd Practices; they being altogether *Sensual, and having not the Spirit* of Christ. *v.* 8. *and* 19.
    2. That they *despise Dominion* and *speak Evil of Dignities*, stirring up Commotions and Rebellions against the Civil Powers of the Heathen States wherein they liv'd. 8—10.
    3. That they wanted Brotherly Love and Affection, and were in their Hearts no other than *Murderers* as *Cain*. *v.* 11.
    4. That they were mightily influenc'd by Covetousness as *Balaam*. *ibid.*
    5. That they were likewise influenc'd by *Pride* and *Faction* against the True Apostles of Christ, as was *Corah* against Moses. *ibid.*
    6. That they were *Murmurers* and *Complainers*. *v.* 16.
    7. That they *separated* themselves from the Assemblies of the Orthodox Christians. v. 19.
  - 2. As to the great *Mischief* and *Scandal* they bring on the Church and the Souls of Men. *v.* 12.
  - 3. As to the *Dreadfull Judgment* that shall befall them at the Last Day. *v.* 13—15.

III. Some Directions how to *deal* with the several sorts of Christians, that had not yet Apostatiz'd. *v.* 22, 23.

IV. The *Conclusion*. v. 24, 25.

FINIS.

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A Letter

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    7. That they *ſeparated* themſelves from the Aſſemblies of the Orthodox Chriſtians. *v.* 19.
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A Letter

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AN

HELP

For the more Eaſy and Clear Underſtanding

OF THE

HOLY SCRIPTURES:

BEING

The Revelation of St JOHN the Divine,

Explain'd after the following Method, viz.

I. The Original or *Greek Text* amended according to the Beſt and moſt Ancient Readings.

II. The Common *Engliſh Tranſlation* render'd more Agreeable to the Original.

III. A *Paraphraſe*, wherein not only the *Difficult Expreſſions* and *Paſſages* are explain'd; but alſo the whole Book is divided into Proper *Sections* and *Paragraphs*; with a *Synopſis* of the Contents of the ſaid Book ſubjoin'd to the End of the Paraphraſe.

IV. *Annotations*, relating (as Occaſion requires) to the Several Particulars afore-mention'd.

To the Whole is prefix'd

A *Table* of the *Synchroniſm* of the Viſions or Prophecies of the *Seal'd Book*, as alſo of the *Open Little Book*.

By *Ed. Wells* D. D. Rector of *Cotesbach* in *Leiceſter-ſhire*.

OXFORD,

Printed at the THEATER, for *James Knapton* at the Crown in S. *Paul's* Church-Yard, *London*. 1717.

Imprimatur,

JO. BARON

VICE-CAN. OXON.

Nov. 27. 1716.

To the moſt Reverend Father in God

WILLIAM

Lord Archbiſhop of *CANTERBURY.*

Moſt Reverend,

THE *Specimen*, or Firſt part of theſe my Labours on the New Teſtament I formerly dedicated to your Lordſhip, as being then my *Dioceſan*: This my *Paraphraſe on the Revelation of St John* I now dedicate to your Grace, as my *Metropolitan*; and more particularly as an *Acknowledgment of the Favours* I have receiv'd from your Grace, ſince your Advancement to the Metropolitical Throne of this Province.

The Sacred Book here paraphras'd by Me, your Lordſhip knows, is juſtly eſteem'd the moſt Difficult in the Whole Canon of Scripture. And therefore I doubt not but your Grace will the more Readily excuſe any Miſtake I may have fall'n into, notwithſtanding all my Care and Pains to find out the True meaning of this ſo Difficult a Book.

I readily Own, that I have *choſen* to follow the Expoſition or Opinion of the *moſt Primitive Fathers*, even *where* they are thought by the generality of the *Moderns* to have been Miſtaken. My Reaſons for ſo doing I have given in ſhort, or hinted, in the Proper places; and have a Great deal More to add, ſhould there be Occaſion. That there is no ſuch Occaſion here, I am ſatisfy'd by the juſt *Deference* which I know your Lordſhip has for the *Judgment* and *Authority* of the truly Primitive Fathers.

Of this your Lordſhip has given evident Proof, by the Learned and Excellent Pains you have formerly taken, to Tranſlate into our *Engliſh* tongue the *Writings* and *Remains* of ſeveral of the *moſt Primitive Fathers* and other *Writers*. Which, were they but Duly read and conſider'd, could not fail of Anſwering your Lordſhip's Good Deſign in putting them into Engliſh, viz. by becoming the happy Means of Convincing ſuch as ſtand in need of Conviction, that *Our Church is truly Conſtituted according to the Apoſtolical Platform.*

But whatever Succeſs your Lordſhip's Labours of this Kind may meet with among ſuch Sort of Men; it cannot, my Lord, but be a Great Satisfaction to your Clergy, that your Grace, by being ſo Well vers'd in the moſt Primitive Antiquity of the Chriſtian Church, Thoroughly knows that the *Conſtitution* of Our Church is *truly Apoſtolical*; and therefore it is Not to be doubted, but, Agreeably thereto, your Grace will defend and maintain the *Apoſtolical Conſtitution* of Our Church, with an *Apoſtolical Courage and Integrity.* Your Lordſhip is ſenſible, that This is the Way for your Grace to *ſerve your Generation* here with *Honour and Renown*; and then to *change* your *Miter* in the Church *Militant*, for a *Crown of Glory* in the Church *Triumphant.*

That GOD may Long preſerve your Grace, for the Good of this His Apoſtolical Church; and by making your Lordſhip *Inſtrumental* thereto, may make you *moſt truly Glorious* both Here and Hereafter, is the moſt Hearty Prayer of

Your GRACE's, with all
Dutifull Reſpect,
EDWARD WELL

Cotesbach,
S. Simon & S. Jude's Eve
1716.

The PREFACE TO THE READER.

THAT *the Revelation of St JOHN* is very difficult to be underſtood, is readily Acknowledg'd on all hands; but then it ought alſo to be no leſs readily Acknowledg'd, that the *Difficulty of underſtanding it* is no good Argument for *Never attempting to underſtand it*, much leſs for *ridiculing* ſuch Attempts: Eſpecially when GOD (to prevent us from making any ſuch Wrong inferences, and to Encourage us to the Study of this inſpir'd, tho' difficult Book) has, in the very Beginning thereof, expreſly annex'd a *Bleſſing* to *Him that reads, and them that hear the Words of this Prophecy, and keep thoſe things which are written therein*, *Rev.* 1. 3. So that it deſerves moſt ſeriouſly to be conſider'd, that Any *Saying* made uſe of to diſcourage Men from the Study and Explanation of this Book, how much ſoever it may ſavour of *Human Wit*, yet ſavours nothing at all of *Godly Wiſdom*.

On theſe Conſiderations, I have not been diſcourag'd from Endeavouring, in the firſt place to *get my ſelf* a Right underſtanding of this Prophetical Book; and then to *help Others* that ſtand in need of ſuch Help, by thus Publickly Communicating to them, what appears to Me to be the *true* or *moſt probable Expoſition* or Meaning of this inſpir'd and difficult Book. And this I have done after the Method made uſe of by Me in publiſhing *the Epiſtles of the New Teſtament*.

Beſides, I have been in a peculiar manner induc'd to publiſh this *Paraphraſe on the whole Revelation*, by the conſideration that there is but One that I know of yet extant in *Engliſh*, namely, That of Dr *Hammond*. Which good and great Man unfortunately *miſtaking the true Key* to the Underſtanding of the Prophetical part of this Book, no Wonder if his Paraphraſe gives a Wrong Expoſition thereof, and therefore is of little Eſteem among the Learned in theſe matters; as are likewiſe the Annotations of *Grotius* on the like account.

The

The pious and judicious Mr *Mede* is, no leſs juſtly than generally, eſteem'd now adays by the Learned, to have *Firſt found out the true Key* for Opening or Expounding the Prophetical Viſions in the Revelation. His Writings on this Subject, as they are partly Latin partly Engliſh, ſo make up (for the greateſt part) the Three laſt of the Five Books, whereof his Works conſiſt: Works ſo full of Learning and Judgment, in reference to the ſeveral Points they treat of, that they deſerve to be *Well read and ſtudy'd by all Divines*; and eſpecially in order to attain a more clear Underſtanding of the Apocalyptical Prophecies.

The Way being open'd by Mr *Mede*, ſeveral other Learned Perſons have follow'd him therein for the main, and have made ſome further Diſcoveries or Advances of their Own. Among whom the Lateſt I know of is Mr *Whiſton*, who A.D. 1706. publiſh'd *An Eſſay on the Revelation of St JOHN, ſo far as concerns the Paſt and Preſent Times.*

I ſcarce need to tell the Reader, that the Principal Help I have receiv'd in drawing up this Paraphraſe has been from the Works of Mr *Mede*. Nor has Mr *Whiſton's* Eſſay been without good Uſe unto Me. For where Mr *Whiſton* differs from Mr *Mede*, I have ſometimes judg'd it moſt reaſonable to follow Mr *Whiſton*; as in ſome other Particulars, wherein They Both agree, I have thought my ſelf oblig'd to differ from Both. And the Reaſons, whereby I have been induc'd to think my ſelf ſo oblig'd, are ſet down, or ſufficiently hinted, either in the Paraphraſe or Annotations. And therefore I need ſay no more of them here; ſince to ſet them out in full View, or with their full Force, would be a Subject copious enough to make up a Book of it ſelf, ſhould there be Occaſion for it.

I ſhall therefore proceed to obſerve to the Reader, that upon peruſal of this Paraphraſe He may take notice, that, notwithſtanding the more than ordinary Difficulty of this Sacred Book, the Meaning of the *much Greater* Part thereof is now adays agreed upon, as to the main, among the Learned and Studious in theſe matters; and conſequently that there are remaining but *very few* Difficulties in compariſon, and of principal Importance to be more fully clear'd, and ſo more fully agreed upon. Which Conſideration carries in it no

ſmall

ſmall Encouragement to the Learned, to apply themſelves to the ſtudying of this ſacred Book, that, by their Labours and God's Bleſſing thereupon, theſe *few* remaining Difficulties may be Clear'd alſo, at leaſt ſo far as the Nature of them renders them Capable.

It remains only to be obſerv'd further, that, for the better underſtanding the Prophetical Viſions of this Book, I have drawn up *a Table* of the *Synchroniſm* of the Viſions or Prophecies of the *Seal'd Book*, and alſo of the *Open Little Book*; concerning which ſee more in the Explanation of the ſaid Table, which immediately follows this Preface.

What has been already ſaid, is All that needs be ſaid in reference to what is here Publiſh'd. But it may not be Improper to lay hold of this Opportunity to acquaint the Publick, that *my Paraphraſe* on the *Goſpels of St Matthew and Mark* is already finiſh'd and prepar'd for the Preſs, and will be Publiſh'd as ſoon as it can be printed off. And in order to underſtand aright the *Goſpel-Hiſtory*, it being requiſite to have a good Notion of the *Harmony of the Four Goſpels*; therefore, before I drew up my Paraphraſe on any of the Goſpels, I ſet my ſelf to draw up an *Harmony* of the Goſpels, and That in *One Table*, that ſo lying All together in *One* View, I might have a clearer Notion of it. And *this Table* with a *ſhort Treatiſe* belonging thereto, I purpoſe likewiſe to communicate to the Publick in a little Time, and before I publiſh any Part of my Paraphraſe on the Goſpels.

THE

The EXPLANATION OF THE Following TABLE.

MR *Mede* firſt, and after him Mr *Whiſton*, hath ſhewn Each conceiv'd to be) the *Synchroniſm* of the Apoca Viſions or Prophecies by a *Scheme*. But I think t *chroniſm* of the ſaid Viſions may be ſhewn in a manner much m to be apprehended, by the following *Table*; which at leaſt has t vantage, that it refers to the *Chapters* and *Verſes* wherein each is contain'd, which is omitted in the Scheme both of Mr *Me* Mr *Whiſton*. The Aſſigning particular *Years* or *Periods of Years* Completion of the ſaid Viſions or Prophecies, has been One u Means of bringing the Study of *the Revelation* into Diſeſteem therefore, as Mr *Mede* did in His *Scheme*, ſo have I omitted it *Table*.

The *Method* of this Table is ſuch, that the Viſions or Pro which are plac'd *Collateral* one to the other, are thereby denoted *chronize*, or to be *Cotemporary* one with the other. For inſtance Meaſurableneſs of the Temple, the Woman travailing with Chi War between Michael and the Dragon &c. are all Viſions, wh they are plac'd *Collaterally* to the firſt *ſix Seals*, ſo the *Events* d by the ſaid Viſions were compleated during the *Interval* of the Seals. In like manner the Unmeaſurableneſs of the Court witho Temple, and the Propheſying of the Witneſſes 1260 days, as a Woman's being nouriſh'd in the Wilderneſs 1260 days, or for a Ti Times and half a Time, and the Power of the Wild Beaſt for 42 &c. as they are Viſions plac'd *Collaterally* to the firſt *ſix Trum* the *ſeventh Seal*; ſo the *Events* denoted by the ſaid Viſions are *porary* with the *Interval* belonging to the ſaid ſix Trumpets. as the Viſions of reaping the Earth, and of judging the great are plac'd at the Expiring of the Interval of the *ſixth Trumpet* ſuppoſe the *Events* thereby denoted ſhall be accompliſh'd at t Time. And as the Effuſion of the ſeven Vials, the Viſion of th tage, of the Wild Beaſt being taken and caſt into the Lake of Fi the Triumph of the Palm-bearing Company &c. are plac'd *Coll* to the Sounding of the *ſeventh* Trumpet; ſo the *Events* thereby d are ſuppos'd to be then Accompliſh'd.

A TA

A TABLE of the *Synchroniſm* of the Viſions or Prophecies

The Viſions or Prophecies of the *Seal'd Book*.

And I ſaw when the Lamb open'd the *firſt* of the *Seals* &c. Chap. VI. 1, 2. — — — —
And when He had open'd the *ſecond Seal* &c. — — — 3, 4.
And when He had open'd the *third Seal* &c. — — — 5, 6.
And when He had open'd the *fourth Seal* &c. — — — 7, 8.
And when He had open'd the *fifth Seal* &c. — — — 9–11.
And when He had open'd the *ſixth Seal* &c. — — — 12 to the end of the Chapter.

— — — — — — And after theſe things I ſaw — another Angel having the *Seal* of the living God: and he cried, — Hurt not the Earth —, till we have *ſeal'd* the Servants of our God. — — And there were — — *ſeal'd an hundred forty four thouſand* &c. Ch. VII. 1—8.

Trump. 1. The *firſt* Angel *ſounded* &c. Ch. VIII. 7.
Trump. 2. The *ſecond* Angel *ſounded* &c. . . 8, 9.
Trump. 3. The *third* Angel *ſounded* &c. . . 10, 11.
Trump. 4. The *fourth* Angel *ſounded* &c. 12 to end.
Trump. 5. The *fifth* Angel *ſounded* &c. Ch. IX. 1-12.
Trump. 6. The *ſixth* Angel *ſounded* &c. 13 to end.

— — — — — — I look'd and behold the Earth was *reap'd*. Ch. XIV. 14—16.

Trump. 7. The *ſeventh* Angel *ſounded*, and there were great Voices in Heaven, ſaying, *The Kingdom of this World is become the Kingdom of our Lord and of his Chriſt, and He ſhall reign for ever and ever* &c. Ch. XI. 15 to the end.

I ſaw ſeven Angels, having the *ſeven laſt Plagues* (or *Vials*.) Ch. XV — XVI. 1.

Vial 1. Ch. XVI. 2. — After this I beheld, and lo a *great Multitude*, which *no Man could number*, of *All* Nations — cloath'd with white Robes, and *Palms* in their hands, cried, ſaying, *Salvation to our God — and to the Lamb* &c. Ch. VII. 9 to end.
Vial 2. . . . . 3. — And I ſaw another mighty Angel — And he ſware *that there ſhould be Time no longer*: but in the days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, *the Myſtery of God ſhall be fulfill'd* &c. Ch. X. 1—7. — Another Angel came out of the Temple—. And the Angel *gather'd the Vine* of the Earth, and caſt it into the great *Wine-preſs* of the Wrath of God &c. Ch. XIV. 17, to the end.
Vial 3. . . . 4–7.
Vial 4. . . . 8, 9.
Vial 5. . 10, 11.
Vial 6. . 12–16.
Vial 7. 17 to end.

And I ſaw an Angel come down from Heaven, — and he laid hold on the *Dragon*, and *bound* him a *thou*
And I ſaw *Thrones*, — and the Souls of Them that were *beheaded* for the Witneſs of Jeſus —, *worſhipp'd the Beaſt*, — and they *liv'd* and *reign'd* with Chriſt a *thouſand years*. Ch. XX. 4—6.
And I ſaw a *New Heaven* and a *New Earth* &c. Ch. XXI. 1—XXII. 5.

when the *thouſand years* are expir'd, *Satan* ſhall be *loos'd* out of his Priſon, and ſhall go out to deceive the N
Magog, to gather them together to *Battle*—. And they went up, — and compaſs'd the *Camp of the Saints* about, a
Fire came down from God out of Heaven, and *devour'd them*. And the *Devil*, that deceiv'd them, was *caſt i*
Brimſtone, and ſhall be *tormented day and night for ever and ever*. Ch. XX. 7—10.
I ſaw a *great White Throne*, and *Him* that ſat on it, from whoſe Face the *Heaven* and the *Earth* fled away, a
place for them. And I ſaw the *Dead*, ſmall and great, ſtand before God, and the *Books were open'd*, — and they
according to their Works. — And *Death* and *Hell* were caſt into the *Lake of Fire* &c. Ch. XX. 11 to the end

ecies of the *Seal'd Book*, as alſo of the *Open Little Book*.

The Viſions or Prophecies of the *Open Little Book*.

		And there was given me a Reed, -- ſaying, Riſe, and *meaſure* the *Temple* of God, and the *Altar*, and them that worſhip therein. Ch. XI. 1.	There appear'd a *Woman*, being *with Child, travailing in Birth*, and *pain'd* to be *deliver'd* --. And ſhe brought forth a *Man-child*, which was to *rule all Nations* with a rod of Iron: and *her Child* was caught up unto *God*, and to *his Throne*. XII. 1--5.	There was War in Heaven, *Michael* and his Angels fought againſt the *Dragon* -- and his Angels. -- And the great *Dragon* was *caſt out*, &c. XII. 7--17.	I ſaw another Angel, having the everlaſting *Goſpel*, ſaying, Fear *God* and give Glory to *Him*, and worſhip *Him*, &c. XIV. 6, 7.
	The *Court without* the Temple *meaſure not*: It is given to the *Gentiles*, and the holy City ſhall they tread under foot *forty and two months*. And my *two Witneſſes* ſhall propheſy *a thouſand two hundred and threeſcore days* — in Sackcloth, &c. XI. 2 — 14.	And the *Woman* fled into the *Wilderneſs*, where ſhe has a Place prepar'd of God, that they ſhould feed her there a *thouſand two hundred and threeſcore days*. XI. 6.	And when the *Dragon* ſaw that he was *caſt unto the Earth*, He *perſecuted the Woman*. -- And to the *Woman* were given two Wings of a great Eagle, that ſhe might fly into the *Wilderneſs* into her Place, where ſhe is nouriſh'd for *a Time, and Times, and half a Time*, &c. XI. 13--16.	And the *Dragon* was wroth with the *Woman*, & went to *make War* with the remnant of *her Seed*. And he ſtood on the Sand of the Sea. And I ſaw a *wild Beaſt* riſe up out of the *Sea* -- and *Power* was given unto him *forty two months* -- And I beheld *another Beaſt* coming out of the *Earth*, &c. XII. 17. and XIII.	Lo a *Lamb* on Mount *Sion*, and with him 144000, &c. Chap. XIV. 1 — 5.	And there follow'd another Angel, ſaying, *Babylon is fall'n, is fall'n*, &c. XIV. 8.
						The third Angel follow'd, ſaying, If any Man *worſhip the wild Beaſt*, &c. Ch. XIV. 9--12.

The 1260 *days* belonging to the two Perional *Witneſſes*.

The 42 *months* of the *Perſonal Antichriſt*.

and be-- I will ſhew thee
e Earth the Judgment of
d. Ch. the *great Whore* &c.
--16. Ch. XVII. 1-XIX. 5.
Angel-- And I ſaw — a
: of the white Horſe, and
--. And He that ſat on him
el *ga-* was call'd *Faithfull*
e Vine &c. — And I ſaw
Earth, the *wild Beaſt* —
it into And the wild Beaſt
Wine- was *taken* and —
the the *falſe Prophet*.
f God Theſe both were
IV. 17, *caſt alive* into a
d. *Lake of Fire* &c.
Ch. XIX. 11. to the
end.

n a *thouſand years*. XX. 1-3.
ſus —, and which had *not*
4—6.

e the Nations, — *Gog* and
bout, and the *beloved City*.
s *caſt into the Lake of Fire*

way, and there *was found*
nd they were *judg'd* every
the end thereof.

Place this Table facing the Explication thereof, which is at the end of the Preface to the Reader.

THE REVELATION OF St JOHN THE DIVINE.

THE PREFACE.

I. Saint *John the Apoſtle*, the Penman of this Book: & the *Time when* it was written.

THAT this Book of *the Revelation* was written by St JOHN, who was *One of the Apoſtles* of Chriſt, we have the joint Teſtimony of *Juſtin Martyr*, *Irenæus*, *Theophilus Antiochenus*, *Melito*, *Apollonius*, *Clemens Alexandrinus* and *Tertullian*: All which liv'd in the Second Century; and conſequently as the Lateſt of them liv'd *within* an Hundred years after St *John*, ſo *Juſtin Martyr* wrote his Dialogue with *Trypho* (wherein he expreſsly (*a*) aſcribes this Book of the Revelation to St *John the Apoſtle*) about *A. D.* 150. and ſo no more than 54 years after this *Revelation of St John* was publiſh'd. And as for *Irenæus*, he expreſsly affirms that He had his Evidence from Thoſe, who had (*b*) actually conver's'd with St *John*, and that this Book was written *Not* (*c*) *long before his Time, at the End of Domitian's Reign.* Whence the Time of the Writing thereof is refer'd by the Learned to *A. D.* 96.

II. The *Place* where this Book was written; and the *End* of its being written.

As we learn from this Book it ſelf (Chap. 1. 9.) that it was writ *in the Iſle of Patmos*; ſo we learn alſo thence the *End* or *Deſign* of its being written, namely that thereby GOD might *ſhew unto his Servants Things which* were then, and ſtill are ſeveral of them, to *come to paſs*. Ch. 1. 1. and 22. 6.

(*a*) Παρ' ἡμῖν ἀνήρ τις, ᾧ ὄνομα Ἰωάννης, εἷς τῶν Ἀποστόλων τοῦ Χριστοῦ, ἐν Ἀποκαλύψει γενομένῃ αὐτῷ, χίλια ἔτη ποιήσειν ἐν Ἱερουσαλὴμ τοὺς τοῦ ἡμετέρου Χριστοῦ πιστεύσαντας προφήτευσεν &c. (viz. Revel. 20. 4. &c.) Juſt. Mart. Dial. cum Tryph. Colon. edit. A. D. 1686. p. 308.

(*b*) Μαρτυρήσειαν αὐτῶν ταύτων τῶν λεγόντων τὸ κατ' ὄψιν τοῦ Ἰωάννου ἑωρακέναι. Iren. adv. hæreſ. l. 5. c. 30.

(*c*) Οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη (viz. Ἀποκάλυψις) ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς. ibid.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

THE REVELATION OF JOHN THE DIVINE.

TEXT.

Κεφ. α'.

Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ· 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε. 3 Μακάριος ὁ ἀναγινώσκων,

TRANSLATION.

Chap. I.

THE Revelation of Jesus Christ, which God gave unto Him, to shew unto his servants things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John:

2 Who has born * witness of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that reads, καὶ

ANNOTATIONS.

(*a*) It is thought that the Title of Θεολόγος *the Divine* was given to St John, more particularly on account of his writing more fully of the *Divinity* of our Bl. Saviour, than the other inspir'd Writers, and with a peculiar regard to those Words in the latter end of Chap. 1. v. 1. of his Gospel, viz. Θεὸς ἦν ὁ Λόγος.

(*aa*) The true Import of this Expression, ἐν τάχει, in this place, and of the like Expression, Ἐρχομαι ταχύ, Chap. 3. 11. and elsewhere, may I think be best learn'd from *Isaiah* Chap. 60. 22. *I the Lord will hasten it* (N B.) *in his Time*. Whence we may infer, that by God's *Hastening*, or *Coming Quickly*, or *things shortly coming to pass*, is not to be understood a *present* or *immediate Accomplishment* of the Things Spoken of, but their Accomplishment in their *proper Times* or *Seasons*, without any intervening Delay or Alteration of the Divine purpose. And this Place of *Isaiah* is the more remarkable, because in this Chapter there seems to be Reference to the *same* Events or Time, that is refer'd to in the Revelation Chap. 21. 22. and 22. 5.

(*b*) Some

THE REVELATION OF JOHN THE APOSTLE,

Who, in respect of the (a) *Divinity or Sublimeness of his Writings, was in a special manner entitled by the Ancients,* THE DIVINE.

PARAPHRASE.

The GENERAL INTRODUCTION.

Chap. I. *IN this Book is contain'd the Revelation, or Discovery (more especially) of Such more remarkable Events, as were from the Time of writing this Book to happen in the Several Ages of the Church. Which Revelation is Styl'd* The Revelation of Jesus Christ, *because it is That,* which God gave unto Him *as Man and our Blessed Mediator, in order* to shew unto his Servants things, which must (*aa*) shortly *begin to* come to pass. And *accordingly* He, *viz. Christ* sent, and signified it, *viz. this Revelation* by his Angel unto his Servant *and belov'd Apostle* John, *whence it is also styl'd in the Title of this Book, The Revelation of John*: 2 Who, *i. e. which John (as in other respects, viz. by preaching and suffering for the Gospel, so) by writing this Revelation* has *done no other than* born witness of the Word of God, and of the Testimony of Jesus Christ, and of All things that he saw: *forasmuch as what is contain'd in this Revelation, is no other than the Word of God, attested by Jesus Christ, and an Account of the Several Visions vouchsaf'd unto the said John, wherein the said Word of God was reveal'd unto Him.* 3 *And forasmuch as the Divine Providence foresaw, that there would not be wanting some, who would not only be discourag'd Themselves by the Difficulty of Understanding this Book; but also go about to discourage Others, from Reading and Studying the same: therefore the Holy Spirit has thought fit on the other hand to encourage us to the Reading and Studying thereof, by prefixing expressly in this place to the said Book a special Blessing to such as shall Read and Study it*: Blessed is He,

The *General Design* of this Book, and an *Encouragement* to the Study thereof.

καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

and they that hear the words of this Prophecy, and keep those things which are written therein: for the time is at hand.

4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ

4 John to the seven Churches which are in Asia: Grace be unto you and peace from * the Who is, and who was, and who is to come; and from the seven

πνευμάτων,

ANNOTATIONS.

(*b*) Some very learned and judicious Men incline to the Opinion, that these seven Epistles are to be understood, not only *Literally* and *Historically*, but in a secondary Sense also *Typically* or *Prophetically*. Thus Mr *Mede* in his fifty second Discourse or Sermon, viz. upon *Revel* 3. 19. expresses himself in relation to this matter. "It belongs not much to our purpose to enquire, *Whether those* "*seven Epistles concern historically and literally only the Churches here nam'd*, or "*whether they were intended for Types of Churches or Ages of the Church after-* "*wards to come*. It shall be sufficient to say, That if we consider their Number, "being *Seven*, (which is a number of Revolution of Times, and therefore in "this Book the *Seals*, *Trumpets* and *Vials* also are *seven*;) or if we consider the "Choice of the Holy Ghost, in that he takes neither all, no nor the most fa- "mous Churches then in the World, as *Antioch*, *Alexandria*, *Rome*, and many "other, and such (no doubt) as had need of Instruction as well as those here "nam'd; if these things be well consider'd, it will seem that these *Seven Churches*, "besides their *Literal* respect, were intended (and it may be Chiefly) to be as "*Patterns* and *Types* of the several Ages of the Catholick Church from the be- "ginning thereof unto the end of the World: that so these *Seven Churches* should "*Prophetically Sample* unto us a *Sevenfold Temper and Constitution* of the whole "Church according to the several Ages thereof, answering the *Pattern* of the "Churches nam'd here.

"For as in the course of Man's Life, Diversity of Ages has diverse Manners "and Conditions; so was it to be with the Church of *Christ*. Yea, and as some "Diseases are in regard of Predominancy proper unto some men, and not to "others; so is it with the Church. All of these, with their Praises, if good, and "Remedies, if evil, are pourtray'd in these *Seven Epistles* unto the *Seven Churches*.

"Nay, not only the Whole Church, but even particular Churches have their "Ages, Manners and Conditions answerable unto the Whole Body: They have "likewise their Infancy, Youth, Virility and Old age, with their several Con- "stitutions, Conditions and Diseases. The first age and spring-time of both, "like unto *Ephesus*, full of *Patience*, *Labour*, *Tolerancy* and *Zeal*: the last and "old-age, like unto *Laodicea*, in abundance of all external things *Luke-warm*, "and neither *hot nor cold*." Thus Mr *Mede* in the forecited place. And in Book V. chap. 10. in his very first Observation there having made the like Remark in short, he adds; "If this were granted, viz. that they were intended for so "many Patterns of so many States of the Church succeeding in the like order "the Churches are nam'd, then surely the First Church (viz. the *Ephesian* State) "must be first, and the Last be the last. As for those between, tho' there be no "Characters to bound them all exactly, yet the mention of the False *Jews*, and "*the Synagogue of Satan*, *Throne of Satan*, *Balaam*, *Jezabel*, &c. in the Five

"middle

PARAPHRASE.

that, *being of due Capacity*, reads *and ſtudies Carefully*; and They that, *being not Capable themſelves to read and ſtudy the ſame*, hear *with due Seriouſneſs and Concern* the Words of this Prophecy, *when Rationally explain'd unto them*, and keep *or obſerve* thoſe things which are written therein *for their Inſtruction and Admonition*: for the Time is at hand, *when the things herein foretold ſhall begin to come to paſs.*

SECTION I.

Wherein are contain'd the (*b*) Seven Epiſtles of Chriſt *to the* Seven Churches in Aſia.

The Particular Introduction to this Section, or the Epiſtle of St John himſelf *to the Seven Churches* in general.

I. The *Introductory Salutation* of St *John* to the ſeven Churches in general.

4 John to the Seven *more eminent* Churches which are in Aſia (*bb*) *more properly ſo call'd by the Sacred Writers*: Grace be unto you and Peace from the *only true God, whoſe more peculiar Name in the Hebrew tongue is Jehovah, which word denotes as much as*, Who is, and who was, and who is to come, *and ſo denotes the Eternity of God*: *I ſay, Grace and Peace be unto you from the only True or Eternal God, as the ſole Author and Giver*: and from the Seven Spirits, *i. e. the ſeven* (*c*) *Arch-angels or principal*

ANNOTATIONS.

"middle ones, will argue that they belong to the times of the *Beaſt* and *Babylon*. "And for the Sixth in ſpecial, viz. *Philadelphia*, we have a good Character "where to place it, viz. partly about the time the *Beaſt* is falling, and partly "after his deſtruction, when the *New Jeruſalem* comes. For *Philadelphia* is pro- "mis'd, that the *Synagogue of Satan ſhould bow before her feet*, that ſhe ſhould "be preſerv'd in the *general Temptation* to come upon the World, that upon her "ſhould be *written the Name of the New Jeruſalem*." To confirm the foremention'd Opinion, to what Mr *Mede* has ſaid, may be added alſo this Conſideration, that this Revelation is ſaid Ch. 1. 1. to be given, in order to ſhew *Things which muſt ſhortly come to paſs*, i. e. ſhortly begin to come to paſs; and alſo v. 3 the Whole Book of Revelation is denoted by *the Words of this Prophecy*, as if all in it were (in ſome ſenſe at leaſt) Prophetical.

(*bb*) See my Geogr. Hiſt. of New Teſt. Part. 2. ch. 5. ſect. 1.

(*c*) Theſe *Seven Spirits* are expounded by ſome of the *Holy Ghoſt*, thus repreſented in reſpect of thoſe *Seven-fold* (i. e. manifold) Graces he communicates to the Church. But as Mr *Mede* obſerves (in his tenth Sermon or Diſcourſe, viz. on *Zech.* 4. 10.) beſides the uncouthneſs of expreſſing *one* Spirit by *ſeven*, there is a Reaſon why they *cannot* be ſo taken; namely becauſe — the *ſeven Eyes* and *ſeven Horns* of the Lamb are ſaid to be theſe *ſeven Spirits* of God. *Revel.* 5. 6. Now it will be very hard and harſh to make the H. Ghoſt the Horns and Eyes of Chriſt, as He is the Lamb of God that takes away the Sins of the World, that is, as he is Man. Above Angels indeed the Man *Jeſus* is exalted, and that

too

TEXT.

πνευμάτων, ἃ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ· 5 Καὶ ἀπὸ Ἰησοῦ Χριστοῦ· ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος † τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. τῷ ἀγαπήσαντι ἡμᾶς, καὶ λύσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ· 6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

7 Ἰδού, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.

TRANSLATION.

Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithfull witness, and the first-begotten of the dead, and the prince of the kings of the earth: Unto him that lov'd us, and wash'd us from our sins in his own blood;

6 And has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he comes with clouds; and every eye shall see him, and *all they which pierc'd him; and all *the tribes of the land shall wail because of him. Even so, Amen.

8 Ἐγὼ

ANNOTATIONS.

too for the Suffering of Death, i. e. as the Lamb; but not above the H. Ghost. This made not only *Drusius*, but even *Beza* himself, in his notes upon this place, to affirm, It could not be meant of the H. Ghost, but of Seven *Created* Spirits. And agreeably hereto we read, not only in Tobit of *THE SEVEN ANGELS, which stand and minister before the Holy Blessed One*, (for this is the true Reading of *Tob.* 12. 15. as Mr *Mede* has observ'd in his forecited Discourse) but also in *Rev.* 8. 2 *of THE SEVEN ANGELS which stood before God.* From which manner of Expression it may be fairly infer'd, that these Seven Angels are of greater Eminency than the Rest, or are Such as we thence style in one word *Archangels.* Accordingly we not only read *Dan.* 10. 13. of *Michael one of the Chief Princes*, i. e. Chief Angels or Archangels, but also we read *Revel.* 12. 7. of *Michael and his Angels*, whence it is evident that Michael having Angels under Him must be an Archangel himself. See more of this in the note on *Rev.* 5. 6.

V. 5. † Ἐκ is not read in Alex. and some other MSS. nor is it taken notice of in Vulg. Latin, Syriack, or Arabick Versions. (*d*) See *Hebr.* 1. ult.

(*e*) There are instances of the like nature in other places of Scripture. Thus *Hebr.* 12. 23. in a Catalogue or Recension of the parts of the Church, *Christ the Head*, and the *Sprinkling of his Blood*, is mention'd in the last place, and after the *Spirits of just Men*, because the next verses are continued upon this Sprinkling of Christ's Blood. Whereas the Right order should have been, first, *God the Judge of All*, secondly, *Christ the Mediator of the New Covenant*, and thirdly in the last place, *the Spirits of just Men made Perfect.* (*ee*) See Chap. 20. 4.

(*f*) As to the manner of this Conversion of the Whole Jewish Nation at the last, Mr *Mede* was inclin'd to be of Opinion, that it would be done after a Miraculous manner, as was that of St *Paul*: whose Conversion was design'd by Providence

PARAPHRASE.

principal Angels, which are before his Throne *in a more immediate and ſpecial manner*; *from them, I ſay, as the principal Inſtruments* or (*d*) *Miniſtring Spirits*, *which miniſter God's Grace and Peace to the Heirs of Salvation*: 5 and *laſtly* from Jeſus Chriſt, *as the Mediator by whom we obtain God's Grace and Peace*; *and whom I mention in the laſt place, not as if He was inferior to the ſeven Spirits or Archangels*, (*He being, even in reſpect of his Manhood in which Capacity he is here chiefly conſider'd, Above all Angels*:) *but becauſe* (*e*) *I have a great deal more to add here concerning Him*: *namely that it is He*, who is the Faithfull Witneſs *of God, in that he faithfully made known unto us, while he liv'd here on Earth, the Will of his Father, and witneſs'd the Truth of his Doctrin by his Crucifixion*, and *alſo by his Reſurrection, in reſpect of which He is ſtyl'd* the Firſt-begotten of the Dead, and *alſo by his Aſcenſion into Heaven and Seſſion at the Right hand of God, whereby He is made* the Prince of the Kings of the Earth. *And foraſmuch as He has done All this for our ſakes, I can't but take this occaſion to break out into a Thankſgiving to Him for the ſame. Wherefore* unto Him that *has thus* lov'd us, and waſh'd us from our Sins in his Own Blood, 6 and has made us Kings and Prieſts unto God and his Father, *namely at preſent Kings in reſpect of our Subduing the World, the Fleſh and the Devil*; *and Prieſts in reſpect of our offering to God the Sacrifices of Prayer and Thankſgiving and Works of Mercy*; *and Both in reſpect of that happy State wherein the Saints ſhall reign* (*ee*) *hereafter*: to Him be Glory and Dominion for ever and ever. Amen.

II. Saint John *Comforts* the Seven Churches with giving them Aſſurance of *Chriſt's Glorious Coming*, & with minding them of *Chriſt's Omnipotence* and *Eternity*.

7 Behold *for your Encouragement to perſevere, and for your Comfort under the greateſt Afflictions, call to mind thoſe two Prophecies of O. T. viz. Dan.* 7. 13. *and Zech.* 12. 10. *For according unto the firſt* He, *viz. Chriſt moſt certainly* comes with Clouds, *i. e. glorioufly from Heaven at the appointed ſeaſon, for to reward his faithfull Servants, & puniſh his impenitent Enemies*; and Every eye, *i. e. every one then living* ſhall ſee him *at this his glorious Coming*; and *particularly* All they *then living who are Deſcendents of the Jews*, who pierced *or crucified* him, *ſhall ſee his glorious Appearance*: and all the *Jews then living, of whatever* Tribes of the Land *of Judea they be deſcended, ſhall be then ſo far from being Enemies to Chriſtianity, that they* (*f*) *ſhall become Chriſtians themſelves, and according to the ſecond Prophecy above cited* ſhall wail *with a Penitential Sorrow* becauſe of *their ſo long and ſo ſhamefull unbelief of* Him, *i. e. Chriſt their ſo mercifull Redeemer. Which happy Converſion of my Nation I John cannot mention, without expreſſing my moſt earneſt Deſire of the ſame*, Even ſo. Amen. 8 *And to confirm you further in the Belief*

ANNOTATIONS.

vidence (according to Mr *Mede*) to be a Type of the Calling of the Jews. See Mr *Mede's* Parallel. Book 5. ch. 2. and his other Thoughts about it. B. 4 Epiſt. 17.

V. 8.

TEXT.

8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, † λέγει Κύριος † ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 Ἐγὼ Ἰωάννης ὁ † ἀδελφὸς ὑμῶν, καὶ συγκοινωνὸς ἐν τῇ θλίψει, καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ † λόγον τοῦ Θεοῦ, καὶ διὰ † μαρτυρίαν Ἰησοῦ Χριστοῦ. 10 Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος, 11 λεγούσης· † Ὃ βλέπεις, γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις †, εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν. 12 Καὶ ἐπέστρεψα βλέπειν † φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς· 13 καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον

TRANSLATION.

8 I am Alpha and Omega, * ſays the Lord * God, who is, and who was, and who is to come, the Almighty.

9 I John, who * am your brother, and companion in tribulation, and in the kingdom & patience of Jeſus Chriſt, was in the Iſle that is call'd Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, * What thou ſeeſt, write in a book, and ſend it unto the ſeven Churches; unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turn'd to ſee the Voice that ſpake with me. And being turn'd, I ſaw ſeven golden candleſticks:

13 And in the midſt of the ſeven candleſticks *one* like unto the ſon of man, cloath'd

ποδήρη,

ANNOTATIONS.

V. 8. † Ἀρχὴ καὶ τέλος is not read in Alex. and ſome other MSS. nor yet in Syr. and Ethiop. Verſions. It ſeems probable that it was firſt added as a Marginal Note by way of Explication, and thence taken afterwards into the Text.

Ibid. † Ὁ Θεὸς is read not only in Alex and ſome other MSS. but alſo in Vulg. Latin, Syr. and Arab. Verſions. And this is ſo far from making Againſt, that it makes more ſtrongly For, the true Divinity of our Bl Saviour; foraſmuch as, ſince He is Alpha and Omega, (as appears from v. 17.) it follows that he is not only *the Lord*, but alſo *the Lord God*, &c.

V. 9. † Καὶ is omitted before ἀδελφὸς in Alex. and other MSS. as alſo in Vulg. Lat. Syr. and Ethiop. Verſions; and in Origen &c.

V. 11. † So it is read in Alex. and other MSS. as alſo in Vulg. Lat. Syr. and Ethiop. Verſions; and in Arethas.

Ibid. † Ταῖς οὖσαις is not read in Alex. and other MSS. nor in Syr. Arab. or Ethiop. Verſions; nor by Arethas.

(g) A great

PARAPHRASE.

Belief of this ſecond and glorious Coming of Chriſt, as a Matter of great Comfort and Encouragement to you, I am Alpha and Omega, *i. e. as Alpha is the Firſt, and Omega the Laſt Letter of the Greek Alphabet, ſo they may be taken to denote me, who am the Beginning and Ending, or Before and After all things elſe,* ſays the Lord God, who is, and who was, and who is to come, the Almighty (g) *or Ruler of All things. And conſequently I, the Second Perſon of the ever-bleſſed Trinity being thus Eternal and Almighty, am Able, whenever I ſee good, to protect and reward my Faithfull Servants, and to puniſh my Enemies.*

III. He gives them an *Hiſtorical Account* of this *Firſt* Viſion.

9 I John, who am *on the forementiond conſiderations* your Brother and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt, *i. e. in patiently enduring Affliction, not only in promoting the Kingdom or Goſpel of Chriſt here on Earth, but alſo after the Example of Chriſt himſelf, having put you in mind of the foregoing Particulars concerning the Eternal and Almighty Power of Chriſt, and his ſecond and glorious Coming, as a Sufficient Motive to prevail on you to perſevere in your Obedience to Chriſt, ſhall now proceed to give you an Hiſtorical Account of the Viſion, wherein the ſeven Epiſtles ſent by Chriſt to you were reveal'd or made known unto me. You are to be inform'd then that I* was in the Iſle that is call'd (*h*) Patmos, *being baniſh'd thither* for *preaching* the Word of God, and for *maintaining that* the Teſtimony *given to the Goſpel by the Miracles and other Actions and the Sufferings* of Jeſus Chriſt *did clearly prove, that the Goſpel was no other than the Word of God,* 10 *And being in this Iſle,* I was in the Spirit, *i. e. I fell into an Ecſtacy or Tranſport* on the Lord's day, and heard behind me a great Voice, as of a Trumpet, 11 ſaying, What thou ſeeſt *or haſt now ſhew'd unto thee,* write in a Book, and ſend it unto the ſeven Churches, (*i*) unto Epheſus, and unto Smyrna, and unto Pergamus, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turn'd to ſee *from whom came* the Voice that ſpake with me. And being turn'd I ſaw ſeven golden Candleſticks: 13 and in the mids of the ſeven Candleſticks *I ſaw* One like unto (*ii*) the Son of Man *or Chriſt,* cloath'd as

ANNOTATIONS.

(g) A great ſtreſs is put by ſome Criticks on the different rendring of παντοκρατωρ by *Almighty,* or *All-ruling*; whereas to me it appears after all to come at laſt to one and the ſame; ſince He that is *Amighty,* muſt be by conſequence *All-ruling,* Rule or Dominion evidently and naturally depending on Might; and conſequently He that has *All Might,* will thereby have or procure to himſelf *All Rule,* or in ſhort, He that is *Almighty,* will be likewiſe *All-ruling.*

(*h*) This is an Iſle in the Egean Sea, or as it is now adays call'd the *Archipelago.* Concerning which Iſle ſee Part 2. of my Hiſt. Geogr. of New Teſt. ch. 5. ſect. 2. num. 8.

(*i*) See an Account of all theſe ſeven Churches in the ſecond Part of my Hiſt. Geogr. of N. Teſt. ch. 5. ſect. 1.

(*ii*) This Deſcription is for the moſt part taken from *Dan.* 10. 5, 6.

TEXT.

ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν. 14 Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ, ὡσεὶ ἔριον λευκὸν, ὡς χιὼν· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· 15 Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. 16 Καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ, λέγων μοι· Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος· 18 καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων †, καὶ ἔχω τὰς κλεῖς † τοῦ θανάτου καὶ τοῦ ᾅδου. 19 Γράψον † οὖν ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα, 20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ λυχνίαι, † ἑπτὰ ἐκκλησίαι εἰσί.

Κεφ. β'. Τῷ ἀγγέλῳ τῆς † ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει

TRANSLATION.

with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *hairs were white *as white wool, as ſnow; and his eyes were as a flame of fire;

15 And his feet like unto fine braſs, as if they burn'd in a furnace; and his voice as the ſound of many waters.

16 And he had in his right hand ſeven Stars: and out of his mouth went a ſharp two-edged ſword; and his countenance was as the Sun ſhines in his ſtrength.

17 And when I ſaw him, I fell at his feet as dead; and he laid his right hand upon me, ſaying unto me, Fear not; I am the Firſt and the Laſt:

18 I am he that liveth, and was dead; and behold, I am alive for evermore *, and have the keys of * death and of hell.

19 Write therefore the things which thou haſt ſeen, *and the things which are, & the things which ſhall be * after them,

20 The myſtery of the ſeven Stars which thou ſaweſt in my right hand, and the ſeven golden Candleſticks: The ſeven ſtars are the angels of the ſeven Churches; & the ſeven candleſticks are the ſeven Churches.

Chap. II.

Unto the angel of the Church * in Epheſus write: Theſe

ὁ κρατῶν

PARAPHRASE.

as being our High-prieſt like the Jewiſh High-prieſt, viz. with a Garment down to the Foot, and girt about the paps with a golden girdle. 14 His Head and Hairs were white, as white Wool, *or rather whiter even* as Snow; and his Eyes were as a Flame of Fire; 15 and his Feet like unto fine Braſs, as if they burn'd in a furnace; and his Voice as the ſound of many Waters; 16 and he had in his Right hand ſeven Stars; and out of his Mouth went a ſharp two-edged Sword; and his Countenance was as the Sun ſhines in his Strength. 17 And when I ſaw him *in this glorious and withall dreadfull appearance, for fear* I fell at his feet as Dead *or fainted away.* And he laid his Right hand upon me, *and brought me to my ſelf again,* ſaying unto me, Fear not, *but rather truſt and rejoyce in me thy Eternal and Almighty God and Saviour. For* I am the Firſt and the Laſt, *i. e. the Eternal God in reſpect of my Godhead,* 18 *and as to my Manhood* I am he that liveth, and was Dead; and behold, I am Alive for evermore, *now never more to dy,* and have the keys of Death and of Hell, *i. e. have power to reſtore to Life Any One that ſuffers, tho' it be Death it ſelf, for my ſake.* 19 Write therefore, *without Fear thy ſelf, and for the Comfort of all other thy true Fellow-Chriſtians,* the things which thou haſt ſeen, *viz. thoſe mention'd v.* 12—18, and the things which are, *i. e. the following Epiſtles relating* (*Literally*) *to the Preſent ſtate of the ſeven Churches*; and *alſo* the things which ſhall be after them *ſucceſſively in their proper Order, and take up the remaining part of this Book.* 20 *Write alſo* the myſtery *or myſtical meaning* of the ſeven Stars, which thou ſaweſt in my Right hand, and *the myſtery of* the ſeven golden Candleſticks, *which is this*: The ſeven ſtars are *taken to denote* the Angels *or Biſhops as they are now adays call'd* of the ſeven Churches; and the ſeven Candleſticks are *taken to denote* the ſeven Churches *themſelves, wherein the ſaid Biſhops preſide.*

The Epiſtle of Chriſt *to the Church of* Epheſus.

IV. The *Firſt* of the ſeven Epiſtles ſent by Chriſt to the ſeven Churches.

Chap. II. *Our Bl. Saviour having thus directed me John to write what I had ſeen in this Viſion relating to the ſeven Churches in general, he proceeded to direct me what I ſhould write to each Church in particular.* Unto the Angel *or Biſhop* of the Church in Epheſus write, *ſaid He unto me*

ANNOTATIONS.

V. 18. † Ἀμὴν is not read in Alex. and another MS. nor yet in Vulg. Lat. Arab. and Ethiop. Verſions; nor in Irenæus or Cyprian.

Ibid. † Ἀδὴν is read before θανάτου in Alex. and many other MSS. as alſo in all the four Old Verſions, viz. Vulgar Lat. Syr. Arab. and Ethiop as alſo in Arethas, Irenæus, and Cyprian.

V. 19. † οὖν is read in Alex. and many other MSS. as alſo in all four Anc. Verſ.

V. 20. † So it is read in Alex. and ſome other MSS. and in all the Old Verſ. and Arethas.

V. 1. † So it is read in Alex. and ſeveral other MSS. and in Vulgar Lat. Syr. and Arab. Verſions, and in Arethas.

TEXT.

ὁ κρατῶν τὰς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν· 2 Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπείρασω τοὺς φάσκοντας εἶναι Ἀποστόλους, καὶ οὐκ εἰσὶ· καὶ εὗρες αὐτοὺς ψευδεῖς· 3 † καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐ κεκοπίακας. 4 Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. 5 Μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. 6 Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. 7 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ

TRANSLATION.

things says he, that holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks.

2 I know thy works, and thy labour, and thy patience; and how thou canst not bear them who are evil: and thou hast tried them who say they are Apostles, and are not; and hast found them liars:

3 And * hast patience, and hast born for my names sake, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art faln, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of * its place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7 He that has an ear, let him hear what the Spirit says unto the Churches: To him that overcomes, will I give to

φαγεῖν

ANNOTATIONS.

V. 3. † So this Verse is read in Alex. and several other MSS. as also in all the Ancient Versions and Arethas.

(*k*) These *Nicolaitans* were Hereticks, who condemn'd Matrimonial Chastity, and asserted the promiscuous Use of Women to be lawfull; as also to eat of things sacrificed to Idols. They are said to be so call'd from *Nicolas* one of the seven Deacons mention'd *Act.* 5. 6. not that he maintain'd or broach'd such wicked Doctrins; but that these Hereticks endeavour'd to gain Credit to their impious Tenets by the patronage of so great a Name in the Church, as that of this *Nicolas* appears to have been from the forecited *Act.* 6. and to this end laid hold of an Action of His, which they wrested to their purpose. Namely this *Nicolas* being reprov'd (as is said) by the Apostles of being jealous of his Wife, who was a Beauty, to shew how far he was from being guilty of Jealousy, brought out

PARAPHRASE.

me, after this manner. Theſe things ſays He, *viz. Chriſt*, that (*according to the Appearance of Him in this Viſion Chap.* 1. 13, 16.) holds the ſeven Stars in his Right hand, *i. e. protects and upholds the ſeven Biſhops of the ſeven Churches, and* who walks in the midſt of the ſeven golden Candleſticks, *i. e. takes notice and obſerves what is done by the Members of theſe Churches in order to Reward or Puniſh them according to their Deſerts.* 2 I know thy Works and thy Labour, and thy Patience *in promoting and defending the Truth of the Goſpel*; and how thou canſt not bear them who are Evil *or live not in the True Faith and Practice of the Goſpel*: and *how* thou haſt tried them, who ſay they are Apoſtles, and are not, *by examining their Doctrin and Miſſion*; and haſt found them Liars *or Counterfeits*: 3 and haſt Patience, and haſt born *perſecution* for my Names ſake, and haſt not fainted: *All this I know of and highly approve in Thee.* 4 Nevertheleſs I have ſomewhat againſt Thee, becauſe thou haſt left thy Firſt Love, *thy Love to and Zeal for the Truth of the Goſpel being not Now ſo great as it was at the Firſt.* 5 Remember therefore from whence, *i. e. what degree of Love* thou art faln, and repent, and do the Firſt Works, *i. e. ſhew the ſame degree of Love and Zeal for the Truth of the Goſpel, as thou didſt at firſt*: or elſe I will come unto thee quickly, and will remove thy Candleſtick out of its place, *i. e. I will puniſh thee by removing the Light of the Goſpel from thee, and leaving no Church in Epheſus and the Dioceſe or Juriſdiction thereof*, except thou repent. 6 But this thou haſt *even now to be commended for*, that thou hateſt the Deeds, *viz. the impure Doctrins and luſtfull Practices* of the (*k*) Nicolaitans, which I alſo hate. 7 He that has an Ear, let him hear *and ſeriouſly lay to heart*, what the Spirit *here* ſays unto the Churches *in general, as well as to this of Epheſus, in order to encourage them to perſevere in the Truth of the Goſpel*: *Namely*, To him that overcomes *all the Temptations and Perſecutions of the Wicked, by perſevering in the Truth of the Goſpel even to Death it ſelf, for an ample Reward of ſuch his Sufferings and of the Loſs of this his Temporal Life*, will I give (*to make uſe of that Phraſe of Scripture, which is us'd in the Hiſtory of Adam*)

ANNOTATIONS.

out his Wife publickly, and gave any one leave to marry her, alledging, that *this was agreeable to that ſaying, that Men ought to abuſe the Fleſh.* Which ſaying, as it is aſcrib'd to S. *Matthias* by *Euſebius*, and obſerv'd by him to denote only that we ought to *reſiſt the Fleſh, and not gratify its Luſts*; ſo it is obſerv'd by the ſame *Euſebius*, that *Nicolas* ſpoke it in the ſame ſenſe, and uſed ſuch a method with his Wife to teſtify *his Renouncing all Carnal pleaſure.* And that an Argument of the truth hereof was this, that *Nicolas* never uſed any other Woman but his Wife; and the Children he had by her, remain'd Virgins all their lives long. However from hence the Hereticks, that go under his Name, took occaſion to broach their deteſtable Doctrins, aſſerting that the moſt ſhameſull Uncleanneſs was no other than *Abuſing of the Fleſh*, and ſo making as it were a Chriſtian Duty of the moſt abominable Sin.

V. 7.

TEXT. TRANSLATION.

φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν † τῷ παραδείσῳ τοῦ Θεοῦ.

8 Καὶ τῷ ἀγγέλῳ τῆς † ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν· 9 Οἶδά σου τὰ ἔργα καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, (πλούσιος δὲ εἶ) καὶ τὴν βλασφημίαν † ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. 10 Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ, μέλλει βαλεῖν ὁ διάβολος εἰς φυλακὴν ὑμῶν, ἵνα πειρασθῆτε· καὶ ἕξετε θλῖψιν ἡμερῶν δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. 11 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν

eat of the tree of life, which is in the * paradise of God.

8 And unto the Angel of the Church in Smyrna write: These things says the First and the Last, who was dead, and is alive:

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithfull unto death, and I will give thee a crown of life.

11 He that has an ear, let him hear what the Spirit says unto the Churches: He that

ὁ νικῶν

ANNOTATIONS.

V. 7. † So it is read in Alex. and several other MSS. as also in Vulg. Lat. Syr. and Ethiop. Versions; and in Arethas and Cyprian.

V. 8. † So Alex. and several other MSS. as also all the Anc. Vers. and Arethas.

V. 9. † So Alex. and several other MSS. as also Vulg. Lat. and Syr. Versions, and Arethas.

(*kk*) Compare *Rev.* 22. 2.

(*l*) As St *John* do's accommodate the Phrases and Types of the Old Testament, and several Particulars relating to the Temple; as St *John*, I say, plainly accommodates these all along to the Christian Church in this Book; so it is reasonable to suppose that by *Jews* he accordingly means in this Book *the True Christian*, in the same manner as St *Paul* uses the word *Rom.* 2. 28, 29. And agreeably hereto by *Gentiles* St *John* is to be understood to denote all Unbelievers and Unfaithful Christians: just as all along the O. Test. the *Jews* or *Israelites* denote *the People of God*; the *Gentiles*, them that were *not so*.

(*m*) Hence it appears, that tho' this Epistle is directed only to the Angel or Bishop of Smyrna, yet the particulars therein contain'd, relate not only to his single Person, but to All the Members of the Church over which he presided. And the like is to be understood in reference to the other Epistles.

(*n*) Com-

PARAPHRASE.

Adam) to eat of the Tree of Life, which is in the Paradiſe of God, *that is, I will give unto Him* (*kk*) *a Portion in the Kingdom or Reign of the Saints here on Earth, and after that Eternal Bliſs in Heaven.*

The Epiſtle of Chriſt *to the Church of* Smyrna.

V. The *Second* of the ſeven Epiſtles.

8 And unto the Angel *or Biſhop* of the Church in Smyrna, write *thus*. Theſe things ſays *Chriſt, who in this Viſion is above* (*Ch.* 1. 17, 18.) *deſcrib'd to be* the Firſt and the Laſt, *He* who was Dead, and is Alive. 9 I know thy Works, and Tribulation, and Poverty *by means of the Perſecutions thou haſt underwent for the Truth of the Goſpel* (but thou art Rich *as to the Spiritual Riches, which are treaſur'd up for thee on this Account*:) and I know the Blaſphemy *againſt me, and Reproaches againſt my Faithfull Servants, which are us'd* of them that ſay they are (*l*) Jews *or the True People of God at this preſent time, i. e. the True Orthodox Chriſtians*, and are not, but are the Synagogue *or Servants* of Satan. 10 Fear none of thoſe things, which thou ſhalt ſuffer: behold, the Devil ſhall *be permitted to bring things about ſo, that the Worldly Magiſtrates ſhall* caſt ſome (*m*) of you into Priſon, that ye may be tried *as to the Conſtancy of your Faith*; and ye ſhall have tribulation for Ten (*n*) Days. Be thou, *eſpecially ſuch of thy Church as ſhall be thus caſt into Priſon*, Faithfull *even* unto Death, and *for an ample Reward of ſuch Faithfulneſs* I will give thee a Crown of *Eternal* Life. 11 He that has an ear, let him hear what the Spirit ſays unto the Churches *for their Comfort and Encouragement to Perſeverance*: *Namely*, He that overcomes *by perſevering in the True Faith, tho' it be even unto Death, ſhall not*

ANNOTATIONS.

(*n*) Commentators are much divided as to the import of theſe *Ten Days*, ſome underſtanding thereby to be denoted only a *ſhort* ſpace, others a *long* ſpace, according as the Hypotheſis requires, which they go by. For my own part I think it evident, that if this Epiſtle be conſider'd as relating Literally to the State of the Church of Smyrna, then this expreſſion of *Ten Days* is to be taken in a Literal Senſe, or ſo as to denote a Short time. But if this Epiſtle be conſider'd Typically and ſo Prophetically, then the ſaid Expreſſion of *Ten Days* is to be taken in a Prophetical Senſe, or ſo as to denote Ten years or a Long time. It may be of uſe in this Point to obſerve here, what Dr *Cave* ſays in his Life of *Polycarp*, viz. "That He (i. e. *Polycarp*) was that *Angel of the Church of Smyrna*, to whom "the Apocalyptical Epiſtle was ſent, is not only highly probable, but by a Learned "Man (meaning Archbiſhop *Uſher*) put paſt all Queſtion. I muſt confeſs that "the Character and Circumſtances aſcrib'd by St *John* to the Angel of that "Church ſeem very exactly to agree with *Polycarp*, and with no other Biſhop of "that Church about thoſe times eſpecially, that we read of in the Hiſtory of the "Church. And whoever compares the Account of St *Polycarp's* Martyrdom, "with the Notices and Intimations which the Apocalypſe there gives of that Per"ſon's Sufferings and Death, will find the Prophecy and the Event ſuit together." Thus Dr *Cave*.

V. 13.

TEXT.

ὁ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν· 13 Οἶδα † τὰ ἔργα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς. 14 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν ἐν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ισραὴλ, φαγεῖν εἰδωλόθυτα, καὶ πορνεῦσαι. 15 Οὕτως ἔχεις καὶ σὺ κρατοῦντας, ‡ διδαχὴν τῶν Νικολαϊτῶν † ὁμοίως. 16 Μετανόησον † οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. 17 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ † ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ

TRANSLATION.

overcomes ſhall not be hurt of the ſecond death.

12 And to the angel of the Church in Pergamus write: Theſe things ſays he, who has the ſharp ſword with two edges:

13 I know thy works, and where thou dwelleſt, even where Satan's ſeat is: and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas was my faithfull martyr, who was ſlain among you, where Satan dwells.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrin of Balaam, who taught Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto Idols, and to commit fornication.

15 So haſt thou alſo them that hold the doctrin of the Nicolaitans in * like manner.

16 Repent therefore, or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that has an ear, let him hear what the Spirit ſays unto the Churches: To him that overcomes, will I give of the hidden manna, and will

δώσω

ANNOTATIONS.

V. 13. † Τὰ ἔργα σου καὶ, is not read either here or v. 9. in Alex. MS. or Vulg. Lat. and Ethiop. Verſions; or in Arethas.

V. 15. ‡ So Alex. and many other MSS. as alſo Vulgar Lat. Syr. and Ethiop. Verſions; and Arethas. It is not unlikely, but becauſe ὁμοίως is here an Hebrew Pleonaſm, which was not underſtood by ſome, thence it was chang'd by them into ὡς μισῶ, as v. 6.

V. 16.

PARAPHRASE.

not want an ample Reward for the ſame, inaſmuch as He ſhall not be hurt of the (*nn*) Second Death, *i. e. ſuch his Suffering Perſecution and Temporal Death ſhall be rewarded with his having part in the Firſt Reſurrection, and ſo being freed from the Second or Eternal Death.*

The Epiſtle of Chriſt *to the Church of* Pergamus.

VI. The *Third* of the ſeven Epiſtles.

12 And to the Angel *or Biſhop* of the Church in Pergamus write *after this manner*: Theſe things ſays *Chriſt, who in this Viſion is repreſented as* He, who has the Sharp ſword with two edges (*Chap.* 1. 16.) *denoting his taking Vengeance of his Enemies, as appears from v.* 16. *of this Chapter.* 13 I know thy Works *of Piety*, and *I approve of them the more, becauſe* where thou dwelleſt *is the place*, even where Satan's ſeat is, *i. e. where Wickedneſs reigns in a more than ordinary manner, and conſequently the Goſpel meets with more than ordinary Oppoſition*: and *yet* thou holdeſt faſt *the profeſſion of* my Name, and haſt not denied my Faith, even in thoſe days *of Perſecution*, wherein (*o*) Antipas was my faithfull Martyr, who was ſlain among you *of Pergamus*, where Satan dwells. 14 But I have a few things againſt thee, becauſe thou haſt there, *among the Members of thy Church*, them that hold the Doctrin of Balaam, who taught Balak to caſt a Stumbling-block before the Children of Iſrael, *i. e. to make the Iſraelites Sin, and ſo provoke God to wrath againſt them*; *namely by enticing them* to eat things ſacrificed unto Idols, and to commit Fornication. 15 *For* ſo haſt thou alſo, *among the Members of thy Church*, them that hold the Doctrin of the Nicolaitans in like manner; *the Doctrin of the Nicolaitans agreeing with that of Balaam in this, that it tended to ſeduce Men to eat things ſacrificed unto Idols, and to commit Fornication, and all Uncleanneſs.* 16 Repent therefore *by making uſe of thy Epiſcopal Authority either to bring ſuch to Repentance, or to Excommunicate them if they remain impenitent*: or elſe I will come quickly, and will fight againſt them *or puniſh them* with *ſevere and ſuitable Judgments, as is denoted in this Viſion by* the Sword *going out* of my Mouth. 17 He that has an ear, let him hear what the Spirit ſays unto the Churches: *Namely*, To him that overcomes *All cruel Temptations by perſevering in the Truth of the Goſpel unto Death*, will I give of the hidden Manna, *i. e. as the Outward Manna was rain'd down upon the*

ANNOTATIONS.

V. 16. † Οὖν is read in Alex. and many other MSS. as alſo in Arab. and Ethiop. verſions, and Arethas.

V. 17. † Φαγεῖν is not read in Alex. and ſeveral other MSS. nor in Vulg. Lat. and Ethiop. Verſions; nor in the Text of Arethas.

(*nn*) Concerning this Expreſſion of *the Second Death*, ſee Chap. 20. 6, 14. of this Book, and the Note thereon.

(*o*) The Story of this *Antipas* being put into a Brazen Bull, and ſcalded to death, as related in the *Menology* of the *Greeks*, is eſteem'd fabulous by ſome.

TEXT.

δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· 19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην, καὶ τὴν διακονίαν, καὶ τὴν πίστιν, καὶ τὴν ὑπομονήν σου· καὶ τὰ ἔργα σου † τὰ ἔσχατα πλείονα τῶν πρώτων. 20 Ἀλλ' ἔχω κατὰ σοῦ †, ὅτι ἐᾷς τὴν γυναῖκά † σου Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προφῆτιν, διδάσκειν καὶ πλανᾶσθαι τοὺς ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν. 21 Καὶ ἔδωκα αὐτῇ χρόνον, ἵνα μετανοήσῃ † (καὶ οὐ θέλει) ἐκ τῆς πορνείας αὐτῆς. 22 Ἰδού, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς. 23 Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγώ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

TRANSLATION.

give him a white ſtone, and * upon the ſtone a new name written, which no man knows, but he that receives it.

18 And to the Angel of the Church in Thyatira write: Theſe things ſays the Son of God, who has his eyes like unto a flame of fire, and his feet are like fine braſs:

19 I know thy works, and charity, and ſervice, and faith and thy patience; and *thy laſt works to be more than the firſt.

20 Notwithſtanding I have *ſomewhat* againſt thee, becauſe thou ſuffereſt * thy wife Jezabel, who calls her ſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent * (and ſhe would not) of her fornication.

22 Behold, I will caſt her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the Churches ſhall know, that I am he who ſearches the reins and hearts: and I will give unto every one of you according to your works.

24 Τμῖν

ANNOTATIONS.

V. 19. † So Alex. and ſeveral other MSS. and all the old Verſions, and Arethas.

V. 20. † Ολίγα is not read in Alex. and many other MSS. nor in Syr. Arab. and Ethiop. Verſions; nor in Epiphanius and Tichonius.

Ibid. † Σου is added after γυναῖκα in Alex. and ſeveral other MSS. as alſo in the Syriack Verſion, and Arethas, Cyprian and Tichonius. And thus all the Ancients, ſays Grotius, underſtood it.

V. 21.

PARAPHRASE.

the Iſraelites in the Wilderneſs and till they came into the land of Canaan, ſo will I rain down on the Soul of him that overcomes, Inward Joy and Comfort, to ſuſtain him, during his Abode here on Earth; and *beſides, as Victors in the Common Games have a Ticket given them by the Judges, to receive the Reward that belongs unto them, the Value or quality whereof together with their Names, are written in the ſaid Ticket*; *ſo my giving to him that overcomes Eternal Happineſs may be fitly expreſs'd in alluſion to this Practice by my ſaying, that* I will give him a White Stone *or Ticket*, and in the Stone (*oo*) a New Name written, *viz. the Name of a Faithfull Chriſtian entitling him to the Reward of Glory*, which *Reward of Glory* no man knows *or can conceive the true Value of*, but He that receives *or enjoys* it.

The Epiſtle of Chriſt *to the Church of* Thyatira.

VII. The *Fourth* of the ſeven Epiſtles.

18 And to the Angel *or Biſhop* of the Church in Thyatira write *thus*: Theſe things ſays *Chriſt* the Son of God, *repreſented in this Viſion* (*Chap.* 1. 14, 15.) *as One* who has his eyes like unto a Flame of fire, *denoting his Quick-ſightedneſs and Omniſcience, or the Greatneſs of the Vengeance he will take of his Enemies*; and his Feet are like fine Braſs, *denoting the Firmneſs of his Purpoſes and his Strength to accompliſh them.* 19 I know thy Works, and Charity, and Service, and Faith, and thy Patience; and thy laſt Works *of Piety* to be more than the firſt, *or that thou doſt daily increaſe and grow in Piety and Good Works.* 20 Notwithſtanding I have ſomewhat againſt thee, becauſe thou ſuffereſt *and doſt not excommunicate* thy Wife, *who by reaſon of her like Impiety may be fitly ſtyl'd another* Jezabel, who calls her ſelf *or pretends falſely to be* a Propheteſs, to teach and to ſeduce my Servants, *i. e. the Chriſtians* to commit fornication, and to eat things ſacrificed unto Idols. 21 And I gave her *Warning and* Space to repent (and ſhe would not) of her Fornication *and other Impieties.* 22 Behold, I will caſt her into a Bed (*p*) *of Death and Deſtruction*, and them that commit Adultery with her into great Tribulation, except they repent of their deeds. 23 And I will kill her Children *or Followers* with Death. And *hereby* all the Churches ſhall know, that I am He who (*pp*) ſearches the reins and hearts: and I will give unto every one of you according to your Works. 24 But

ANNOTATIONS.

V. 21. † So this Verſe is read in Alex. and many other MSS. and in all the old Verſions, and in Epiphanius, Arethas and Cyprian.

(*oo*) This Expreſſion of a *New Name* is without doubt taken from *Iſai.* 62. 2. and 65. 15. as in the Septuagint Verſion. From both which places it plainly appears to denote the Name of *Chriſtian.*

(*p*) Compare 2 *Sam.* 13. 5, 6. and 2 *Kings* 1. 4.

(*pp*) This explains the Reaſon of Chriſt being repreſented in the beginning of this Epiſtle as *having Eyes like unto a Flame of Fire*, &c.

TEXT.

24 Ὑμῖν δὲ λέγω † τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν· οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος· 25 πλὴν ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἥξω· 26 Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· 27 (καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται·) ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου· 28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. 29 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

Κεφ. γ'. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τοὺς † ἑπτὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. 2 Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει

TRANSLATION.

24 But unto you I say the reſt in Thyatira, as many as have not this doctrin, and who have not known the depths of Satan, as they ſpeak; I will put upon you no other burden.

25 But * *this*, what ye have *already*, hold faſt till I come.

26 And he that overcomes, and keeps my works unto the end, to him will I give power over the nations:

27 (And he ſhall rule them with a rod of Iron: as the veſſels of a potter ſhall they be broken to ſhivers:) even as I receiv'd of my Father:

28 And I will give him the morning ſtar.

29 He that has an ear, let him hear, what the Spirit ſays unto the Churches.

Chap. III.

And unto the angel of the Church in Sardis write: Theſe things ſays he, that has the ſeven Spirits of God, and the ſeven ſtars: I know thy works, that thou haſt a name that thou liveſt, and art dead.

2 Be watchfull, & ſtrengthen the things which remain,

ἀποθανεῖν

ANNOTATIONS.

V. 24. † So Alex. and ſome other MSS. and Syr. Arab. and Ethiop. Verſions, and Arethas.

V. 1. † Ἑπτὰ is read in Alex. and ſome other MSS. in all the old Verſions, and in Arethas.

(q) That by the Coming of Chriſt here refer'd to, is meant *according to the Literal Import of this Epiſtle*, not his Coming at the end of the World, but his Coming to put an end to the Perſecutions of the Chriſtian Church in thoſe primitive times, is evident from the like Promiſe made to the Church of *Philadelphia*, chap. 3. 11. *Behold, I come Quickly.* And therefore by this Expreſſion, *unto the end*, in the next verſe following, is to be underſtood, not the *End of the World*, but the *End of a Man's Life*, agreeably to what is ſaid v. 10. of this Chapter, *Be thou faithfull unto Death.* (qq) See Chap. 20. 4—6.

V. 2.

PARAPHRASE.

24 But unto you I ſay the Reſt in Thyatira, as many as have not *follow'd* this *impious* Doctrin *of Jezabel aforemention'd*, and who have not known *or approv'd of* the Depths of Satan, as they ſpeak, *i. e. who have not approv'd and practis'd theſe Abominable things, which the Aſſertors of them call the Depths of God and Religion, not diſcover'd to or by the Apoſtles, but by themſelves as ſpecial marks of God's Favour, whereas they are in truth no other than the Depths of Satan: by way of Acknowledgment and Commendation of ſuch your great Piety* I will put upon you no other burden 25 but this, *namely that* what ye have *already, ye* hold faſt, *i. e. that ye go on to perſevere in the Truth of the Goſpel, as ye have hitherto done*, till (*q*) I come *to put an end to your Perſecutions.* 26 And he that *thus* overcomes, and keeps my Works, *i. e. all Chriſtian Duties* unto the End *of his Life*, to him will I give power over the Nations: 27 (and He ſhall rule them with a rod of Iron: as the Veſſels of a Potter ſhall they be broken to ſhivers:) even as I receiv'd of my Father: *i. e. As I have receiv'd of my Father a Promiſe, that the Kingdoms of the Earth ſhall one day become My Kingdom; and I ſhall rule over the Nations of the Earth with abſolute Power and Sovereignty, or in ſuch manner as to have them in perfect Obedience and Subjection to Me: So will I then make my Saints to Reign with Me in that my Glorious Kingdom, by giving them power to Rule and direct Affairs in that my Kingdom, and making the Nations entirely obedient to them.* 28 And I will give him the Morning Star, *i. e. As this my Reign of a thouſand years on Earth is frequently ſtyl'd a Day, or the Day, the Great Day and the like, ſo the Beginning thereof may be well denoted by the Morning Star, commonly ſo call'd as uſhering in the Day: wherefore the Raiſing (qq) up of my moſt Eminent Saints at the Firſt Reſurrection or at the Very Beginning of that my glorious Reign, in order to partake of the Happineſs of that Reign from its Very Beginning, may fitly be denoted by giving them the Morning Star, or making them to ſee the very Morning Star of that glorious Day or Reign.* 29 He that has an ear, let him hear what the Spirit ſays *herein* unto the Churches.

The Epiſtle of Chriſt *to the Church of* Sardis.

VIII. The *Fifth* of the ſeven Epiſtles.

Chap. III. And unto the Angel *or Biſhop* of the Church in Sardis write *thus*: Theſe things ſays *Chriſt, who is* He that has *at his Command* the ſeven Spirits *mention'd Chap.* 1. 4. *to be before the Throne* of God, and *alſo has under his Care and Authority* the ſeven Stars *mention'd Ch.* 1. 16. *that is, the ſeven Governours or Biſhops of the ſeven Churches*: I know thy Works, that thou haſt a Name that thou liveſt, and art dead, *i. e. I know that altho' thou profeſſeſt Chriſtianity, yet thou doſt by no means behave thy ſelf according to the Truth thereof.* 2 Be watchfull, and ſtrengthen the things, *i. e. Perſons* which remain that are ready

to

TEXT.

ἀποθανεῖν· ὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ † μου. 3 Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ. 4 † Ἀλλὰ ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς· ὅτι ἄξιοί εἰσιν. 5 Ὁ νικῶν, οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 Καὶ τῷ ἀγγέλῳ τῆς ἐν † Φιλαδελφίᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβίδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείσει· καὶ κλείων, καὶ οὐδεὶς ἀνοίγει· 8 Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν,

TRANSLATION.

that are ready to dye: for I have not found thy works perfect before my God.

3 Remember therefore how thou haſt receiv'd and heard: and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee.

4 * Notwithſtanding thou haſt a few names even in Sardis which have not defil'd their garments, and they ſhall walk with me in white: for they are worthy.

5 He that overcomes, the ſame ſhall be cloath'd in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his angels.

6 He that has an ear, let him hear what the Spirit ſays unto the Churches.

7 And to the angel of the Church in Philadelphia write: Theſe things ſays the Holy one, the True one, he that has the key of David; he that opens, and no * one ſhuts; and ſhuts, and no * one opens:

8 I know thy works: behold, I have ſet before thee an open door, and no one can ſhut it: for thou haſt a little * hoſt,

καὶ

ANNOTATIONS.

V. 2. † So Alex. and ſeveral other MSS. all the old Verſions and Arethas and Victorinus.

V. 4. † So Alex. and many other MSS. as alſo Vulg. Lat. Verſion, and Arethas.

V. 7. † So Alex. and ſeveral other MSS. and Arethas reads; not φιλαδελφίᾳ as commonly printed.

(r) See

PARAPHRASE.

to dye, *i. e. that have not yet faln into the like enormous Deadly Sins, but are ready to fall, if not ſtrengthen'd with proper Advice and Exhortation*: for I have not found thy Works perfect before my God, *i. e. agreeable to All the Rules of the Goſpel; but the generality of the Members of thy Church content themſelves with obſerving ſome Rules of the Goſpel, and have no regard to the reſt.* 3 Remember therefore how thou haſt receiv'd and heard *the Truth of the Goſpel*, and hold faſt *the ſaid Truth*, and *call on ſuch as are faulty to* repent *of thoſe particulars wherein they are guilty of not living according to the Goſpel.* If therefore thou ſhalt not watch *over thy Flock to correct and amend Such as are faulty*, I will come on thee as a Thief, and thou ſhalt not know what hour I will come upon thee, *i. e. I will puniſh thee ſuddenly and in ſuch a manner as thou ſhalt not be able to eſcape the puniſhment.* 4 Notwithſtanding thou haſt a few names, *i. e. Perſons* even in Sardis, which have not defil'd their Garments, *i. e. have not faln into any Unclean or other deadly Sins*, and they ſhall walk with me in (*r*) White *garments, as a Token and Reward of ſuch their Piety, i. e. ſhall be rewarded with Eternal Glory*: for they are worthy *of this Reward according to the gracious Terms of the Goſpel.* 5 *And accordingly in general* He that overcomes, *whoſoever he be, whether One that has all along perſever'd in the Truth of the Goſpel, or elſe One that has faln into ſome deadly Sin above hinted at, but upon this Admonition ſhall repent, and perſevere for the future*, the ſame ſhall be cloath'd in (*r*) white raiment, *i. e. rewarded with eternal Glory*; and I will not blot out his name out of the Book of Life, *or ſentence him to eternal Damnation, becauſe of the deadly Sin he has been guilty of, and has thus repented of*, but I will confeſs his Name, *i. e. own Him as a True or Faithfull Diſciple* before my Father, and before his Angels. 6 He that has an ear, let him hear what the Spirit *herein* ſays unto the Churches.

The Epiſtle of Chriſt *to the Church of* Philadelphia.

IX. The *Sixth* of the ſeven Epiſtles.

7 And to the Angel *or Biſhop* of the Church in Philadelphia write *thus*: Theſe things ſays *Chriſt who is* the Holy one, *and* the True one, *and* He that has (*rr*) the key of David; he that opens, and no man ſhuts; and ſhuts, and no man opens, *i. e. who has abſolute Power put into his hand over the Church, ſo that no one can controll whatſoever he thinks fit to do or appoint.* 8 I know thy Works *of Piety in perſevering in the Truth of the Goſpel*: *on which account*, behold, I have ſet before thee an open door, and no one can ſhut it, *i. e. have given thee Occaſion and Opportunity of preaching and promoting the Goſpel, and no one whether Man or Devil himſelf ſhall hinder thee from having Succeſs*: for thou haſt a little Hoſt

ANNOTATIONS.

(*r*) See the Note (*t*) on Chap. 6. 11.

(*rr*) See *Iſai.* 22. 22. *Luk.* 1. 32. *Rev.* 1. 18.

(*rrr*) See

TEXT.

καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. 9 Ἰδού, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδού, ποιήσω αὐτοὺς ἵνα ἥξουσι καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε· 10 ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Ἰδού, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ· 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ, οὔτε ζεστός.

TRANSLATION.

and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them of the ſynagogue of Satan, who ſay they are Jews, and are not, but do lye; behold, I will make them to come and worſhip before thy feet, and to know that I have lov'd thee:

10 Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of * Trial, which ſhall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no * one take thy crown.

12 Him that overcomes, will I make a pillar in the temple of my God, and he ſhall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jeruſalem, which comes down out of heaven from my God; and *I will write upon him* my new name.

13 He that has an ear, let him hear what the Spirit ſays unto the Churches.

14 And to the angel of the Church * in Laodicea write: Theſe things ſays the Amen, the faithfull and true witneſs, the beginning of the Creation of God:

15 I know thy works, that thou art neither cold nor hot:

ὄφελον

ANNOTATIONS.

(rrr) See Chap. 21. 10, &c.

(ſ) *For* (as St Peter affirms) *it had been better for them, not to have known the Way of Righteouſneſs, than after they have known it, to turn from the Holy Command-*

PARAPHRASE.

Hoſt *of a Church, the Members thereof being Courageous in promoting and defending the Faith,* and haſt *been ſo carefull of thy Flock that they have* kept my Word, and *thou* haſt *been ſo watchfull over them that they have* not denied my Name. 9 Behold, I will make them of the Synagogue of Satan, who ſay they are Jews, *i. e. true Believers or Chriſtians,* and are not, but do lye: behold, I will make them to come and worſhip before thy feet *as their Biſhop, being converted or brought to a ſenſe of their former Errors by thy means,* and to know that I have loved thee. 10 Becauſe thou haſt kept the word of my Patience, *i. e. haſt patiently perſever'd in the true Faith according to my Command in the Goſpel,* I will alſo keep thee from the hour of Trial, which ſhall come *or is about to fall* upon *Chriſtians* all *over* the World, to try them that dwell upon the Earth. 11 Behold I come quickly *to reward thy Patience and Purity*: hold that faſt which thou haſt, that no one take thy Crown, *i. e. be ſure therefore to continue to perſevere this little while, that All thou haſt hitherto ſuffer'd be not loſt and unrewarded, as it would if now at laſt thou ſhouldſt fail.* 12 Him that overcomes *thus by Perſeverance,* will I make a Pillar *or Principal Perſon* in the Temple of my God *or the Church,* and he ſhall go no more out, *i. e. ſhall be no more driven by Perſecution from place to place*; and I will write upon him the name of my God, and the name (*rrr*) of the City of my God, which is New Jeruſalem, which comes down out of Heaven from my God; and I will write upon him my New Name, *i. e. I will acknowledge him to be a Faithfull Servant, and will make him a Member of the glorious and pure Church which ſhall flouriſh during my Reign here on Eearth, and afterwards reward him Eternally in Heaven.* 13 He that has an ear, let him hear what the Spirit ſays *herein* to the Churches.

The Epiſtle of Chriſt *to the Church of* Laodicea.

X. The *Seventh* or laſt of the ſeven Epiſtles.

14 And to the Angel *or Biſhop* of the Church in Laodicea write *thus*: Theſe things ſays *Chriſt who is* the Amen *or Perſon in whom are fulfill'd all the Promiſes of God,* the faithfull and true Witneſs, *that has confirm'd the doctrin brought from his Father, not only by Miracles, but alſo by laying down his Life for it,* the Beginning of the Creation of God, *i. e. the Perſon by whom the Spiritual as well as Material Creation was perform'd, or by whom Man was not only at firſt Created out of nothing, but alſo redeem'd or created out of a Sinfull Creature to become a New or Holy Creature*: 15 I know thy Works, that thou art neither (*ſ*) cold *inaſmuch as thou doſt indeed receive or not deny the Truth of the Goſpel,* nor hot *inaſmuch as thou art not Zealous for the Truth of the Goſpel.* I would

ANNOTATIONS.

Commandment deliver'd unto them, (2 *Pet.* 2. 21.) or which comes much to one, *Not to contend earneſtly* for the ſame. Compare alſo *Luk.* 12. 47, 48.

TEXT.

ὄφελον ψυχρὸς εἶης, ἢ ζεστός. 16 Οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου· 17 ὅτι λέγεις· ὅτι πλούσιός εἰμι καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω· καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ἐλεεινὸς, καὶ πτωχὸς, καὶ τυφλὸς, καὶ γυμνός. 18 Συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλύριον ἔγχρισον τοῖς ὀφθαλμοῖς σου, ἵνα βλέπῃς. 19 Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν, καὶ μετανόησον. 20 Ἰδοὺ, ἕστηκα ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

TRANSLATION.

I would thou wert cold or hot.

16 So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth:

17 Becauſe thou ſayſt, I am rich, and increas'd with goods, and have need of nothing; and know'ſt not that thou art wretched, and miſerable, and poor, and blind, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich; and white raiment, that thou mayſt be cloath'd, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayſt ſee.

19 As many as I love, I rebuke and chaſten: be zealous therefore and repent.

20 Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

21 To him that overcome, will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that has an ear, let him hear what the Spirit ſays unto the Churches.

Καφ. δ'.

ANNOTATIONS.

(ll) Hereon Mr *Mede* has this Remark, Book 5. ch. 10. Here are two Thrones mention'd. *My Throne*, ſays Chriſt; this is the Condition of glorified Saints, who ſit with Chriſt in his Throne: but *my Father's* (i. e. God's) *Throne*, is the Power of Divine Majeſty: herein none may ſit, but *God* and the *God-man* Jeſus Chriſt. To be inſtall'd in God's Throne, to ſit at God's Right hand, is to have a God-like Royalty, ſuch as his Father has, a Royalty altogether incommunicable, whereof no Creature is capable.

(t) What

PARAPHRASE.

I would thou wert either (*f*) cold or hot, *i. e. I can by no means approve this lukewarmneſs of thine.* 16 So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my Mouth, *i. e. as lukewarm water is nauſeous to the Stomach, and is wont therefore to be vomited up again, when drank; ſo this thy Indifferency for the Truth of Religion is loathſom to God, and will make him utterly caſt thee off.* 17 Becauſe thou ſayſt, I am Rich, and increas'd with Goods, and have need of Nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked, *i. e. whereas thou thinkeſt thou practiſeſt Chriſtianity after the Beſt manner, when thou art very Far from practiſing it as thou oughteſt:* 18 I counſel thee *to act quite otherwiſe than thou doſt,* to buy of me Gold tried in the Fire, that thou mayſt be Rich, *i. e. to ſhew thy unfeigned Zeal for the Truth of the Goſpel by defending and promoting it againſt All Oppoſers, and tho' thou thereby bringeſt upon thee the greateſt Perſecutions, this being the Way to be truly Rich or enrich'd with Heavenly Riches*: and *I counſel thee to buy* white Raiment, that thou mayſt be cloathed, and that the ſhame of thy Nakedneſs do not appear, *i. e. to preſerve and contend for the Purity of the Goſpel, that thou mayſt be rewarded with Glory hereafter, and not ſentenc'd to Damnation as deſtitute of true Chriſtianity*; and *in order hereto* anoint thy eyes with eye-ſalve, that thou mayſt ſee, *i. e. uſe all proper Means, eſpecially Prayer for Illumination, that thou mayſt attain a true underſtanding of the Goſpel, whereby thou wilt perceive, that Wordly Eaſe and Proſperity are no certain ſigns of God's Favour.* 19 *On the contrary,* as many as I love, I rebuke, *i. e. endeavour firſt to convince them by Reaſon and Argument,* and *if this prove ineffectual, then I* chaſten *them by Affliction or Perſecution*: be Zealous therefore *for the Truth of the Goſpel, even ſo as readily to undergo Perſecution for the ſame,* and repent *of thy Lukewarmneſs hitherto.* 20 Behold, I ſtand at the Door and knock, *i. e. call upon you and wait for your Repentance*: if any man hear my Voice, and open the Door, *i. e. Repent of his former Sinfulneſs, and Reſolves to live Obediently to the Goſpel for the future,* I will come in to him, and will ſup with him, and he with me, *i. e. I will forgive what is paſt, and love him as my Faithfull Servant, and ſuch his Repentance ſhall be matter of mutual Joy to both of Us.* 21 To him that overcomes *by perſevering in the True Faith unto Death,* will I grant to ſit with me on (*ff*) my Throne, even as I alſo overcame *by bearing witneſs to the Truth even unto Death,* and am ſet down with my Father in his Throne, *i. e. He ſhall be partaker with Me of that Honour that God has exalted me to as Man for a Reward of my Sufferings in my Human Nature.* 22 He that has an ear, let him hear what the Spirit ſays *herein* unto the Churches.

TEXT.

Κεφ. δ'. Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα, ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγουσα· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα. 2 Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος.

TRANSLATION.

Chap. IV.

After this I look'd, and behold, a door was open'd in heaven: and the firſt voice, which I heard, as it were of a trumpet talking with me, * ſaid, Come up hither, and I will ſhew thee things which muſt be * after this.

2 And immediately I was in the Spirit; and behold, a throne was ſet in heaven, and one ſat on the throne.

3 Καὶ

ANNOTATIONS.

(*t*) What is here ſaid concerning the encampment of the Iſraelites, may be ſeen *Numb.* 1. 52. — *Numb.* 2. to the end: only the enſigns of the ſeveral Standards are not mention'd by Moſes, but they are learn'd from the ancient Tradition of the Jews, which is not to be contemn'd. Eſpecially ſince it is not to be doubted, but St John alludes herein to the ſaid Tradition. And no wonder, ſince we find not only St John elſewhere alluding in this Book (as Mr *Mede* has obſerv'd) to the Cuſtoms of the Jews, and borrowing their Phraſes; but alſo St Paul and St Jude alluding to the Jewiſh Tradition.

(*tt*) That the Temple is ſometimes denoted by the name of the *Throne* of God, appears from theſe places following, viz. *Iſai.* 6. 1. *I ſaw the Lord ſitting upon a Throne, high and lifted up, and his train fill'd the Temple*: and *Jerem.* 17. 12. *A glorious high Throne from the beginning is the place of our Sanctuary*: and *Ezek.* 43. 7. *The place of my Throne, and the place of the Soles of my Feet, where I will dwell in the midſt of the Children of Iſrael for ever, &c.* But now it was the Temple wherein God was ſaid to dwell. And ſuch (as Mr *Mede* obſerves Book 5. Ch. 12.) the whole Apocalypſe ſuppoſes the Throne to be in this Seſſion. How come we elſe to have *Souls under an Altar* Chap. 6. 9. *a golden Altar of Incenſe before the Throne* Ch. 8. 3. *the Ark of the Teſtament ſeen in the Temple* Ch. 11. 19. *Angels coming out of the Temple* Ch. 14. 15—18. *Temple of the Tabernacle of the Teſtimony open'd in Heaven* Ch. 15. 5. *Temple fill'd with ſmoak from the glory of God* v. 8. But moſt invincibly manifeſt is Chap. 16. 17. where *a voice comes out of the Temple of Heaven, from the Throne, ſaying, It is done.* Now as it hence appears that this Throne was in general the repreſentation of the Tabernacle or Temple; ſo it is to be obſerv'd that the Throne more particularly ſo call'd, or the Place of God's ſitting, is more eſpecially to be conceiv'd the Inner part of the Tabernacle or Temple, that is, the Holy of Holies, where was the Ark of the Covenant, and the Mercy-Seat. For there God is expreſsly ſaid in Scripture to dwell and ſit between the Cherubims. And accordingly in this ſenſe of the Throne it is, that the ſeven Lamps and the golden Altar of Incenſe are ſaid in the Apocalypſe to be *before the Throne*, (as that is taken to denote more particularly the Holy of Holies) namely in like manner as they were before the Holy of Holies in the Temple of Solomon. For the Septuagint tell us 2 *Chron.* 4. 20. that the λύχνοι *Lamps* were κατὰ πρόσωπον τοῦ δαβεὶρ (which is the Hebrew ſingle word for the *Holy of Holies*; and 1 *King.* 6. 20. that the θυσιαστήριον or *Altar of*

Incenſe

PARAPHRASE.

SECTION II.

Wherein is contain'd the Prophecy of the Seal'd Book, *or* of the ſeven Seals *to the end of the ſixth Trumpet of the ſeventh Seal*; *that is, wherein are contain'd* the Prophetical Viſions, *which were vouchſaf'd unto St* John *upon the Opening of the reſpective Seals, and whereby were repreſented* the more remarkable Events, *that ſhould happen in the* Roman Empire *to the end of the aforeſaid ſixth Trumpet.*

Chap. IV. After this *Firſt Viſion relating to the ſeven Churches in Aſia, I John* look'd, and behold, *as it were* a Door was open'd in Heaven: and the Firſt voice, which I heard *in the former Viſion* (*Chap.* 1. 10.) as it were of a Trumpet talking with me, *this ſame Voice* ſaid *now*: Come up hither, and (*as thou waſt commanded Ch.* 1. 19. *to write both the things which Are, or relate to the preſent ſtate of the Churches, and the things which ſhall be After them, ſo the things which Are, or relate to the preſent ſtate of the Churches, having been ſhew'd unto thee in the former Viſion,*) I will ſhew thee *now in the following Viſions* things which muſt be after this, *viz after thoſe things that relate to the preſent ſtate of the Churches.* 2 And immediately I was in the Spirit, *i. e. in an Ecſtaſy*; and behold, *there appear'd to me a Scene or Repreſentation anſwering unto the* (*t*) *Encampment of the Children of Iſrael in the Wilderneſs*; *only with this Addition, that whereas the Tabernacle alone was then built, the Temple is here often repreſented in its place. For as the Tabernacle was ſet in the midſt of the Camp, and was as the Throne of God*; *and next round about the Tabernacle encamp'd the Prieſts and Levites*; *and behind them encamp'd all the Reſt of the Iſraelites, diſtinguiſh'd under four Standards, namely three Tribes to a Standard, each Three going under the Name of its principal Tribe, and each Standard having its peculiar Enſign,* (*t*) *viz. that of Judah, the Enſign of a Lion*; *that of Ephraim, the Enſign of a Bullock or Ox*; *that of Reuben, the Enſign of a Man*; *and that of Dan, the Enſign of an Eagle*: *ſo in conformity hereto there appear'd now unto me, as if a Temple or Tabernacle for* a Throne (*tt*) was ſet in Heaven, and one ſat on the Throne.

3 And

I. A Deſcription of the *Theater* or *Scene*, whereon the *Prophetical Viſions* did appear unto St *John*: the ſaid Scene or Repreſentation being accommodated to the *Encampment* of the Iſraelites in the Wilderneſs.

ANNOTATIONS.

Incenſe was likewiſe κ) θυσιαστηριον δ δωδεκη; whereto anſwers St John's phraſe, θυσιαστηριον δ ἡρῶς και θυσιαστηριον δ Θεου. As for the other parts of the Temple or Tabernacle beſides the Holy of Holies, they are to be eſteem'd partly as Stays, partly as Steps, partly as the Footſtool to the Throne ſpecially ſo call'd, or the Holy of Holies: according to what we read of *Solomon's* Throne, 1 *King.* 10 18—20. And agreeably hereto *Iſaiah* Ch. 6 1. deſcribes God as *Sitting upon his Throne*, viz. the Holy of Holies, and *his Train filling* all the reſt of *the Temple.* And likewiſe *Ezekiel* Ch. 43. 7. deſcribes the Temple, not only as *the place of God's Throne*, but

TEXT.

3 Καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμαραγδίνῳ. 4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. 6 Καὶ ἐνώπιον τοῦ θρόνου † ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου, καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.

TRANSLATION.

3 And he that ſat, was to look upon like a jaſper, and a ſardin ſtone: and there was a a rain-bow round about the throne, in ſight like unto an emerald.

4 And round about the throne were four and twenty *thrones: and upon the thrones I ſaw four and twenty elders ſitting, cloath'd in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thundrings and voices: and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God.

6 And before the throne there was * as it were a ſea of glaſs like unto chryſtal: and in the midſt of the throne, and round about the throne, were four * living Creatures full of eyes before and behind.

7 Καὶ

PARAPHRASE.

3 And he that ſat *being God, his Divine Perfections and Glory were repreſented in this manner*: *He* was, to look upon, *i. e. the Colours wherein he appear'd, were* like *the Colours of* a Jaſper and a Sardin ſtone, *the former whereof has its name in the Hebrew from the Firmneſs and Hardneſs of it, as being Unmalleable, and may be eſteem'd to denote God's Omnipotence; the latter from the Redneſs or Fieryneſs of it, and may denote his being Terrible in his Judgments.* And there was a Rainbow round about the Throne, *which is a Token of God's Covenant with Man, and is us'd alſo to denote his Glory; and this Rainbow was* in ſight *or colour* like unto an Emerald, *that is, among its various Colours there was predominant a moſt pleaſant Green, fitly ſignifying the Evangelical Covenant of Mercy, which mixes in all God's Judgments moſt mercifull Preſervations to the Faithfull.* 4 And *as next round about the Tabernacle encamp'd the Prieſts and Levites*, ſo round about the Throne *of God* were

PARAPHRASE.

were four and twenty *other* Thrones; and upon the Thrones I saw four and twenty Elders, *i. e. Bishops or Pastors of the Christian Churches, answering in number to the four and twenty* (*Courses, or which comes to the same, to the four and twenty*) *Princes or Heads of the Courses into which the Priests and Levites were distinguish'd for the service of the Temple*: *These I saw* sitting, cloath'd *like the Jewish Priests* in white Raiment; and they had on their Heads Crowns *or Mitres* of Gold: *which tho' it be an additional Honour above the Priests under O. T. yet is it agreeable to the Promises there, and in N. T. that the Priests should at last be Kings also, or be a Royal Priesthood unto God.* 5 And out of the Throne proceeded Lightnings, and Thunderings, and Voices, *to denote further the Dreadfulness of the Divine Majesty.* And, *as before the Holy of Holies in the Tabernacle or Temple there was a Candlestick which held seven burning Candles, so* there were *answerable thereto in this Vision* seven Lamps of Fire burning before the Throne of God, *this Throne answering as to the Tabernacle or Temple in general, so more particularly to the Holy of Holies, where was the Mercy-Seat, where God was wont to appear to the Israelites. And as to the seven Lamps* which are *here mention'd as seen by me, I was inform'd that these* (*and consequently the Candlestick with its seven Candles under the Law*) *did denote* the (*u*) seven *principal* Spirits *or Archangels, which attend more immediately before the Throne of God.* 6 *And as in the Tabernacle or Temple there was before the Holy of Holies a Laver, which at first* (*viz. for the Tabernacle*) *was made of Brass, viz. Brass so polish'd as to serve for* (*uu*) *Looking-glasses to the Women, and was afterwards made by Solomon for the Temple of the like polish'd Brass, but of so prodigious a Bigness as to be call'd the Brazen or Molten* (*uuu*) *Sea*; *so in conformity thereto in this Vision* before the Throne *of God or Holy of Holies* there was as it were a *prodigious great Laver or* Sea (*w*) of Glass like unto Chrystal. And in the midst of the Throne, and round about the Throne were four living Creatures, full of Eyes before and behind: *Namely, as all the Rest of the Israelites besides the Priests and Levites encamp'd round about the Tabernacle,*

ANNOTATIONS.

but also as *the place of the Soles of his Feet.* I have been the longer in explaining this matter, that the Reader might the more easily frame a right Conception of the Throne of God here mention'd in the Apocalypse, because this conduces much to a right Conception of many other Particulars in this Book.

V. 6. † Ως is read in Alex. and several other MSS. as also in Vulg. Lat. and Syr. Versions; and Arethas.

(*u*) The same mention'd Chap. 1. 4. (*uu*) See *Exod.* 38. 8.

(*uuu*) See 1 *King.* 7. 23.

(*w*) Dr *Hammond* supposes this *Sea of Glass like unto Chrystal* to signify, that our Thoughts and Actions do ly Visible and Discernible before God, our own Consciences reflecting as it were what we have thought or done.

V. 7.

TEXT.

7 Καὶ ὁ ζῶον ὁ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς † ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 Καὶ τέσσερα ζῶα † ἓν καθ' ἓν αὐτῶν, εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν † γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα· Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. 9 Καὶ ὅταν δώσουσι

TRANSLATION.

7 And the first living creature was like a lion, and the second living creature like * an ox, and the third living creature had a face as * of a man, and the fourth living creature was like a flying eagle.

8 And the four living creatures had, each of them, six wings about him, and they * are full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is and is to come.

9 And when these living

PARAPHRASE.

Tabernacle, on the outside of the Priests and Levites, in Four Companies and under Four Standards, one on each side the Tabernacle: so the whole Body of the Faithfull besides the Clergy were in this Vision represented by Four living Creatures, which appear'd one on each side of the Throne but with this difference, that whereas the Four Companies of the Israelites encamp'd on the Outside of the Levites, these Four living Creatures appear'd in this Vision, not only on the Outside of the Elders in conformity to the encampment of the Israelites, but also in the midst of the Throne in conformity to the Vision of (x) *Ezekiel, that is, they appear'd as if they carried or held up the Throne, their Back parts meeting together under the Throne, and in the midst of it. The meaning of which double Appearance of the four living Creatures may be this: Their Appearance round about, or one on each side, not only of the Throne, but also of the Elders, has regard to the Outward Service of the Church, which is perform'd by the Clergy or Ministry in the behalf of the Body of the Faithfull: the other Appearance of the four living Creatures has regard to the Inward Communion of All the Faithfull with God himself. As for their being full of Eyes behind and before, hereby is denoted the Multitude of the Faithfull, as of men who are Well-sighted, or are endued with a Right Understanding of Things, even of the Mysteries of God.* 7 And, *as in the encampment of the Israelites, the Standard of Judah and the other three Tribes belonging thereto was on the East of the Tabernacle, which was accounted the First place, and the said Standard had the Ensign of a Lion, so in Conformity thereto in this Vision,* the First living Creature *or that which appear'd on the East side of the Throne,* was like a Lion

PARAPHRASE.

and *as the Standard of Ephraim with the other three Tribes belonging thereto, was on the Weſt of the Tabernacle, and eſteem'd the Second, and had the Enſign of a Bullock or Ox*; *ſo* the Second living Creature, *or that which appear'd on the Weſt ſide of the Throne, was* like (*y*) *a Bullock or* Ox: and *as the Standard of Reuben with the other three Tribes belonging thereto, was on the South ſide of the Tabernacle, eſteem'd the Third place, and had the Enſign of a Man*; *ſo* the Third living Creature, *or that which appear'd on the South ſide of the Throne*, had a face as of a Man: and, *laſtly as the Standard of Dan with its other three Tribes was on the North ſide, eſteem'd the Fourth place, and had the Enſign of an Eagle*; *ſo* the Fourth living Creature, *or that which appear'd on the North ſide of the Throne*, was like a flying Eagle. 8 And the four living Creatures had, each of them, ſix Wings about him, *as ready to fly any way, whereby is denoted the Readineſs of the Faithfull to fulfill All God's Commands*; and they, *i. e. the Wings* are full of Eyes within, *denoting the Zeal of the Faithfull not to be a Blind Zeal, but a Zeal according to Knowledge*: and they, *i. e. the four living Creatures* reſt not *from doing Service to or praiſing God at Set and Solemn Times* (*z*) day and night, ſaying, (*a*) Holy, holy, holy Lord God Almighty, who was, and is, and is to come; *hereby repreſenting the conſtant and perpetual Returns of Divine Service obſerv'd by the Chriſtian Church.* 9 And, *as the Chriſtian Church is wont in a ſpecial manner to praiſe God for any ſignal Mercy vouchſaf'd unto it, ſo in conformity thereto*, when *in this Book*

ANNOTATIONS.

V. 7. † Ἀνθρώπου, not ἄνθρωπος, is read in Alex. and ſome other MSS. and alſo in Arab. Verſion, and Arethas.

V. 8. † So Alex. and ſome other MSS. and Vulg Lat. and Syr. Verſ. and Arethas.

Ibid. † Γέμοντα, not γέμοντε, is read in Alex. and ſome other MSS. and perhaps Vulg. Lat. Verſion. And this Reading ſeems preferable, becauſe it may be refer'd to the πτέρυγες, as it ſeems it ought to be; whereas γέμοντε muſt refer to the ζῶα themſelves, which ſeems not to make ſo good a Senſe here. Accordingly Mr *Mede* underſtands it, as I have expounded it in the Paraphraſe.

(*x*) See *Ezek.* 1. 4, &c.

(*y*) Mr *Mede* has obſerv'd, that μόσχος is us'd by the Helleniſtical Writers to denote the ſame as *Bos* in Latin, namely an *Ox* or *Bullock* &c. and cites for inſtances *Ezek.* 1. 10. *Exod.* 34. 19. *Num.* 18. 17. and elſewhere (adds he) forty times.

(*z*) That, *Not reſting day and night*, is to be underſtood as in the Paraphraſe, is evident from *Act.* 20. 31. where S. Paul ſays of himſelf, *I ceas'd not to warn every one day and night*. By which expreſſion can only be underſtood, that he laid hold of all the Proper Seaſons and Opportunities, that offer'd themſelves at any time, to warn them. Beſides it is ſaid v. 9, 10. of this Chapter, that *When theſe living Creatures give glory* — Then *the four and twenty Elders fall down* —: which plainly denotes, that the living Creatures did only at *ſome Set* Times give Glory. For if they had *always* given glory, then the four and twenty Elders muſt have continued *always* faln down before the Throne.

(*a*) The like Doxology we find *Iſai.* 6. 3. whence this is taken in all probability.

TEXT.

τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ † προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες· 11 Ἄξιος εἶ Κύριε † ὁ Θεὸς ἡμῶν λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου † ἦσαν, καὶ ἐκτίσθησαν.

Κεφ. ε'. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά. 2 Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; 3 Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό. 4 Καὶ ἐγὼ ἔκλαιον πολλά, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι † τὸ βιβλίον, οὔτε βλέπειν αὐτό. 5 Καὶ εἷς ἐκ τῶν πρεσβυ-

TRANSLATION.

creatures give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever and ever,

10 The four and twenty Elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying:

11 Thou art worthy, O Lord our God, to receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they* were, and were created.

Chap. V.

And I ſaw in the right hand of him that ſat on the throne, a book written within and on the backſide, ſeal'd with ſeven Seals.

2 And I ſaw a* mighty angel proclaiming with a loud voice: Who is worthy to open the book, and to looſe the ſeals thereof?

3 And no* one in heaven, nor in earth, nor under the earth, was able to open the book, neither to look thereon.

4 And I wept much, becauſe no* one was found worthy to open *the book, neither to look thereon.

5 And one of the elders ſays

πρεσ-

ANNOTATIONS.

V. 10. † So Alex. and ſome other MSS. and printed Copies, and Arethas.

V. 11. † So Alex. and ſeveral other MSS. as alſo all the four Ancient Verſions and Arethas: of which Arethas, and Syr. and Arab. Verſions add alſo ὁ ἅγιος.

Ibid. † Ἦσαν, not εἰσὶ, is read in Alex. and many other MSS. and in Vulg. Lat. Syr. and Arab. Verſions, and Arethas. The Alex. MS. leaves out καὶ ἐκτίσθησαν; and indeed it ſeems only Exegetical, or to be added by way of Explanation to ἦσαν.

V. 4. † Καὶ ἀναγνῶναι is omitted in ſeveral MSS. and in all the four old Verſions,

PARAPHRASE.

Book of Revelation Any one of the greateſt and moſt glorious Myſteries of God's Providence is made known and foretold, then theſe living Creatures, *denoting the Body of the Church or Faithfull, are repreſented to* (*b*) give Glory and Honour and Thanks to him, *viz. God* that ſat on the Throne, who lives for ever and ever; 10 *and likewiſe* the four and twenty Elders *are repreſented to* fall down before Him that ſat on the Throne, and worſhip Him that lives for ever and ever, and caſt their Crowns before the Throne, *by way of Acknowledgment that they receiv'd the ſaid Crowns from him,* ſaying *according to the Nature of their Prieſtly Function, before the Four living Creatures or Body of the Faithfull, and being follow'd by the ſaid Faithfull in ſaying this Euchariſtical Hymn, viz.* 11 Thou art worthy, (*c*) O Lord our God, to receive Glory and Honour and Power: for thou haſt created all things, and for thy pleaſure they were, and were created.

Chap. V. And I ſaw in the right hand of him that ſat on the Throne, a Book (*which was in thoſe days made up, not of ſeveral leaves, as now adays, but of ſeveral pieces of Paper or Parchment ſew'd or put together, ſo as to make one* (*cc*) *long Roll*; *and accordingly this Roll was*) written within *or in the inſide*, and *alſo a great way down* on the backſide *or outſide*; *but it was ſo roll'd up, that Nothing that was written could be ſeen or read*; *and to prevent the Opening of the Roll and reading what was writ therein, it was* ſeal'd with ſeven Seals. 2 And I ſaw a mighty Angel, *i. e. one of ſpecial Dignity among them,* proclaiming with a loud voice: Who is worthy to open the Book, and to looſe the Seals thereof? 3 And no one in Heaven, nor in Earth, nor under the Earth, was able to open the Book, neither to look thereon *ſo as to read it.* 4 And I wept much, becauſe no one was found worthy to open the Book, neither to look thereon *or read it.* 5 And one of the Elders, *that ſat round about*

II. The *Lamb* of *Chriſt* only is worthy to *open* the Book that was ſeal'd with ſeven Seals, i.e. to *know* firſt himſelf, and then to *make known to his Servants* the more Remarkable Events, that ſhould befall the *Roman Empire* or *State*, and the *Chriſtian Church* therein.

ANNOTATIONS.

ſions, and in Origen, Epiphanius, Arethas, Cyprian and Hilary.

(*b*) It is well obſerv'd by Mr *Mede*, that theſe futures in the Greek, δώσουσι, πεσοῦνται, προσκυνήσουσι, are us'd here by St John according to the Hebrew way of ſpeaking, who uſe their Futures to denote *an Act that is wont or ought to be done.* So that what is here ſaid, is to be taken, not as a Narrative of what St John ſaw the four living Creatures and the Elders *then to do*; but what their *Office was to do*, and what they *would do afterward, as Occaſion requir'd*, in the Progreſs of the Viſions: Namely, as often as the four living Creatures had occaſion to give Glory and Thanks unto God, the twenty four Elders ſhould fall down before him that ſat upon the Throne &c. And accordingly thus we meet with them doing Chap. 5. 8. &c. and Ch. 11. 16—18. and Chap. 19. 4, &c.

(*c*) Mr *Mede* in his larger Comments on the Revelation remarks on this Hymn, that it is a Summary of that Euchariſtical Hymn, which is to be found in All the Ancient Liturgies of the Church, and which begins thus, Ἄξιον ἐστὶ δίκαιον &c. *It is meet and right* &c.

(*cc*) Accordingly we read Ch. 6. 14. of βιβλίον ἑλισσόμενον, or *a Book roll'd together.*

TEXT. TRANSLATION.

τέρων λέγε μοι· Μὴ κλαῖε· ἰδὺ ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τ φυλῆς Ἰούδα, ἡ ῥίζα Δαβίδ, ἀνοῖξαι τὸ βιβλίον, καὶ † τὰς ἑπτὰ σφραγῖδας αὐτ. 6 Καὶ εἶδον, καὶ ἰδὺ ἐν μέσῳ τ θρόνυ καὶ τ τεσσάρων ζώων, καὶ ἐν μέσῳ τ πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτά· οἵ εἰσι τὰ ἑπτὰ τ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τ γῆν. 7 Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τ δεξιᾶς τ καθημένυ ἐπὶ τ θρόνυ. 8 Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων. 9 Καὶ ᾄδυσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί συ, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους· 10 Καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ βασιλεύσομεν ἐπὶ τ γῆς. 11 Καὶ εἶδον, καὶ ἤκυσα φωνὴν ἀγγέλων

unto me, Weep not: behold, the Lion of the tribe of Juda, the root of David, has prevail'd to open the book, * and the ſeven ſeals thereof.

6 And I beheld, and lo, in the midſt of the throne, and of the four * living creatures, and in the midſt of the elders, ſtood a Lamb as it had been ſlain, having ſeven horns, and ſeven eyes; which are the ſeven Spirits of God ſent forth into all the earth.

7 And he came, and took the book out of the right hand of him that ſat upon the throne.

8 And when he had taken the book, the four * living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of Saints.

9 And they * ſing a new ſong, ſaying; Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeem'd us unto God by thy blood, out of every tribe, and tongue, and people, and nation:

10 And haſt made us unto our God kings and prieſts; and we ſhall reign on the earth.

11 And I beheld, and I heard the voice of many angels round

πολλῶν

ANNOTATIONS.

V. 5. † Αὐτου is omitted in Alex. and many other MSS. as alſo Syr. Arab. and Ethiop. Verſions; and Origen, Epiphan. Arethas, and Hilary: and ἀνοῖξαι τὰς σφραγῖδας is read v. 9.

(ccc) Compare *Zech.* 4. 2, 3, 10.

(d) This

PARAPHRASE.

about the Throne of God, ſays unto me, Weep not: behold, *Chriſt, who is denoted in Scripture by* the Lion of the Tribe of Judah (*Gen.* 49. 9.) *and* (*Iſai.* 11.1.) *by* the Root of *Jeſſe or* David, has prevail'd, *i. e. by his Death obtain'd the privilege* to open the Book, and the ſeven Seals thereof. 6 And I beheld, and lo, in the midſt of the Throne *or Temple*, and *conſequently* of the four living Creatures, and in the midſt of the Elders, ſtood a Lamb, as it had been ſlain, *denoting Chriſt the Lamb of God that was ſlain to take away the Sins of the World*; *and this Lamb appear'd as* having ſeven Horns and ſeven (*ccc*) Eyes, which are *or denote* the ſeven *principal* Spirits *or Archangels* of God (*mention'd Chap.* 1. 4.) ſent forth into all the Earth *as the chief Executors of God's Commands, and the chief Miniſters of Affairs, the ſeven Horns denoting their Power, and the ſeven Eyes their Knowledge and Inſpection*; *and the Lamb appear'd as having theſe ſeven Horns and ſeven Eyes, to denote that theſe principal Spirits or Archangels are under the Authority, and at the Command of the Lamb or Man Chriſt Jeſus.* 7 And he, *i. e. the Lamb or Chriſt* came, and took the Book out of the right hand of him, that ſat upon the Throne. 8 And when he had taken the Book, the four living Creatures and the four and twenty elders (*according to what is ſaid Ch.* 4. 9, 10.) fell down before the Lamb, having every one of them Harps, and golden Vials full of Odours, which *Vials* are *or denote* the Prayers of the Saints. 9 And they ſing a (*d*) new Song *on this occaſion*, ſaying: Thou art worthy to take the Book, and to open the Seals thereof: for thou waſt ſlain, and haſt redeem'd us unto God by thy blood, out of every Tribe *of Iſrael*, and Tongue, and People, and Nation *of the reſt of the World*: 10 and haſt made us unto our God (*e*) Kings and Prieſts, and *as Kingly Prieſts* we ſhall reign *one day in a Triumphant and glorious State* on the Earth. 11 And I beheld, and I heard the voice of many Angels round about the Throne, and the living Creatures,

ANNOTATIONS.

(*d*) This is call'd a *New* Song, as being different from what was ſung before Chriſt came into the World; foraſmuch as the Songs of the Old Teſtament run in general to the Praiſe of God, not diſtinctly to the Praiſe alſo of the Lamb, as do's this. Or elſe it is call'd a *New* Song in reſpect of the New Benefits vouchſaf'd not to the former Ages of the World, but to the Neweſt or Laſt times thereof, by the Coming of Chriſt, for which benefits God is thenceforth glorified both by Angels and Men. And this Reaſon of the Name is confirm'd (as Mr *Mede* obſerves) both by that of Iſaiah chap. 42. 9, 10. *New things do I declare*: — *Sing unto the Lord a New Song*: and alſo by the appellation of a *New Song* ſo often to be met with in the Book of Pſalms, whereby is there denoted, either a Song ſung to the Praiſe of God for ſome New Mercy vouchſaf'd unto the Pſalmiſt, or elſe a Song ſung with more than ordinary Joy and Gladneſs, as is uſual upon any New and great Occaſion. And how fitly theſe Conſiderations agree with this Evangelical Song, is too manifeſt to need farther Explication.

(*e*) See the Paraphraſe on Chap. 1. 6. and Compare Chap. 20. 4.

V. 11.

TEXT.

πολλῶν † κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων· 12 λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. 13 Καὶ πᾶν κτίσμα, ὃ ἐστιν ἐν τῷ οὐρανῷ, καὶ † ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα † λέγοντα· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. 14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ † προσεκύνησαν.

Κεφ. ϛ'. Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν † ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς βροντῆς· Ἔρχου καὶ βλέπε. 2 Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

TRANSLATION.

about the throne, and the * living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, & strength, and honour, and glory, and blessing.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sits upon the throne, and unto the Lamb for ever and ever.

14 And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped. *

Chap. VI.

And I saw when the Lamb open'd * the first of the seven seals, and I heard * the first of the living creatures saying, as a voice of thunder, Come and see.

2 And I saw, and behold, a white horse; and he that sat on him, had a bow; and a crown was given unto him, and he went forth conquering, and to conquer.

3 Καὶ

ANNOTATIONS.

V. 11. † So Alex. and several other MSS. and Arethas.
V. 13. † So Alex. and many other MSS. and Vulg. Lat. Version, and Arethas.
Ibid. † Λέγοντα, not λέγοντας, is read in Alex. and some other MSS. and in Syr. Vers.

V. 14

PARAPHRASE.

tures, and the Elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, *i. e. infinite.* 12 Saying with a loud voice; Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing. 13 And (*f*) every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying: Bleſſing, and Honour, and Glory, and Power be unto him that ſits upon the Throne, and unto the Lamb for ever and ever. 14 And the four living Creatures ſaid, Amen. And the four and twenty Elders fell down, (*g*) and worſhipped.

III. The Opening of the *Firſt* of the ſeven *Seals*; or the Revelation of the *Firſt more Remarkable Event*, that befell the Roman Empire, viz. the *Conqueſt of Chriſt* over its Subjects, or the Converſion of many of them to Chriſtianity.

Chap. VI. And I ſaw when the Lamb *or Chriſt* open'd the firſt of the ſeven Seals; and I heard the Firſt of the living Creatures (*i. e. that which was like a Lion, and appear'd on the Eaſt ſide of the Throne, eſteem'd the Firſt of the four ſides for the* (*h*) *reaſon above mention'd*) ſaying, as a Voice of Thunder, Come and ſee. 2 And I ſaw, and behold, a white horſe; and he that ſat on him, had a bow; and a crown was given unto him, and he went forth conquering and to conquer. *Now as the Seals contain or denote the Succeſſive States and Changes of the Roman Empire or Government for the Times thereof then yet remaining; and the Firſt ſix Seals diſtinguiſh the Times preceding its Fall by ſix predominant Characters: So this Firſt Seal denotes the Firſt predominant Character, which befell the Roman Empire, to be That of Conqueſt, namely when Chriſt began in a more ſignal manner to ſubdue the Subjects thereof by the Goſpel, i. e. to convert them to the Faith. Agreeably whereto Chriſt is here denoted by Him that ſat on the White Horſe, with a Bow and Crown; the Crown and* (*i*) *Riding on an Horſe denoting Chriſt's Kingly Power; the Whiteneſs of the Horſe denoting the Purity of the Goſpel, and the Bow denoting the Argumentative or Convincing Power*

ANNOTATIONS.

V. 14. † Ζῶντι εἰς τοὺς αἰῶνας &c. is not read in Alex. and ſeveral other MSS. and Copies, nor yet in Syr. Arab. and Ethiop. Verſions, nor in Arethas.

V. 1. † Ἐκ is read in Alex. and ſome other MSS. and in all the four Ancient Verſions, and Arethas.

(*f*) What St John here ſays of all the Creation, Irrational as well as Rational, Inanimate as well as Animate, very well agrees to what St Paul ſays *Rom.* 8. 19-22.

(*g*) According to what St John had ſaid Chap. 4. 9, 10.

(*h*) Namely in the Paraphraſe of Chap. 4. 7. where it is obſerv'd that the Eaſt-ſide is reckon'd the Firſt, becauſe it is mention'd in the account given of the Encampment of the Iſraelites round about the Tabernacle, viz. *Numb.* 2. 3.

(*i*) That *Riding on Horſeback* is us'd in Scripture, as a Symbol or Mark of Power, or of Such as hold the Reins of Government, is evident from the Septuagint Tranſlation (as Mr *Mede* obſerves) of *Pſal.* 45. 4. where the Hebrew words which ſignify and are render'd by Us in the Margin of the Bible Tranſlation, *Proſper thou, Ride thou,* are render'd by the LXX. Κατευοδοῦ, τῇ βασιλείᾳ, plainly denoting that *Ride thou* in the Hebrew ſignify'd as much as *Reign thou.* And in the ſame Senſe is *Riding* taken, *Deut.* 32. 13. *Iſai.* 58. 14. *Pſal.* 66. 12.

(*k*) Mr

TEXT.

3 Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ερχου καὶ βλέπε. 4 Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ερχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος

TRANSLATION.

3 And when he had open'd the ſecond ſeal, I heard the ſecond *living creature ſay, Come and ſee.

4 And there went out another horſe *that was* red: and it was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great Sword.

5 And when he had open'd the third Seal, I heard the third *living creature ſay, Come, and ſee. And I beheld, and lo, a black horſe; and he that ſat

ἐπ'

PARAPHRASE.

Power or Force of the Goſpel. Which tho' it was preach'd in Judea afore, yet began not to be preach'd ſo Openly and Univerſally to the Whole Roman Empire, till after Chriſt's Aſcenſion and as it were Inſtallation in his Regal Power, when the Crown was as it were given unto Him: Whence the Interval of Time belonging to this Seal may be well ſuppoſed to begin from (k) Chriſt's Aſcenſion. Quickly after which the Goſpel began to be preach'd all over the Roman Empire, and ſo Chriſt went forth Conquering and to Conquer, his Conqueſt or the Converſion of the Roman Empire being not then to be compleated at once, but brought about more and more from that time forward. Laſtly, the Firſt living Creature gives Notice to St John to come and ſee this Repreſentation upon the opening of the Firſt Seal; becauſe what was ſignified thereby, was to be tranſacted principally by Chriſt and his Apoſtles who came from the Eaſt, the Quarter or Side of the Throne on which the ſaid Creature appear'd.

IV. The Opening of the *Second Seal*, or Revelation of the *Second more Remarkable Event*, that was to happen in the Roman Empire, viz. the great *Slaughters & Maſſacres* made of Jews and Gentiles under Trajan and Adrian.

3 And when He, *viz. the Lamb or Chriſt* had open'd the ſecond Seal, I heard the Second living Creature, *which was like an Ox, and appear'd on the Weſt ſide of the Throne, eſteem'd the Second place (l) for the reaſon already mention'd; and which is repreſented as giving this Notice to St John, becauſe the Firſt of thoſe Emperors that were to tranſact what is denoted by the Viſion enſuing the Opening of this Seal, was Trajan, a (m) Spaniard, and ſo of the Weſtern Quarter of the Roman World: This Second Creature I heard* ſay, Come and ſee. 4 And there went out another Horſe that was Red, and it was given to him that ſat there-

on

PARAPHRASE.

on, to take Peace from the Earth, and that they ſhould kill one another; and there was given unto him a great Sword. *Whereby is plainly denoted, that the Second predominant Character, which ſhould belong to the Interval of Time relating to this Second Seal, ſhould be Slaughters and Maſſacres in the Empire; as (n) happen'd in reſpect both of Jews and Gentiles, under Trajan and Adrian. For agreeably hereto, as by Him that ſat on the Horſe is denoted the (o) ſucceſſively reſpective Roman Emperor, ſo the Horſe is ſaid to be Red, to denote the Bloodineſs of this Interval; and a great Sword is ſaid to be given to the Emperor, to denote the great Slaughters that ſhould be made by the Roman Armies; and whereas it is ſaid, that it was given to him that ſat on the Red horſe, to take Peace from the Earth, and that they ſhould kill one another, thereby is to be underſtood, that whilſt He ſhould ſit on the Horſe, i. e. during the Reign of the Emperor hereby ſucceſſively denoted, Peace ſhould be taken from the Earth, and men ſhould kill or maſſacre one another.*

V. The Opening of the *Third Seal*, or the Revelation of the *Third more Remarkable Event*, that ſhould happen in the Roman Empire, viz. the *Strictneſs of Juſtice*, and *Plenty of Proviſion*, that ſhould be in the Reign of Severus and Alexander.

5 And when he, *viz. the Lamb or Chriſt* had open'd the Third Seal, I heard the Third living Creature, *which had the Face of a Man, and appear'd on the South or third ſide of the Throne, and is here repreſented as calling to St John, to denote that the Interval of Time belonging to this Seal was to begin with the Emperor Severus, an African, and ſo of the South Quarter of the World: This third Creature I heard* ſay, Come and ſee. And I beheld, and lo, a Black Horſe, *the Colour whereof fitly anſwer'd the Severity and Strictneſs of Juſtice obſerv'd by Severus, and alſo Severus's Perſon both for Country and Quality.* And he that ſat on him,

ANNOTATIONS.

(*k*) Mr *Mede* obſerves (in his Summary View of the Apocalypſe Book V. of his Works) that, if the Beginning of the *Seals* be underſtood from the Deſtruction of Jeruſalem, then may the *Firſt Seal* be expounded of Political Conqueſt. Forasmuch as the Empire after the Death of *Nero*, being in extream danger of Diſſolution, was again not only reſtor'd anew, but much enlarg'd by *Veſpaſian, Titus*, &c. And ſo the Firſt Beaſt gives notice at the Opening of the Firſt Seal, becauſe the Epocha of this Conquering State is *the Deſtruction of Jeruſalem*, an Oriental Action, and therefore of his Quarter.

(*l*) See note (*h*) immediately foregoing.

(*m*) Nay not only *Trajan*, but alſo the ſeveral Succeeding Emperors to *Commodus*, where the Space of this Seal is ſuppos'd to ceaſe by Mr *Mede*, were of the ſame Weſtern Race.

(*n*) See the large Proofs hereof cited by Mr *Mede* out of *Oroſius, Dion, Euſebius*. To which Mr *Mede* adds two Teſtimonies of two Jewiſh Writers. One whereof affirms, that *Adrian kill'd more Jews than came out of Egypt*; and the other, that *the Jews ſuffer'd not ſo much under Nebuchadnezzar and Titus, as under Adrian.*

(*o*) It is to be obſerv'd, that by the *Rider* in this and the other Viſions is not to be underſtood only *One ſingle Emperor*, but *the ſeveral reſpective Emperor* for the Time being, and anſwering to the Character given in the Viſion.

TEXT.

ἐπ' αὐτῷ, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 Καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσης· Ἔρχου καὶ βλέπε. 8 Καὶ εἶδον, καὶ ἰδοὺ, ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτῆς, ὄνομα αὐτῷ ὁ θάνατος· καὶ ὁ Ἅδης † ἠκολούθει αὐτῷ· καὶ ἐδόθη † αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα,

TRANSLATION.

on him, had a pair of ballances in his hand.

6 And I heard as it were a voice in the midſt of the four living creatures ſay, A meaſure of wheat for a peny, and three meaſures of barley for a peny: and ſee thou * be not unjuſt in the oyl and the wine.

7 And when he had open'd the fourth ſeal, I heard the voice of the fourth * living creature ſay, Come and ſee.

8 And I look'd, and behold, a pale horſe; and his name that ſat on him, was Death; and Hell follow'd Him: and power was given unto * him over the fourth part of the earth, to kill with the ſword, and with hunger, and with death, and with the beaſts of the earth.

9 And when he had open'd the fifth Seal, I ſaw under the

εἶδον

PARAPHRASE.

him, *i. e. the Reſpective Roman Emperor denoted thereby, viz. firſt Severus, and afterwards Alexander,* had a pair of Balances in his hand, *denoting the Balance of Juſtice which (p) ſhould be obſerv'd in this Interval by the two forementionʼd Emperors.* 6 And I heard as it were a Voice in the midſt of the four living Creatures, *ſaying by way of Prophecy*; *In the Time of this Seal ſuch care ſhall (p) be taken by the Emperors aforeſaid, that Rome be well ſupplyʼd with Proviſion, that* a Meaſure of Wheat *ſhall be ſold* for a peny, and three Meaſures of Barley for a peny, *i. e. as much Wheat and Barley as is ſufficient for one days proviſion ſhall be ſold for the price of one days Wages or Hire*: and ſee thou be not unjuſt in the Oyl and the Wine, *i. e. ſuch care ſhall be taken to ſupply the Romans with Oyl and Wine, in ſuch plenty, as that there ſhall be no occaſion for any Wrong or Injury to be done in buying or ſelling it. So that the diſtinguiſhing Character of this Interval may be well eſteem'd Juſtice or Equity, and Plenty of Proviſion.*

VI. The Opening of the Fourth Seal, or

7 And when he, *viz. the Lamb or Chriſt* had open'd the Fourth Seal, I heard the Voice of the Fourth living Creature, *which was like to an Eagle,*

PARAPHRASE.

Eagle, and appear'd on the North or Fourth ſide of the Throne, and which is here repreſented as calling St John, becauſe the Firſt Emperor of this Seal or Interval was to be Maximinus the Thracian, and ſo one of the North or ſame Quarter with this Fourth Creature: which Creature I heard ſay, Come and ſee. 8 And I looked, and behold a pale Horſe, *the Colour thereof fitly anſwering to the Wars, Famine and Peſtilence which* (q) *rag'd together in this Interval, and ſo occaſion'd the Death of Multitudes*; and *accordingly* his Name that ſat on him, was Death, and Hell follow'd him, *i. e. hereby was denoted that the Emperor ſucceſſively denoted by the ſaid Rider ſhould occaſion the Deaths of vaſt Multitudes, and ſo ſend them to their Graves*: and *in order hereto* power was given unto Him over the fourth part of the Earth, *i. e. the* (r) *greateſt part of the Roman Empire* to kill with the Sword *or War*, and with Hunger *or Famine*, and with Death *or the Peſtilence*, and with the Beaſts of the Earth, *it being uſual in the Eaſtern and Southern Countries of the Roman Empire, for the wild Beaſts to grow more Numerous and Raging in the Times of War, Famine and Peſtilence, and to ſet upon Men and kill them. So that the predominant Character of this Seal is the Concurrence of Sword, Famine and Peſtilence.*

the Revealing of the *Fourth more Remarkable Event*, that was to happen in the Roman Empire, viz. the *War, Famine* and *Peſtilence*, that rag'd under Maximinus &c. for ten years together.

VII.

The Opening of the *Fifth Seal*, or Revealing of the *Fifth more Remarkable Event*, that ſhould happen in the Roman Empire, viz. the *moſt cruel Perſecution* begun under Diocleſian.

9 *The Firſt four Seals being of unequal Times, and eaſy to be confounded, it pleas'd the Holy Ghoſt therefore to diſtinguiſh them by their Several references to the Four Beaſts, which ſerv'd to point out the Beginning of the Time of each Seal, as has been ſhewn. But the Fifth and Sixth Seals have no ſuch need to have their reſpective Times diſtinguiſh'd; their Characters ſufficiently ſerving to diſtinguiſh them; and each Interval beginning where the foregoing ended.* And *this is the Reaſon, that,* when He, *viz. the Lamb or Chriſt* open'd the Fifth Seal, I *neither heard* (*as afore*) *the voice of any One calling unto me, nor ſaw any One ſitting on an Horſe, but without any more a-do I* ſaw under the (ſ) Altar the Souls

ANNOTATIONS.

V. 8. † So Alex. and ſeveral other MSS. and the ancient Verſions, and Arethas.

(p) See Proofs of this out of Ancient Writers in Mr *Mede's* Comments on the Apocalypſe under this Seal the Third: or elſe the ſaid Proofs may be ſeen under each Seal in Mr *Whiſton's* Eſſay on the Revelation of St John.

(q) See Proofs of this in the forecited Treatiſe of Mr *Mede* under the fourth Seal, or in Mr *Whiſton's* Eſſay.

(r) That the Extent of the *Roman* World or Empire is denoted in this Book of Revelation by the *Third part of the Earth*, will appear from Ch. 12. 4. whence it follows, as Mr *Mede* obſerves, that the *Fourth part of the Earth* muſt denote the ſame *Roman* Empire leſſen'd only by one Quarter, and conſequently the far Greateſt part of it. Mr *Whiſton* underſtands by the *Fourth part of the Earth* an intire Quarter of the Habitable Earth, of which ſee more in the note (n) Ch. 8.

(ſ) Hence appears one Reaſon for underſtanding by the *Throne* of God mention'd Ch. 4. 2. a Repreſentation of the Whole Tabernacle or Temple, wherein accordingly this Altar appear'd.

TEXT.

εἶδον ὑποκάτω τὸ θυσιαστήριον τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· 10 καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες· Εως πότε ὁ δεσπότης, ὁ ἅγιος, καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 Καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκὴ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως οὗ πληρώσωνται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

12 Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην· καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ ὅλη σελήνη ἐγένετο ὡς αἷμα· 13 καὶ οἱ ἀστέρες τοῦ

TRANSLATION.

altar the ſouls of them that were ſlain for the word of God, and for the Teſtimony which they held.

10 And they cried with a loud voice, ſaying: How long, O Lord, * the Holy and the True, doſt thou not judge and avenge our blood on them that dwell on the Earth?

11 And * a white robe was given unto every one of them; and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill their fellow-ſervants alſo, and their brethren, that ſhould be kill'd as they *were*, ſhould be fulfill'd.

12 And I beheld when he had open'd the ſixth Seal; and lo, there was a great earthquake, and the ſun became black as ſack-cloth of hair, and the whole moon became as blood:

13 And the ſtars of heaven

οὐρανοῦ

ANNOTATIONS.

V. 11. † So Alex. and other MSS. & Syr. Arab. & Ethiop. Verſ. & Arethas &c.

V. 12. † ολη is read in Alex. and ſome other MSS. and in all the four old Verſions, and Arethas, &c.

(*t*) Herein is an Alluſion to the Cuſtom of the Jews in their Admiſſion of Prieſts; which they did, after they had judg'd of their Fitneſs as to their Genealogy and Unblemiſhedneſs of Body, by putting on them a *White Robe*, and then receiving them into the Court of the Prieſts.

(*u*) Σεισμὸς do's not particularly denote an *Earthquake*, but only in general a *Quaking* or *Shaking* of any thing. And the σεισμὸς here mention'd may be taken in as large a Senſe, as its Primitive Verb *Hag.* 2. 6. Επ ἅπαξ σείσω τὸν οὐρανὸν καὶ τὴν γῆν &c. And the Interpretation given by St Paul (*Hebr.* 12. 27.) of this Text of *Haggai* is very applicable to the Text before us, viz. that the σεισμὸς or *ſhaking* here mention'd do's ſignify the *Removing of thoſe things that are ſhaken.* However, becauſe hereby ſeems to be denoted more particularly an *Earthquake*, not only in this place, but all along this Book, I have therefore retain'd the Common Tranſlation.

(*w*) Agreeably hereto is the Deſcription of the Deſtruction of Judea in *Jerem.* 4. 23. as alſo in *Joel* 2. 10. as alſo the Deſtruction of Babylon in *Iſai.* 13. 10.

Add

PARAPHRASE.

Souls of them that were ſlain for the Word of God *or Belief of the Goſpel*, and for the Teſtimony which they held *or had given to the Goſpel by aſſerting it to be the Word of God. So that the Character of this Seal is evidently that moſt terrible Perſecution of the Chriſtians, begun by Dioclesian, and continued by others.* 10 And *whereas they that were ſlain, were repreſented as* they *that* cried with a loud voice, ſaying: How Long, O Lord, the Holy, and the True, doſt thou not judge and avenge our Blood on them that dwell on the Earth? *by this Expoſtulation is ſet forth the Greatneſs of this Perſecution, as what by reaſon of its extraordinary Cruelty did move even the Divine Patience it ſelf to Revenge.* 11 And *whereas* a White robe (*t*) robe was given unto every one of them, *hereby was denoted that they were admitted into the number of the Bleſſed*: and it was ſaid unto them, that they ſhould reſt *or expect* yet for a little ſeaſon, until their Fellow-ſervants alſo, and their Brethren, *i.e. the Chriſtians*, that ſhould be kill'd (*viz. under Licinius, Julian, and the prevalency of the Arians*) as they were *themſelves already*, ſhould be fulfill'd, *i.e. by being added to their Number, ſhould fill up the meaſure of the Sin of the Roman Empire on the ſcore of Perſecution, and then due Revenge ſhould begin to be taken of the ſaid Empire.*

VIII. The Opening of the *Sixth Seal*, or Revealing of the *Sixth more Remarkable Event*, that ſhould be in the Roman Empire, viz. *the Downfall of Heatheniſm*, begun in a more ſignal manner by the Converſion of Conſtantine the Great.

12 And I beheld, when he, *viz. the Lamb or Chriſt* had open'd the Sixth Seal; and lo, there was a great Earthquake *or* (*u*) *Shaking, whereby was denoted a great Change to be brought about in the Roman Empire, in reſpect of Religion eſpecially, namely the Overthrow of Heatheniſm.* And *accordingly as the World is taken by the* (*w*) *Prophets to denote any Kingdom or Body of an Empire; ſo the ſeveral parts of the World, viz. Heaven, Earth, Stars, &c. are taken to denote the ſeveral parts of any Kingdom or Empire. Hence, whereas in this Viſion* the Sun became black as Sack-cloth of hair, and the Whole Moon became as Blood, *like as in an Eclipſe, hereby is denoted that Heatheniſm ſhould ſuffer a great Eclipſe in the Roman World; Satan or the Chief of the Devils, and ſo as it were the Sun of the Heathen Empire being depriv'd of the Idolatrous Worſhip formerly paid him; and the* (*x*) *Office of Pontifex Maximus with the whole College of Heathen Prieſts, which may be eſteem'd to hold the Second Place in the ſaid Heathen Empire, and ſo to be the Moon thereof, being laid aſide by the Chriſtian Emperors.* 13 And *whereas* the

ANNOTATIONS.

Add hereto *Iſai.* 57. 15. where by God's *planting the Heavens and laying the foundation of the Earth* is denoted God's eſtabliſhing the Children of Iſrael brought out of Egypt into a *Kingdom* or *State*, as a Political World. In like manner is to be underſtood the *New Heaven* and the *New Earth*, *Iſai.* 65. 66. Hence, as Mr *Mede* has obſerv'd, the Chaldee Paraphraſt for *Sun* and *Moon* in the Hebrew ſometimes puts *Kingdom* and *Glory*; as *Iſai.* 60. 20. *Jer.* 15. 9.

(*x*) For tho' the Chriſtian Emperors till *Gratian* retain'd the *Title* of *Pontifex Maximus*, yet they laid aſide entirely the *Office*.

(*y*) By

TEXT.

οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη. 14 Καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν. 15 καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλίαρχοι, καὶ οἱ πλούσιοι, καὶ οἱ δυνατοὶ, καὶ πᾶς δοῦλος, καὶ πᾶς ἐλεύθερος, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια, καὶ εἰς τὰς πέτρας τῶν ὀρέων· 16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τῷ θρόνῳ, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου· 17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;

Κεφ. ζ'. Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας, ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.

TRANSLATION.

fell unto the earth, even as a fig-tree casts her untimely figs, when * it is shaken of a mighty wind.

14 And the heaven departed as a scrowl, when it is roll'd together; and every mountain and island were mov'd out of their places:

15 And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and the rocks of the mountains:

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

Chap. VII.

And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 Καὶ

ANNOTATIONS.

(*y*) By the like Image or Representation is describ'd the Ruin of Edom in *Isai.* 34. 4. So also *Jerem.* 49 7—22. and *Ezek* 35 throughout, and 25. 12.

(*z*) Thus in *Jerem.* 3 23. by *Mountains* and *Hills* are denoted the *Idol-temples.*

(*a*) That Churches are call'd *Isles* on this account, is taken notice of, as Mr *Mede* observes, by *Durant. de Rit. Eccles. Cathol.* lib. 1. c. 3. sect. 2.

(*b*) In like manner is the Destruction of Samaria, and its Idols describ'd, *Hos.* 10. 8. and the Destruction of Jerusalem *Luk.* 23. 30. See also *Isai.* 2. 11, 19, &c.

(*c*) Thus *Jerem.* 49. 36. *Upon Elam will I bring the four Winds from the four quarters of Heaven, and will scatter them towards all those Winds &c.* So *Jer.* 51. 1, 2.

PARAPHRASE.

the Stars of Heaven fell unto the Earth, even as a Fig-tree caſts her untimely Figs, when it is ſhaken of a mighty wind, (*y*) *hereby is denoted the Fall likewiſe of the Idolatrous Worſhip in reſpect of the other Heathen Gods or Devils, as well as of Satan the Prince of the Devils; and alſo the Fall of all their ſeveral Prieſts:* 14 and *thus by the Eclipſe of the Sun and Moon, and by the Fall of the Stars,* the Heaven *or Higheſt part of the Heathen Roman World,* departed *or diſappear'd* as *the Letters of* a Scrowl *or Roll diſappear,* when it is roll'd together. And *whereas* every Mountain and Iſland were mov'd out of their places, *hereby was denoted the Shutting up and Deſtroying of the Heathen* (*z*) *Temples or Places of Worſhip, which were uſually either on ſome Mountain and High-place; or elſe Separated all round from all other Buildings, as* (*a*) *Iſlands are from the main Continent.* 15 And the Kings of the Earth, and the great Men, and the chief Captains, and the rich Men, and the mighty Men, and every Bondman, and every Freeman, *i. e. ſeveral of the Heathen Emperors and Ceſars, and of others of all Ranks that went about to maintain or reſtore Heatheniſm, were repreſented as brought at laſt to the greateſt Streights; as if they* (*b*) hid themſelves in the Dens and Rocks of the Mountains; and ſaid to the Mountains and rocks, Fall on us, and hide us from the Face of him that ſits on the Throne, *i. e. God,* and from the Wrath of the Lamb, *i. e. Chriſt conſider'd more particularly as a Man advanced to Divine Power.* 17 For the great Day of *ſhewing* his Wrath *againſt Heatheniſm and all its Abettors* is come; and who *of his Enemies* ſhall be able to ſtand, *or defend themſelves againſt his avenging Hand?*

IX. A Revelation & Repreſentation of the *great Care* of Divine Providence to *preſerve the Faithfull* thro' the ſeveral Steps and Degrees of the Downfall of the Roman Empire or State.

Chap. VII. And after theſe things I ſaw *repreſented the great Care taken by Divine Providence, to preſerve the Faithfull and True Chriſtians (who worſhip God according to the Truth and Purity of the Goſpel) thro' the ſeveral and great Calamities that were to be brought on the Roman Empire, in ſuch a manner as that the ſaid Faithfull ſhould never be wholly extinguiſh'd, but ſhould always Continue More or Leſs. Accordingly I ſaw* four Angels ſtanding on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind ſhould not blow on the Earth, nor on the Sea, nor on any Tree: *Where* (*c*) *by the Winds are denoted the Storms of War and other Calamities; and by the Angels holding the four Winds of the Earth, are denoted the Miniſterial Office and Power of the ſaid Angels, to keep Wars or other Calamities from ariſing in the ſeveral parts of the World, or to cauſe them to ariſe, when God pleaſes. And the Miſeries to be brought on Mankind are here denoted by the Winds blowing on the Earth, on the Sea, and on the Trees, becauſe*

ANNOTATIONS.

51. 1, 2. *I will raiſe up againſt Babylon — a deſtroying Wind; and will ſend unto Babylon fanners that ſhall fan her and empty her land &c.* See alſo *Jer.* 18. 17. V. 3.

TEXT.

2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ † σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. 4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ισραήλ. 5 Ἐκ φυλῆς Ιούδα, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ρουβὶν, ιβ' χιλιάδες ἐσφραγισμένοι·

TRANSLATION.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have seal'd the servants of our God in their foreheads.

4 And I heard the number of them who were seal'd: *and there were* seal'd an *hundred forty four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were seal'd twelve thousand. Of the tribe of Reuben were seal'd

ANNOTATIONS.

V. 3. † So Alex. and several other MSS. and printed Copies: also Syr. Version, Origen and Arethas.

(*cc*) Agreeably hereto, such as were Baptiz'd, were wont in the Primitive times to stand with their face to the *East*, and in that posture to receive the *Seal of God* or Sign of the Cross.

(*d*) Herein is an Allusion to *Ezek.* 9. 4. (*e*) *Gal.* 6. 16.

(*f*) It is observable that the Tribes are no where throughout the whole Scripture reckon'd up in the same order that they are here. For besides that there is here no notice taken of the Tribe of *Dan*, nor mention made of *Ephraim*; there is also not observ'd here, as in other places, the Order of Birth or Dignity or Habitation: so that this is judg'd by Mr *Mede* to be done in order to typify some considerable Matters in the Christian Church. Namely, *Dan* is quite left out, and *Ephraim* not mention'd by name, as being the Ring-leaders among the Israelites of Apostacy or falling off from the True Worship of God; and also the City *Dan* belonging to that Tribe, and *Bethel* belonging to *Ephraim*, being the two Places where the Calves were set up by *Jeroboam*: On which account these Names of *Dan* and *Ephraim* were judg'd altogether improper for to typify Faithfull Christians. However that there might be made up the Number Twelve, *Levi* is reckon'd instead of *Dan*, and the Name of *Joseph* is made use of instead of *Ephraim*. The Number Twelve being thus preserv'd, the Children of the Wives and Handmaids are promiscuously reckon'd together; to denote (as is not Unlikely) that *in Christ there is neither Bond nor Free* (as St Paul speaks Col. 3. 11.) but All are One or of the Same Account and Esteem. Mr *Mede* proceeds to give Reasons, why the Tribes are reckon'd in the Order as they here occur in;

PARAPHRASE.

cauſe on theſe Hurt is wont to be done by the Wind, namely foraſmuch as Stormy Winds overturn Houſes on the Land; cauſe Shipwrecks by Sea; and break or quite throw down Trees. 2 And I ſaw another Angel aſcending from (*cc*) the Eaſt, having the Seal of the living God: and he cryed with a loud voice to the four Angels, to whom it was given *by God* to hurt the Earth and the Sea *by letting out the Winds upon them, i. e. to bring Wars and other Calamities on the Roman World,* 3 *to the ſaid four Angels this other Angel cry'd,* ſaying, Hurt not the Earth, neither the Sea, nor the Trees; till we have (*d*) ſeal'd the Servants of our God in their foreheads: *i. e. Let not Wars and other Calamities come upon the Roman Empire, till we have diſtinguiſh'd the Faithfull as by a certain mark ſet upon them, that thereby they may be ſo ſecur'd and preſerv'd, as to Continue more or leſs thro' all the following Calamities of the Roman State.* 4 And I heard the Number of them that were ſeal'd: and there were ſeal'd an hundred forty four thouſand of all the Tribes of the Children of Iſrael: *Namely, as the Chriſtian Church tho' conſiſting in a manner wholly of Gentile Converts is ſtyl'd by St Paul* (*e*) *the Iſrael of God; ſo conformably to the ſame Figure the Chriſtian Church is here figuratively denoted by the Tribes of the Children of Iſrael, the Number of the Twelve Apoſtles fitly anſwering to the Number of the Twelve Patriarchs or Heads of the Twelve Tribes. And as an hundred forty four thouſand is the Product of twelve thouſand multiplied by twelve, ſo agreeably thereto this Number is here made uſe of to denote the Product* (*or Multitude of Believers converted by the Preaching*) *of the Twelve Apoſtles* (*chiefly*) *among the Gentiles: Namely as Twelve is made choice of for the common Multiplicator in alluſion to the Number of the Twelve Apoſtles, ſo the Chriſtian Church gather'd by the Twelve Apoſtles throughout the World is here denoted* (*agreeably to the Figure all along in this Book made uſe of, viz. of repreſenting the Chriſtian Church by the Old Jewiſh Church*) *by the names of the Twelve Tribes of Iſrael; Twelve thouſand that were ſeal'd being aſſign'd to each Tribe, as denoting in general the great Acceſſion made to the Chriſtian Church by the preaching of each of the Twelve Apoſtles.* 5 *Accordingly it follows that* (*f*) of the Tribe of Judah were ſeal'd twelve thouſand: Of the Tribe of Reuben were ſeal'd twelve thouſand:

ANNOTATIONS.

in; which I ſhall content my ſelf to refer the Reader to in his Comments on the Revelation, only obſerving here two Particulars, viz. firſt that it is obvious, that *Juda* is firſt reckon'd, as being the Tribe of which our Bleſſed Saviour came: ſecondly, that Mr *Mede* ſeems to ſuppoſe, that the Placing the Tribes in the Order here made uſe of do's denote the *Nature*, the *Warfare*, and the *Reward* of Chriſtianity, or the Faithful Profeſſors thereof. This he ſeems to ſuppoſe by making the following Memorial Sentence out of the Signification of the Names of the Tribes plac'd in the Order here obſerv'd, viz.

TEXT.

νισμένοι· ἐκ φυλῆς Γὰδ, ιβ′ χιλιάδες ἐσφραγισμένοι· 6 ἐκ φυλῆς Ασὴρ, ιβ′ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ιβ′ χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Μανασσῆ, ιβ′ χιλιάδες ἐσφραγισμένοι· 7 ἐκ φυλῆς Συμεὼν, ιβ′ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ′ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ισαχὰρ, ιβ′ χιλιάδες ἐσφραγισμένοι· 8 ἐκ φυλῆς Ζαβουλὼν, ιβ′ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ιωσὴφ, ιβ′ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὶν, ιβ′ χιλιάδες ἐσφραγισμένοι.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν

TRANSLATION.

twelve thouſand. Of the tribe of Gad were ſeal'd twelve thouſand.

6 Of the tribe of Aſer were ſeal'd twelve thouſand. Of the tribe of Nephtalim were ſeal'd twelve thouſand. Of the tribe of Manaſſes were ſeal'd twelve thouſand.

7 Of the tribe of Symeon were ſeal'd twelve thouſand. Of the tribe of Levi were ſeal'd twelve thouſand. Of the tribe of Iſachar were ſeal'd twelve thouſand.

8 Of the tribe of Zabulon were ſeal'd twelve thouſand. Of the tribe of Joſeph were ſeal'd twelve thouſand. Of the tribe of Benjamin were ſeal'd twelve thouſand.

9 After this I beheld, and lo, a great multitude, which no * one could number, of all nations, and * tribes, and people,

καὶ

ANNOTATIONS.

JUDA	Confeſſes *to God*	
REUBEN	by looking on the Son	Pure and truly Chriſtian
GAD	the Company	Worſhip.
ASER	bleſſed.	
NEPHTALIM	They ſtrive with	
MANASSE	thoſe that forget	The Warfare or Combat.
SIMEON	obedience.	
LEVI	Adhering, *viz. to Chriſt*	
ISACHAR	reward	
ZABULON	of Habitation, *viz. eternal*	The Reward.
JOSEPH	adds	
BENJAMIN	to the Son of the Right hand.	

So that it is evident that Mr *Mede* ſeems to have ſuppos'd, that by the Order of the Tribes here made uſe of, might be typified thus much, as he himſelf ſubjoins to the foregoing Scheme: viz.

The Bleſſed Company (*i. e. the Company of them that were ſeal'd*) do confeſs or celebrate *God*, by looking on or up to his Son (*i. e. Chriſt our only Mediator.*) They ſtrive to combat with them that forget Obedience (*i. e. with Anti-chriſtians.*)

PARAPHRASE.

thouſand: Of the Tribe of Gad were ſeal'd twelve thouſand: 6 Of the Tribe of Aſer were ſeal'd twelve thouſand: Of the Tribe of Nephtalim were ſeal'd twelve thouſand: Of the Tribe of Manaſſes were ſeal'd twelve thouſand: 7 Of the Tribe of Symeon were ſeal'd twelve thouſand: Of the Tribe of Levi were ſeal'd twelve thouſand: Of the Tribe of Iſachar were ſeal'd twelve thouſand: 8 Of the Tribe of Zabulon were ſeal'd twelve thouſand: Of the Tribe of Joſeph were ſeal'd twelve thouſand: Of the Tribe of Benjamin were ſeal'd twelve thouſand.

X. A Revelation and Repreſentation of *the moſt extenſive and happy State* of the Chriſtian Church, which ſhall ſucceed after the utter Ruin and Downfall of Antichriſt.

9 *As what I ſaw in the foremention'd Viſion contain'd from v.* 1. *to v.* 8. *of this Chapter, was deſign'd to repreſent unto me the Care of Divine Providence in preſerving the Faithfull thro' the ſix ſeveral Steps of the Fall of the Roman Empire or State, particularly to be deſcrib'd in Chap.* 8. *and* 9. *by the ſix Trumpets*: ſo after this *there was repreſented unto me the moſt extenſive and happy State of the Chriſtian Church, which ſhould ſucceed the narrower and more afflicted State of the ſaid Church afore deſcrib'd by the Number of thoſe that were ſeal'd of Iſrael*: *Namely* I beheld, and lo, a great (*g*) Multitude, which no one could number, (*and therefore much greater than the Multitude denoted by the Hundred forty four thouſand that were ſeal'd only of Iſrael, i.e. only or principally of the Gentile Converts*:) *and no wonder, ſince this great Multitude was* of all Nations, and Tribes, and People, and Tongues, *the whole Nation of*

ANNOTATIONS.

ſtians.) Adhering *to Chriſt* will add the Reward of *Everlaſting* Habitation to the Son of the Right hand (*i.e. to him whom God accepts or eſteems*;) *Or thus*, The Son of the Right hand (*i.e. Chriſt*) will add the Reward of an *Everlaſting* Habitation to them that adhere *to God*.

I freely leave the Reader to make his Own Judgment concerning the Weight that ought to be given to the foregoing Interpretation. I ſhall only ſay, that to me it ſeem'd to carry in it at leaſt ſo *great Ingenuity*, as to deſerve not to be paſt by here without being taken notice of.

To All that has been afore obſerv'd out of Mr *Mede* concerning the *Tribes of Iſrael*, I ſhall add this, that One Reaſon why *Dan* is wholly left out, (beſides them abovemention'd out of Mr *Mede*) is look'd upon by the Ancients to be this, viz. that the Perſon who is moſt properly denoted by *Antichriſt*, is to be of the *Tribe of Dan*. Which being contrary to Mr *Mede's* Notion of *Antichriſt*, therefore (I ſuppoſe) he took no notice of this Reaſon here mention'd, for the Tribe of *Dan* not being nam'd as One of the Twelve Tribes in this Viſion.

(*g*) The Reader will, I ſuppoſe, preſently obſerve, how this Viſion is here underſtood in a different Senſe, from what it is commonly underſtood in. Namely, the foregoing Viſion of the 144 thouſand that are ſeal'd of all the Tribes of Iſrael being commonly underſtood only of the *Jewiſh Converts*; hence it was natural and neceſſary according to the common Opinion to underſtand this Viſion only of the *Gentile Converts*. But ſince by the whole Analogy of this Book (which all along denotes the *Chriſtian* Church by the old *Jewiſh*) it ſeems more Reaſonable by *Iſrael* to underſtand the *Chriſtian* Church conſiſting moſtly of Gentile Converts, and conſequently to underſtand the Viſion of the ſeal'd as it is expounded in the Paraphraſe; hence it follows that this other Viſion muſt likewiſe

TEXT.

καὶ γλωσσῶν ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκὰς· καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· 10 Καὶ † κράζουσι φωνῇ μεγάλῃ, λέγοντες· Ἡ σωτηρία † τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, καὶ τῷ ἀρνίῳ. 11 Καὶ πάντες οἱ ἄγγελοι ἑστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, 12 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. 13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον; 14 Καὶ εἴρηκα αὐτῷ· Κύριέ † μου, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης· καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν † αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. 15 Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς. 16 Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα.

TRANSLATION.

and tongues, ſtood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands;

10 And cried with a loud voice, ſaying: Salvation to our God which ſits upon the throne, and unto the Lamb.

11 And all the angels ſtood round about the throne, and about the elders, and the four * living creatures, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God, for ever and ever. Amen.

13 And one of the elders anſwer'd, ſaying unto me, * Who are theſe that are aray'd in white robes, and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they who came out of great tribulation, and have waſh'd their robes, and have made them white in the blood of the Lamb.

15 Therefore are they before the Throne of God, and ſerve him day and night in his temple: and he that ſits on the throne ſhall dwell among them.

16 They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any * burning heat.

PARAPHRASE.

of the Jews as well as the whole Body of the Gentiles inhabiting this our World or Hemiſphere being then to be converted unto the Faith of Chriſt: This great Multitude methought ſtood with white robes, *denoting their being approv'd of God, and receiv'd into the Number of the Bleſſed,* and *with* Palms in their hands, *denoting their Triumph over the Enemies of the Church:* 10 And cryed with a loud voice, ſaying, *We aſcribe our* Salvation to our God which ſits upon the Throne, and unto the Lamb. 11 And all the Angels ſtood round about the Throne, and about the Elders, and the four living Creatures, and fell before the Throne on their faces, and worſhipped God, 12 Saying; Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might be unto our God, for ever and ever. Amen. 13 And one of the Elders anſwer'd ſaying unto me: *Knoweſt thou,* Who are theſe that are aray'd in White robes, and whence came they? 14 And I ſaid unto him, Sir, *I know not, but* thou knoweſt, *and therefore I deſire thee to tell me.* And he ſaid unto me, Theſe are they who came out of great Tribulation, and have waſh'd their Robes, and made them White in the blood of the Lamb, *i. e. have obtain'd to this Happy State they are here repreſented in, becauſe they endur'd Perſecution for the ſake of Chriſt, and perſever'd Faithfull unto the end.* 15 Therefore are they *repreſented here as ſtanding* before the Throne of God, and ſerve him day and night in his Temple, *which is repreſented unto thee all along on the Theater of theſe Apocalyptical Viſions*; and he that ſits on the Throne ſhall dwell *or be preſent in a more immediate and glorious manner* among them. 16 They ſhall hunger no more, neither thirſt any more; neither ſhall the Sun (*b*) light on them, nor any burning heat, *i. e. no Affliction or Perſecution ſhall befall them.* 17 For

ANNOTATIONS.

be underſtood as in the Paraphraſe: Eſpecially ſince what is ſaid v. 14—v. 17. can't be tolerably apply'd to any State of Chriſtianity yet paſt, or to any other than that mention'd to come in the Paraphraſe, and more fully deſcrib'd Ch. 21, and 22. Indeed He that can underſtand the Expreſſions here uſed of the *Reformation* and Times ſince that hitherto, muſt be very Sanguine, and think more highly of the Body of the Proteſtants than they yet (it is to be fear'd) deſerve.

V. 10. † Κεκράζουσι, not κεκράζοντες, in Alex. and ſeveral other MSS. and in Vulg. Lat. and Ethiop. Verſions, and Cyprian.

Ibid. † Τῷ Θεῷ ἡμῶν is read in Alex. and ſeveral other MSS. and in all the four old Verſions; and in Arethas &c.

V. 14. † Μου is read in ſeveral MSS. and in Vulg. Lat. Syr. and Arab. Verſions, and in Arethas, and Cyprian. It might therefore be render'd, *My Lord,* and no wonder, ſince the ſame Appellation we find given to meer men in Scripture. However I have retain'd the Common Tranſlation as agreeing well enough to the meaning of the Words in this place, Κύριέ μου exactly anſwering to the French *Monſieur*, which anſwers to our *Sir*.

Ibid. † Αὐτοὺς, and not πλὰς αὐτῶν, is read in ſome MSS. ſtill, and was read in thoſe follow'd by all the four Ancient Interpreters, &c.

(*b*) Here ſeems to be an Alluſion to *Pſal.* 121. 6.

V. 17.

TEXT.

17 Οτι τὸ ἀρνίον τὸ ἀνὰ μέσον τ̄ θρόνυ ποιμανεῖ αὐτὺς, καὶ ὁδηγήσει αὐτὺς ἐπὶ † ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τ̄ ὀφθαλμῶν αὐτῶν.

Κεφ. η'. Καὶ ὅτε ἤνοιξε τ̄ σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ ὐρανῷ ὡς ἡμίωριον. 2 Καὶ εἶδον τὺς ἑπτὰ ἀγγέλυς, οἱ ἐνώπιον τ̄ Θεοῦ ἑστήκασι· καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. 3 Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσει ταῖς προσευχαῖς τ̄ ἁγίων πάντων, ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τ̄ θρόνου. 4 Καὶ ἀνέβη ὁ καπνὸς τ̄ θυμιαμάτων ταῖς προσευχαῖς τ̄ ἁγίων, ἐκ χειρὸς τ̄ ἀγγέλυ, ἐνώπιον τ̄ Θεῦ.

TRANSLATION.

17 For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto fountains of waters of life: and God ſhall wipe away all tears from their eyes.

Chap. VIII.

And when he had open'd the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour.

2 And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets.

3 And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all Saints upon the golden altar, which was before the throne.

4 And the ſmoke of the incenſe *which came* with the prayers of the ſaints, aſcended up before God, out of the angel's hand.

5 Καὶ

PARAPHRASE.

17 For the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto Fountains of Waters of Life, and God ſhall (*hh*) wipe away all tears from their Eyes: *i. e. Chriſt ſhall rule and protect them, and bleſs them with all the Comforts of Life, ſo as there ſhall be no more Cauſe of Grief unto them. Namely as in the Viſion from v. 1. to v. 8. of this Chapter is repreſented the Care of God over the Faithfull, during the Decay of the Roman ſtate; ſo in the other Viſion, contain'd in the remaining part of this Chapter, is repreſented the great Reward and Happineſs of the Faithfull, at Chriſt's ſecond Coming to judge the World, and to begin his Reign on Earth, wherein his Saints ſhall reign with him. So that theſe two Viſions ſhew in ſhort the State of the whole Interval of Time belonging to the ſeventh Seal: which now comes to be more particularly deſcribed.*

Chap.

PARAPHRASE.

XI. A Revelation and Repreſentation of God's Purpoſe to *revenge the Blood of the Martyrs* on the Roman State, by bringing it to Ruin by *Seven more Remarkable Steps*, denoted by the *Seven Trumpets* given to the ſeven Angels.

Chap. VIII. And, *as by the Firſt ſix Seals has been repreſented the State of the Roman Empire as yet ſtanding and flouriſhing, ſo by the ſeventh Seal is repreſented the Fall of the Roman Empire, and that in reſpect of ſeven more remarkable Steps or Degrees of its Fall, denoted reſpectively by the ſeven Trumpets. For altho' the ſaid Empire was become Chriſtian, or, which is the ſame, altho' Chriſtianity was under the ſixth Seal become the allow'd and Eſtabliſh'd Religion of the ſaid Empire; (i) yet this would not keep God from avenging the Blood of his Martyrs, which had been formerly ſlain by the Authority or Magiſtrates of the ſaid Empire. As the (k) Souls of the Martyrs had, under the cruel Perſecution of the fifth Seal, begg'd of God to avenge their Blood; ſo God had promis'd to do it, when the Roman Empire ſhould have fill'd up its Meaſure, by killing ſuch Saints as then remain'd to be ſlain. And this Time was now come. Wherefore* when He, *viz. the Lamb or Chriſt* had open'd the ſeventh Seal, there was ſilence in Heaven about the ſpace of Half an hour, *namely (l) in alluſion to the Jewiſh Rite of keeping Silence, and the People praying every one to himſelf, while the Incenſe was offer'd by the Prieſt.* 2 And, *during the ſaid Half-hour's Silence,* I ſaw the Seven *principal* Angels (*or Spirits mention'd Ch.* 1. 4.) which ſtood before God; and to them were given ſeven Trumpets, *whereby were to be denoted the ſeven more remarkable Steps of the Downfall of the Roman Empire or State.* 3 And *alſo, according to the foremention'd Rite of the Jewiſh Service, as the Jewiſh Prieſt was wont to offer up Incenſe at the Altar of Incenſe, during the Half-hour's Silence, when the People pray'd every one ſilently to himſelf; ſo during the Half-hour's Silence in this Viſion,* another Angel (*beſides the Seven mention'd v.* 2.) came and ſtood at the Altar *of Incenſe, which was in the Temple that appear'd on the Theater of this Whole Revelation,* having a golden Cenſer, and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne. 4 And the ſmoak of the Incenſe, which came with the Prayers of the Saints, aſcended up before God, out of the Angel's hand; *and thereby God call'd as*

ANNOTATIONS.

V. 17 † So Alex. and many other MSS. alſo Vulg. Lat. and Ethiop. Verſions; and Arethas, and Cyprian.

(*hh*) Compare Chap. 21. 3, 4, &c. whence it plainly appears, that the State here deſcrib'd is the ſame with that deſcrib'd there.

(*i*) Thus the great Piety of *Joſiah* could not exempt the Kingdom of Judah from being puniſh'd and deſtroy'd for the ſhedding of Innocent Blood, eſpecially under Manaſſes. (*k*) See Chap. 6. 10, 11.

(*l*) While the Sacrifices were offering, (which was the Firſt part of the Temple-Service) it was uſual for *the Singers to ſing, and the trumpets to ſound*, as we read 2 *Chron.* 29. 26—28. But at the time of Incenſe there was kept *Silence*, the people praying to themſelves, as *Luke* 1. 10.

V. 7.

TEXT.	TRANSLATION.
5 Καὶ ἐίληφεν ὁ ἄγγελος τὸ λιβανωτὸν, καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.	5 And the angel took the censer, and fill'd it with fire of the altar, and cast it *upon the earth: and there were voices, and thundrings, and lightnings, and an earthquake.
6 Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι. 7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα †ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ †τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.	6 And the seven angels, which had the seven trumpets, prepar'd themselves to sound. 7 And the first angel sounded, and there follow'd hail and fire mingled with blood, and *it was cast upon the earth: and the third *part of the earth was burnt up, and the third part of trees was burnt up, and all green grass was burnt up.
8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον	8 And the second angel sounded, and as it were a great mountain

μενον

ANNOTATIONS.

V. 7. † Ἐν is read in Alex. and several other MSS. and in Vulg. Lat. Version and Arethas.

Ibid. † Τὸ τρίτον τῆς γῆς &c. is read in Alex. and many other MSS. and in Vulg. Lat. Syr. Arab. and Ethiop. Versions; and Arethas.

(*m*) Compare *Isai.* 28. 2. and 30. 30. whence it will appear that *Hail-stone* is us'd in Prophetical Representations to denote *an Enemy's Falling on a Country*. And because Hail is wont to be attended with Thundring and Lightning, especially in Hot Countries, hence *Fire* is join'd with *Hail* here and in other places. But St John adds also here Blood which is præternatural, that he might thereby intimate that this Vision did foretell Great Slaughtering in a special manner. Compare also *Isai.* 32. 19. and the Chaldee Paraphrast on the place.

(*n*) It is not to be doubted, but that this Expression, *the Third part of the Earth*, is to be understood in such a sense, as will hold Analogy with that other Expression (Chap. 6. 8.) of *the Fourth part of the Earth*: that is, Common Reason requires that these Expressions be so understood, as that a *Third* part of the Earth should be *bigger* than a *Fourth* part of the Earth. But now *the Parts of Europe within the Roman Empire* in St John's days are *less* than *an intire Quarter of the Habitable Earth* even known in St John's days. Wherefore to make the *Third part of the Earth* to denote *the Parts of Europe within the Roman Empire* (as do's Mr *Whiston* in his Essay pag. 156, 157.) and to make *the Fourth part of the Earth* to denote *no less than an intire Quarter of the Habitable Earth* (as do's Mr *Whiston* in his Essay pag. 143.) is in effect to make a *Third* part of the Earth to be *less* than a *Fourth* part of the Earth. Which being a manifest Absurdity, such an Exposition cannot be true. On which account I adhere to Mr *Mede* as to the Reason of the Roman Empire being denoted by *the Third part of the*

the

PARAPHRASE.

as it were to mind the Prayers of the Saints that were ſlain during the fifth Seal, and ſo now purpos'd to execute that Vengeance which they then pray'd for, and he promis'd to take in due time. 5 And *in token of God's thus deſigning to take the ſaid Vengeance,* the Angel took the Cenſer, and fill'd it with fire of the Altar, and caſt it on the Earth, *denoting thereby the Fire of God's Vengeance being now about to fall down upon the Inhabitants of the Earth.* And *alſo in anſwer as it were to the Prayers of the Saints thus offer'd up with the Incenſe,* there were Voices and Thundrings and Lightnings *out of the Throne,* and an Earthquake, *the uſual Prophetick Symbols of Judgments and Calamities, and ſo denoting that God would now begin to take that Vengeance of the Roman State which the Saints had pray'd for.*

XII. The Sounding of the *Firſt Trumpet,* or Revelation of the *Firſt Step of the Downfal* of the Roman Empire, viz. by the *Irruption* of the *Northern* Nations, particularly of the *Goths.*

6 And *accordingly* the ſeven Angels, which had the ſeven Trumpets, *whereby were prefigur'd the ſeven more remarkable Steps of the Roman Downfall,* prepar'd themſelves to ſound *in their proper order.* 7 And the firſt Angel ſounded, and there follow'd Hail, and Fire mingled with Blood, and it was caſt upon the Earth: and the third part of the Earth was burnt up, and the third part of Trees was burnt up, and all green Graſs was burnt up. *Where by the Storm of Hail is denoted (as (m) in the Prophetical Writings of O. T.) a terrible Judgment; and by the Fire, and Blood mingled with the Hail, is denoted the Nature of this Judgment, viz. ſuch as ſhould conſiſt in the waſting of Countries with Fire and Sword. And whereas this Hail-ſtorm is confin'd to the (n) Third part of the Earth, thereby is denoted that it was to fall on the Roman Empire, eſteem'd a Third part of the then known World. And the ſpecifying of this Earth by Trees and green Graſs, may well be underſtood to denote the Inland part of the ſaid Earth. So that this Judgment may be well interpreted of the terrible (o) Inundation of the Goths, and their waſting the Countries of Europe from Thrace and Greece to the Alps, between the Danube and the Adriatick: which may be fitly eſteem'd the Inland parts of the Roman Empire in Europe; and to the European part of the Roman Empire do moſt of the Trumpets refer.*

XIII. The Sounding of the *Second Trumpet,* or Revelation

8 And the ſecond Angel ſounded, and as it were a great Mountain burning

ANNOTATIONS.

the Earth. In other particulars I have chiefly follow'd Mr *Whiſton* as to the Expoſition of the four firſt Trumpets, as being more Natural and Eaſy; eſpecially in this reſpect, that Mr *Mede* makes the Conſular Dignity to be the *Sun* in the fourth Trumpet; whereas it ſeems much more reaſonable to underſtand the Emperor himſelf *Auguſtulus* to be there denoted by the *Sun.* And conſequently the *Star burning like a Lamp,* and call'd *Wormwood* in the third Trumpet, muſt be underſtood, not of *Auguſtulus,* as Mr *Mede* do's, but of ſome One elſe.

(o) He that would have Hiſtorical Proofs, that the Events did thus anſwer this and the following Predictions, may conſult Mr *Whiſton's* Eſſay, or Mr *Mede's* larger Latin Comments on the ſaid Prophecies. It is anſwerable to my Deſign of Brevity, to omit citing them here.

TEXT.

μὼν ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα. 9 Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων. 11 Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος· καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

TRANSLATION.

mountain burning with fire was caſt into the Sea, and the third part of the ſea became blood:

9 And the third part of the creatures which were in the ſea, and had life, dyed; and the third part of the ſhips were deſtroy'd.

10 And the third angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp; & it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the ſtar is call'd Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darken'd, and the day *appear'd not for a third part of it, and the night likewiſe.

13 Καὶ

ANNOTATIONS.

(*p*) The *Sea* being taken here, as in O. T. to denote the *Weſt*, it is natural to ſuppoſe that by the *Earth* (mention'd in the firſt Trumpet, and in contradiſtinction to the *Sea* here) may be denoted the *Eaſt*: which very well agrees to the Event; the Devaſtations of the Goths being made principally in the *Eaſtern* parts of Europe.

(*q*) See *Jerem.* 51. 25. where by a *Mountain* is denoted Old *Babylon*; and alſo the Deſtruction thereof is denoted by its being made a *Burnt Mountain*, in the LXX. Verſion ὄρος ἐμπεπυρισμένον, exactly agreeable to the Senſe wherein St John denotes here the Deſtruction of Rome by ὄρος πυρὶ καιόμενον. See alſo *Iſai.* 13. 2. and 37. 24.

(*r*) That the *Sun*, *Moon* and *Stars* are us'd by the Prophets in the like ſenſe they are here, appears from *Iſai.* 13. 10. and 60. 20. where for, *Thy Sun ſhall no more go down, neither ſhall thy Moon withdraw it ſelf &c.* the Targum has,

Thy

PARAPHRASE.

burning with Fire was cast into the Sea, and the Third part of the Sea became Blood: 9 and the Third part of the Creatures which were in the Sea, and had life, dyed; and the Third part of the Ships were destroy'd. *Where by the Sea may well be denoted (as in O. T.) the (p) Western parts of the Roman Empire; and by the Sea and Creatures in the Sea and Ships, may be understood the Maritim Countries and Isles in the said Western part of the Empire. So that this Trumpet may be well understood to refer partly to the taking and sacking and burning of Rome, denoted here by the great (q) Mountain burning with Fire; and partly to the Inundation of the other Northern Nations, particularly the Vandals into France, Spain and Portugal, which they made themselves Masters of, as they did afterwards of Africk: All which Countries may be esteem'd the Maritim Countries of the Western part of the Roman Empire.*

of the *Second Step to the Downfal* of the Roman Empire, by the *Taking of Rome*, and Irruptions and Conquests of other Northern Nations, particularly the *Vandals*.

XIV.

The Sounding of the *Third Trumpet* or Revelation of the *Third Step to the Downfal* of the Roman Empire, by the Irruptions of the *Huns*.

10 And the Third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp; and it fell upon the Third part of the Rivers, and upon the Fountains of Waters. 11 And the name of the Star is call'd Wormwood; and the Third part of the Waters became Wormwood; and many men died of the Waters, because they were made bitter. *Where, as by the Star burning as it were a Lamp seems to be denoted a Comet or Blazing Star; so by the same may well be denoted Attila the Leader of the barbarous Huns, who as he is Styl'd here Wormwood, so agreeably thereto is styl'd in Common History, the Scourge of God, and Terror of Men. And consequently by his Falling from Heaven on the Rivers and Fountains of Waters, may be well denoted God's sending or permitting the Huns to waste and destroy several parts of the Roman Empire, especially Lombardy, which abounds with Rivers and Waters.*

XV.

The Sounding of the *Fourth Trumpet*, or Revelation of the *Fourth Step to the Downfal* of the Roman Empire, by the total failure of the *Western* Empire in *Augustulus*.

12 And the Fourth Angel sounded, and the Third part of the Sun was smitten, and the Third part of the Moon, and the Third part of the Stars: so as the Third part of them was darken'd, and the Day appear'd not for a Third part of it, and the Night likewise. *Whereby may well be denoted the Invasion of Italy by the Heruli under Odoacer their Leader, who put down Augustulus the last (r) Western Emperor, and so put an end to the Western Empire, and all its Subordinate Governours: the putting down of the Emperor himself being fitly denoted by the Eclipse of the Sun, and the Day-light appearing no longer; and the Ceasing of the Subordinate Magistrates being fitly denoted by the eclipsing or darkening the Moon and Stars, and the Night, i. e. Night-light not appearing any longer.*

13 And,

ANNOTATIONS.

Thy Kingdom shall no more cease, (speaking of Jerusalem) *and thy Glory shall not be taken away*. See also *Jerem.* 15. 9. and the Rendring thereof by the Targum. Compare also *Ezek.* 32. 7. and the Paraphrase thereof in the Targum.

TEXT.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς † ἀετοῦ πετομένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ, Οὐαὶ, Οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

Κεφ. θ'. Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου. 2 Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν οἱ σκορπίοι τῆς γῆς. 4 Καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν

TRANSLATION.

13 And I beheld, and heard an *eagle flying thro' the midſt of heaven, ſaying with a loud voice; Wo, Wo, Wo to the Inhabiters of the earth, by reaſon of the *remaining voices of the trumpet of the three angels which are yet to ſound.

Chap. IX.

And the fifth angel ſounded, and I ſaw a ſtar fall from heaven unto the earth, and to him was given the key of the bottomleſs pit.

2 And he open'd the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darken'd, by reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſts upon the earth, and unto them was given power, as the ſcorpions of the earth have power.

4 And it was * ſaid unto them, that they ſhould not hurt the graſs of the earth, neither any green thing, neither any

Neither

ANNOTATIONS.

V. 13. † Ἀετοῦ, not ἀγγέλου, is read in Alex. and ſeveral other MSS. and in Vulg. Lat. Syr. and Ethiop. Verſions; and in Arethas, &c. Indeed ἀετοῦ ſeems to have been chang'd into ἀγγέλου by ſome injudicious Perſon, who eaſily conſider'd that *Eagles* were not wont to ſpeak, but did not conſider at the ſame time, that this was only a Prophetical Image or Repreſentation, wherein an *Eagle* might Typically be repreſented to ſpeak here, as well as a Lion, Ox, and Eagle Ch. 4. 7.

(s) Thus *Judg.* 7. 12. *The Midianites and the Amalekites and all the Children of the Eaſt* (i. e the Arabs) *lay along in the Valley like Locuſts* (we render it *Graſhoppers*) *for Multitude.* Compare alſo *Joel* 1. 4. and 2. 25. where by the *Locuſts* &c. are denoted the Aſſyrians and Babylonians, who were about to lay waſte Judea.

(t) It is obſervable, that as the Devil firſt deceiv'd Man, and turn'd him from God, under the ſhape of a Serpent or Scorpion; ſo is he here again repreſented by the H. Spirit under the ſame ſhape as about to ſeduce Mankind.

(u) Graſs,

PARAPHRASE.

13 And, *altho' the Judgments, whereby the Four forementiond Steps of the Fall of the Roman Empire was to be brought about, were great enough in themselves; yet the Means whereby the further Ruin of the said Empire was and is to be accomplish'd, were and shall be much more grievous, which was thus signified unto me*: I beheld, and heard an Eagle (*the Ensign of the Roman Standard, and therefore fitly us'd to make known the Wofull Miseries, that were still to come on the Roman State: This Eagle I heard*) flying thro' the midst of Heaven, saying with a loud voice, Wo, wo, wo to the Inhabiters of the *Roman* Earth *or part of the World* by reason of the remaining *three Wofull or much greater Calamities, which are to come upon them, and are to be prefigur'd in order after the* Voices of the *several* Trumpet of the three Angels *of the Seven*, which are yet to sound.

XVI. The *Three* remaining Steps to the Downfall of the Roman Empire are to be *Three greater Calamities* than the foregoing.

Chap. IX. And *accordingly* the Fifth Angel sounded, and I saw a Star fall from Heaven unto the Earth, and to him was given the key of the bottomless Pit; *where by the falling Star is denoted the Devil or Prince of the faln Angels, and by the Key of the bottomless Pit being given to him is denoted the Power given to him more particularly of framing and spreading abroad in the World the Infernal or Hellish Doctrine of Mahometanism.* 2 And *accordingly* he open'd the bottomless Pit, and there arose a smoke out of the Pit, *whereby is denoted Mahometanism, which false and impious Doctrine, by reason of its spreading mightily, is here represented* as the Smoke of a great Furnace; and the Sun and the Air were darken'd by reason of the Smoke of the Pit, *i. e. great part of the Christian World was overrun and infected with this impious Doctrine of Mahomet.* 3 And there came out of the Smoke Locusts upon the Earth; *i. e. among those that were seduced by Mahometanism were the Arabs or Saracens, who may be fitly denoted by Locusts, not only because they swarm* (*s*) *for Multitude like Locusts, but also in allusion to the Locusts that came out of their Country and were one of the Plagues of Egypt, as they were now to be of the Christian World*; and *accordingly* unto them was given Power, *not only to destroy or depopulate Countries as Common Locusts do*; *but* as the (*t*) Scorpions of the earth have Power *to poison with their Sting, so these Spiritual Locust-Scorpions had Power to infect Countries with the Poison of Mahometanism, as well as to conquer and plunder them.* 4 And it was said unto them, that they should not hurt (*u*) the Grass of the Earth, neither any Green thing, neither any Tree, *i. e. should not hurt any other Men of whatever Rank or Degree,*

XVII. The Sounding of the *Fifth Trumpet*, or Revelation of the *Fifth Step to the Downfall* of the Roman Empire, viz. by the Conquests of the *Saracens*, and spreading of *Mahometanism*.

ANNOTATIONS.

(*u*) *Grass*, and *Green things* and *Trees* being what Common Locusts are wont to devour, they are therefore here us'd to denote the Men, that were not to be devour'd by these Prophetical Locusts; and so the following Antithesis plainly expounds them.

V. 6.

TEXT. TRANSLATION.

δένδρον· εἰ μὴ τοὺς ἀνθρώπους μόνους, οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 Καὶ ἐδόθη αὐτοῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον. 6 Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ † οὐ μὴ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν. 7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων. 8 Καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. 9 Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. 10 Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα· καὶ † ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

tree; but only thoſe men, who have not the ſeal of God in their foreheads.

5 And to them it was given, that they ſhould not kill them, but that they ſhould be tormented five months: and their torment *was* as the Torment of a ſcorpion, when he ſtriketh a man.

6 And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to dye, and death ſhall flee from them.

7 And the ſhapes of the locuſts *were* like unto horſes prepar'd unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breaſt-plates, as it were breaſt-plates of iron: and the ſound of their wings was as the ſound of chariots of many horſes running to battle.

10 And they had tails like unto ſcorpions, and ſtings: * and in their tails was their power to hurt men five months.

11 Καὶ

ANNOTATIONS.

V. 6. † So Alex. and many other MSS. as alſo Arethas.

V. 10. † So Alex. and ſeveral other MSS. alſo Syr. Verſion, and Arethas.

(*x*) It is obſerv'd by Mr *Whiſton*, that the parts of the Chriſtian World overrun by the Saracens were the Greek Churches in *Aſia*, and the Eaſt parts of *Europe* adjoining: the South parts of *Italy* as far as Rome, Spain and Portugal, and the Iſles between *Europe*, *Aſia* and *Africk*: In all which Countries the Purity of Chriſtianity was corrupted by Idolatry.

(*y*) It is very probable that this Plague is ſaid to laſt *five Months*, agreeable to the Type of Common *Locuſts*, which laſt ſo long, according to the Obſervation of Naturaliſts.

PARAPHRASE.

gree, but only (*x*) those Men who have not the Seal of God in their foreheads, *i. e. such Christians as did not worship God with true Christian Worship.* 5 And to them, *viz the Saracens* it was given, that they should not kill them, *i. e. quite put an End to the yet remaining Roman Empire, nor to the now arisen Papal Kingdom in the West*; but that they, *i. e. the Inhabitants of the Countries of the once Roman Empire* should be *only* tormented *by the Saracens* (*y*) five *prophetical* Months, *i. e. about* 150 *years*: and their Torment was as the Torment of a Scorpion, when he striketh a Men, *i. e. the principal Mischief done by the Saracens was the Poisoning the Nations with the doctrine of Mahomet, as a Scorpion poisons a Man when he strikes him with his Tail, and so stings and thereby torments him.* 6 And in those days shall men seek Death, and shall not find it; and shall desire to dye, and Death shall flee from them; *i. e. the Miseries shall be then so great, that Men shall be weary of their very lives.* 7 And the Shapes of the Locusts were like unto horses prepar'd unto Battle, *whereby is denoted the Warlike temper of the Saracens*; and on their heads were as it were Crowns like Gold, *denoting the Largeness of their Conquests*; and their Faces were as the Faces of Men, *whereby is denoted that these Locusts were not to be understood of Common Natural Locusts, but of Men figuratively so call'd*: 8 And they had Hair as the Hair (*z*) of Women, *denoting these Men to be Arabians, it being customary for them not to cut the Hair of their Heads, but to wear it Long like Women*; and their Teeth were as the Teeth of Lions, *denoting their Fierceness and Cruelty*: 9 And they had Breast-plates as it were Breast-plates of Iron; and the sound of their Wings was as the sound of Chariots of many Horses running to Battle, *whereby is further denoted that the Saracens were a strong Warlike Nation.* 10 And *what is particularly to be observ'd, & therefore as it has been afore intimated more than once, so is here again to be taken notice of, and more fully express'd, is this, viz. that* they had Tails (*a*) like unto Scorpions, and Stings: and in their Tails was their power to hurt men five Months: *i. e. the most dreadfull and fatal mischief they should do, was infecting the World with the poyson of Mahometanism: This*

ANNOTATIONS.

Naturalists. See *Pliny* lib. 11. c. 29. But Mr *Mede* observes that God was pleas'd that this Determination of Time should answer, not only to the Type, but also to the Antitype; inasmuch as Providence permitted the *Saracens* typified by the *Locusts* to infest Italy, the Principal Country, & the Ring-leader in that Sin which brought this Plague (viz. the Worship of Saints and Images) from A. D. 830. to A. D. 980, that is 150 years, or five Prophetical Months. He that would see more concerning these five Months, let him consult Mr *Whiston's* Essay under the Fifth Trumpet.

(*z*) Thus *Pliny* (lib. 1. c. 28.) says of the *Arabs*, that they use *intonso crine*: And therefore what is quoted by some out of *Herodotus* for to shew that the *Arabs* do cut their Hair, must be understood of the Hair of their *Beards*, not of their *Heads*.

(*a*) By *having Tails like unto Scorpions*, Mr *Whiston* understands that the latter ages of the *Saracens* Empire, as well as the Former, were infected with the same

Imposture

TEXT.

11 Καὶ ἔχουσιν ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. 12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν, ἰδοὺ ἔρχονται ἔτι δύο Οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν † τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ, 14 λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὃς εἶχε τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ

TRANSLATION.

11 And they had a king over them *the angel of the bottomless pit: whose name in the Hebrew tongue is Abaddon, * and in the Greek tongue he hath his name Apollyon.

12 * The first Wo is past, * behold there comes two Wo's more after this.

13 And the sixth angel sounded, and I heard a voice from the * horns of the golden altar, which is before God,

14 Saying to the sixth angel, which had the trumpet, Loose the four angels, which are bound in the great river Euphrates.

15 And the four angels were loos'd, which were prepar'd for an hour, and a day, and a

μῆνα.

ANNOTATIONS.

Imposture of Mahomet; and by *their having Stings in their Tails*, he understands, that these Latter ages did as well afflict the *Roman* Empire in the *West*, as the Former had done in the *East*.

V. 13. † Τεσσάρων is not read in Alex. MS. nor in Syr. Ethiop. & Arab. Versions: nor yet in old Latin Writers and *Bede*. It is likely to have been added by way of Explication.

(*b*) Mr *Mede* is of opinion, that the Devil is here call'd *Abaddon*, a name no where else in Scripture us'd to denote him, on one of these two Accounts: Either forasmuch as the Mahometans boasting, that they worship only the One God who is the Creator of the Universe, and is call'd in Chaldee and Syriack Abuda, and is styl'd likewise by the Arabs Abdi *the Eternal*; by this Likeness of name the H. Spirit would intimate, that the Mahometans are so far from worshipping (as they contend) Abudan or Abdin, the Eternal *Creator* of the World; that on the contrary in the esteem of God himself (whom they will have to be but one Person, and not to be address'd to thro' Christ) they have not in reality Him the *Maker* of the World, but the wicked Angel Abaddon the *Destroyer* of the World, for their King and God. Just as when the followers of *Jeroboam* thought they worshipp'd the *God of Israel* by worshipping their Calves, the Scripture nevertheless says, that they Sacrificed to *Devils*. 2 *Chron.* 11. 15. Or else in allusion to the Common name of the Kings of that part of *Arabia*, whence *Mahomet* first came with his Locusts: for those were call'd successively Obodæ from an ancient King Obodas, who was Deify'd by his People. Mr *Whiston* by this *King* whose name is *Abaddon*, understands *Mahomet*, the grand Impostor himself, call'd *Abaddon*, i. e. the *Destroyer*, because he ordain'd that his Religion

should

PARAPHRASE.

This being no other than a truly Deviliſh Doctrine, and therefore repreſented, not only afore to ariſe like Smoke out of Hell, and again and again to be as the Sting of the Old Serpent or Scorpion, the Devil; but alſo in the following verſe to be propagated by the very Subjects of the Devil; for adds St John, 11 And they, *i. e. the Locuſts or Saracens who propagated Mahometaniſm,* had a King over them, the Angel of the bottomleſs pit *afore mention'd*; whoſe name in the Hebrew tongue is Abaddon (*b*), and in the Greek tongue he has his name Apollyon, *agreeing to the ſignification of the Hebrew word, and each denoting in Engliſh The Deſtroyer, being (as it ſeems) peculiarly ſo ſtyl'd here, on account of the Multitudes that He ſhall deſtroy eternally by ſeducing them to embrace Mahometaniſm.* 12 *When theſe things have happen'd, then* the Firſt Wo is paſt: behold, there come Two Woes more after this, *there being Three Woes afore mention'd* (*Cap.* 8. 13.) *in all to come.*

XVIII. The Sounding of the *Sixth Trumpet*, or the Revelation of the *Sixth Step to the Downfal* of the Roman Empire, viz. by the Conqueſt of the *Turks*, and further Spreading of *Mahometaniſm.*

13 And the Sixth Angel ſounded, and I heard a voice from the Horns of the golden Altar, which is before God, 14 Saying to the Sixth Angel which had the Trumpet: Looſe the four Angels *which preſide over the four* (*c*) *Kingdoms of the Turks,* which are *hitherto* bound in *or by* the great river Euphrates: *i. e. Whereas Divine Providence has hitherto ſaw fit not to ſuffer the Turks to break into the Eaſtern part of the Roman Empire, ſo as to extend and ſettle their Dominions on the Weſt ſide of the River Euphrates; now it ſeems good to the ſame Divine Providence, that they ſhould break into the ſaid Eaſtern Empire of the Romans, and extend their Dominions on the Weſt of the Euphrates.* 15 And *accordingly* the four Angels were loos'd, *i. e. the Turks did paſs over and break into the Eaſtern part of the Roman Empire that yet remain'd, and by degrees conquer it,* which were *as it were* prepar'd *by Providence* for *this purpoſe*; *namely ſo as after* (*d*) an Hour, and a Day, and a Month, and

ANNOTATIONS.

ſhould be propagated by the Sword, inſtead of Miracles, and thereby ſet the *Saracens* upon all their After Wars and Deſolations. And this Expoſition would be preferable, was it not that the ſaid King is here expreſsly ſtyl'd *the Angel of the bottomleſs Pit*, which can't be tolerably apply'd to *Mahomet*, but only to *Satan.*

(*c*) Concerning theſe four Kingdoms of the Turks, ſee Mr *Mede* or Mr *Whiſton* on the place.

(*d*) Mr *Mede* ſuppoſes this Interval to begin at A. D. 1057. when the Turks by taking *Bagdat* put an end to the *Saracen* Empire; and to end A. D. 1453. when the Turks took *Conſtantinople*, and ſo put an end to the Roman Empire in the Eaſt. For this Interval is exactly 396 years, whereof a Prophetical *Day* makes one year, a Prophetical Month 30 years, and a Prophetical Year 365 years. And the Agreement of the Event to the Prophecy is ſo accurate herein, that Mr *Mede* doubted not but the like Agreement would hold good as to the *Hour* mention'd in the Viſion, if Hiſtorians had left an Account of the odd time above compleat years, when the Inauguration of *Tangrolipix* was. Had it not been for the forementioned Agreement of the Event with the Prophecy, Mr *Mede*

TEXT. TRANSLATION.

μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. 16 Καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους, καὶ ὑακινθίνους, καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 Ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. 19 † Ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστι, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν,

month, and an year, for to slay the third part of men.

16 And the number of the army of the horsemen were two hundred thousand thousand: & I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of hyacinth, and of brimstone: and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone.

18 By these three *plagues was the third part of men kill'd, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For the power *of the horses is in their mouth, and in their tails: for their tails were like unto serpents, and

ἔχουσι

ANNOTATIONS.

tells us, by the Angels being *prepar'd for an hour and a day and a month and a year*, he should have understood, their being prepar'd against any Occasion, whether the Work they were to be employ'd in would take up greater or lesser time. The Reader may consult also Mr *Whiston*, who has made further and some *New Remarks* on this Head.

V. 18. † The Alex. and many other MSS. as also Arethas &c. add here τούτων. But the τριῶν plainly refers to the *Fire*, *Smoke* and *Brimstone*. And as τούτων is not read in Syr. Arab. or Ethiop. Versions, so it seems to be injudiciously added.

V. 19. † So Alex. and several other MSS. also Vulg. Lat. Syr. and Arab. Versions; and Arethas, &c.

(e) The Turkish Armies are here represented by *Horsemen*, because as Mr *Whiston* says, their Forces chiefly consist in Horse: but Mr *Mede* thinks rather it is because this is the Character made use of by *Ezekiel* to describe the Nation of *Magog*, from which the Turks sprang. See *Ezek.* 38. 4, 15. Or else because the Turks, on account of the Countries now for a long time inhabited by them, were esteem'd, and are thence call'd by Historians that write of those times, *Persians*, which word in the Hebrew tongue signifies *Horsemen*.

(f) In like manner it is to be conceiv'd, as Mr *Mede* observes, that in other

Visions,

PARAPHRASE.

and a Year *taken in a Prophetical ſenſe to denote Three hundred ninety ſix years and ſome odd Days from their Beginning to be prepar'd by Providence for this Work* (*i. e. from their taking Bagdat the Capital of the Saracen Empire,*) *they ſhould take the Capital of the Eaſtern Roman Empire Conſtantinople, and ſo put an End to the ſaid Roman Empire in the Eaſt, which is denoted by their being ſaid to be prepar'd* for to ſlay the Third part of Men, *i. e. to put an end to the remaining, viz. the Eaſtern part of the Roman Empire, which Roman Empire when entire was eſteem'd a Third part of the World.* 16 And the Number of the Army of the *Turks, who may be denoted here by* (*e*) Horſemen *on ſeveral accounts*, were two hundred thouſand thouſand, *i. e. very Great.* And *I did not ſtand to number them, but* (*f*) I heard *or was told that* the Number of them *was thus very Great.* 17 And thus I ſaw the Horſes in the Viſion *or in Appearance*, and them that ſat on them, having Breaſt-plates of Fire, and of Hyacinth, and of Brimſtone: and the Heads of the Horſes were as the heads of Lions; and out of their Mouths iſſued Fire, and Smoke, and Brimſtone: *Where by Fire and Smoke and Brimſtone and Hyacinth are denoted Guns and Gunpowder, which then began firſt to be us'd; and therefore the like Image or Repreſentation is no where elſe to be met with in ſacred Scripture. Now ſuch as fight with Guns, appear to their Enemies as cover'd with Breaſt-plates of Fire, and of Hyacinth, and of Brimſtone, becauſe of the Medium or Air about and between them being fill'd with Fire, Smoke, and the ſmell of Brimſtone; and likewiſe the Fire, Smoke, and Brimſtone ſeem to ſuch as look on in the oppoſite Army, as iſſuing out of the Mouths of the Horſes; and hereby alſo the Horſes heads look Terrible, denoted here by looking as the heads of Lions.* 18 By theſe three plagues was *the Remainder of* the Third part of Men kill'd, *i. e. was Conſtantinople taken, and ſo an End put to the part of the Roman Empire which had hitherto remain'd in the Eaſt; namely* by the Fire, and by the Smoke, and by the Brimſtome which iſſued out of their Mouths, *i. e. by the means of the Guns and Canons made uſe of by the Turks.* 19 For the Power of the Horſes is in their Mouth, *i. e. the principal means whereby the Turks Conquer'd the Eaſtern Roman Empire by taking its ſeveral ſtrong Cities and Towns, and eſpecially Conſtantinople, was their Guns and Canons*: and *yet all their Power of hurting conſiſted not in this only, but alſo* in their Tails (*like that of the Locuſts or Saracens*:) For their Tails were like unto (*g*) Serpents, and

ANNOTATIONS.

Viſions, as often as any thing is related which could not be repreſented to the ſight, St John was inform'd as to ſuch a Particular by a Voice.

(*g*) See note (*y*) in this Chapter. The Reaſon why the *Saracens* are repreſented by *Locuſts* with *Scorpions Tails*, and the *Turks* by *Horſes, whoſe Tails were like unto Serpents, and had heads*, is only (as Mr *Mede* ſuppoſes) in Analogy to the Natural ſhape of Common *Locuſts* and *Horſes*.

TEXT.

ἔχουσαι κεφαλάς· καὶ ἐν αὐταῖς ἀδικοῦσι.
20 Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ
ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν,
ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ εἴ-
δωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλ-
κᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέ-
πειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·
21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε
ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορ-
νείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

TRANSLATION.

had heads, and with them they do hurt.

20 And the reſt of the men, who were not kill'd by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip Devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood; which neither can ſee, nor hear, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their theſts.

Κεφ.

ANNOTATIONS.

(*b*) As it is here ſaid only in general v. 20 that *the Reſt of the Men* repented not, ſo thereby may be comprehended, not only *Papiſts* as ſome are willing to imagine, but alſo *Proteſtants* too. And certain it is, that ſome of the Sins ſpecified afterwards are practis'd by Proteſtants as well as Papiſts, and that with as little Shame or Notion of their being Sinfull; I mean, the Sins of *Fornication* and *Theft* or *Sacrilege*. Nay in this latter Caſe I fear the *Proteſtants* are more guilty than the *Papiſts*, and that in ſeveral Reſpects. On which account I am ſorry I can by no means be ſo Sanguine, as (with Mr *Whiſton* p. 269 of his Eſſay) to *ſee the Vanity of all thoſe Fears, and pretended Predictions, as if there was to be a total Suppreſſion, or at leaſt a general Depreſſion and Perſecution of the Reform'd Religion before the fall of Antichriſt*. For tho' I believe there ſhall not be a *total Suppreſſion*; or tho' there may not be ſo much as *a general Depreſſion* and *Perſecution* of the Reform'd Religion by the Antichriſtian *Popiſh* party; yet I wiſh there was not ſo much Reaſon, as there ſeems to me to be, to fear that *All Chriſtians* in general, or *All ſuch* in general as profeſs *Chriſtianity*, whether *Reform'd* or *Unreform'd*, ſhall ſuffer much by *Antichriſt* moſt properly ſo call'd, and his Followers. Who, exactly agreeable to the import of the *Antichriſtian* name in the higheſt ſenſe, ſhall oppoſe, and as much as in them lies deſtroy All that profeſs themſelves *Chriſtians*, whether *Papiſts* or *Proteſtants*; only with this Difference in the Event, that the followers of *Popery* ſhall by the juſt Judgment of God be in a manner, if not quite totally ſuppreſs'd, whereas many of the more pure Reform'd Religion, i. e. of the Religion reform'd neareſt to the Primitive Standard and Purity, ſhall be preſerv'd by the ſpecial Providence of God thro' thoſe moſt deplorable, but ſhort Times of Antichriſt moſt properly ſo call'd.

(*i*) I am induced to underſtand *Fornication* here, not of *Spiritual* but of *Carnal* Fornication: foraſmuch as the Sin of Spiritual Fornication had been largely ſpoken of and deſcrib'd in the foregoing Verſe.

(*ii*) To convince the Reader that I am not ſingle in my Opinion as to this matter, I ſhall here give him ſome Paſſages out of Mr *Mede* to the ſame purpoſe. In Epiſt. 14. B. 4. Mr *Mede* has theſe Words: Moreover there is a Sin, whereof the whole Body of the Reformation is notoriouſly guilty; which nevertheleſs is accounted

PARAPHRASE.

and had heads, and with them they do hurt, *i. e. the Turks* (*as well as Saracens afore them*) *did infect the Countries they conquer'd with the poyson of Mahometanism.* 20 And the (*h*) Rest of the Men, *i. e. of the Christian Inhabitans of the once Roman Empire*, who were not kill'd, yet repented not of the Works of their hands, that they should not worship *Saints or Angels*, *this being in effect to worship* Devils, and Idols of Gold and Silver and Brass and Stone and of Wood, which neither can see nor hear nor walk, *of which Sins the Grecian as well as Roman Church is still guilty*: 21 neither repented they of their Murders, *the Papists still counting it not only Lawfull but Praise-worthy to kill such as they esteem Hereticks*; nor of their Sorceries, *the Greek as well as Romish Priests still seducing weak People by pretended Miracles and the like*; nor of their (*i*) Fornication, *which the Papists openly allow of in some Cases, and even Protestants make too slight of, and practise too much*; nor of their (*ii*) Thefts, *wherein Protestants are very guilty, perhaps more guilty in some respects* (*viz Robbing the Church of its Lands and Revenues, Robbing sacred Things of the Reverence due to them &c.*) *than any other Christians of whatever Denomination.*

Chap.

ANNOTATIONS.

accounted no Sin, and yet such an one, as I know not whether God ever passed by without some visible and remarkable Judgment. This seems to call for a Scourge (N.B.) before Antichrist shall go down. And that may be, as far as I know, this fear'd *Clades Testium*. I will not name it, because it is invidious, and I am not willing to be drawn to say so much for the Probability thereof in this case, as perhaps I could. Thus Mr *Mede*; where the Reader is to observe, that this was written by Mr *Mede* in answer to a Query of Dr *Twisse* in Epist. 13. B. 4. *Whether that Fear of a παιωλιδείας almost of our Protestant Profession may not be avoided*; so that hereby it evidently appears that Mr *Mede* was of a quite different Opinion from that of Mr *Whiston* just now mention'd in note (*h*) viz. that there is *a Vanity in all those Fears and pretended Predictions, as if there was to be a Total Suppression, or at least a general Depression and Persecution of the Reformed Religion before the Fall of Antichrist.*

And in Epist. 58. Mr *Mede* writes thus: *Altius hoc animo meo insedit*, that the Reformed Churches, out of extream abomination of Idolatry, have, according to the nature of men, incurr'd some Guilt before God ἀμυσίᾳ τ ἀνθολκῆς, by taking away the Distinction almost generally between things *Sacred* and *Prophane*, and that they shall one day smart for it. But the prejudices hereabout are so great, that I have little hope to perswade others to my Opinion; yet I could say much for it, and if it be well consider'd, the present Judgments of God upon the Reformation de insinuate some such thing. Let the Godly wise consider it. Divine Judgments have usually some Brand or Stamp upon them, which points at the Sin for which they are inflicted; you may call it *a Sin-mark*. If the passages and grounds of the Continuance of this *German* War be well consider'd, would not a Man think they spake That of the Apostle, *Thou that hatest Idols, dost thou commit Sacrilege*? Thus Mr *Mede*: to which let me add, that if He saw Reason to say so much in his Days, there is I am sure much more Reason to say the same in these our Days, the Reformed Churches *not yet repenting* of such their *Theft* and *Sacrilege*.

V. 4.

TEXT.

Κεφ. ι'. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην· καὶ ἡ ἶρις ἐπὶ τῆς κεφαλῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρός. 2 Καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,

TRANSLATION.

Chap. X.

And I saw another mighty angel come down from heaven, cloath'd with a cloud: and a rain-bow was upon his head, and his face was as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he ſet his right foot upon the ſea, and his left foot on the earth;

3 καὶ

ANNOTATIONS.

(*k*) It is obſervable that the Original word βιβλαρίδιον is not *a ſingle*, but *a double* Diminutive. Namely the Terminations -ιον and -αριον are both Diminutive; as from παῖς is made the Diminutives παιδίον, and παιδάριον. And conſequently the Termination -αρίδιον, as being made up of the two former terminations, is a double Diminutive. Whence as ſuch a word as παιδαρίδιον would expreſs *a little little Boy*, ſo the word βιβλαρίδιον do's ſtrictly denote *a little little Book*, or *a very little Book*. Hence it ſeems to be a very juſt Obſervation of Mr *Whiſton* (p. 48. of his Eſſay) that Mr *Mede* and others after him are miſtaken in attributing All that follows after Chap. 10. 8. to this *Little Book*; foraſmuch as this is to make the *Little Book* much larger than the *Book*. And therefore, as Mr *Whiſton* eſteems the *Little Book* to contain only part of Chap. 10. to the end of the fourteenth Chapter; ſo I agree with him therein, only I think that Chap. 11. 14—19. is to be refer'd to the *ſeal'd* or *bigger Book*; and alſo that all the latter part of Chap. 14. from v. 13. incluſively, is to be eſteem'd alſo a part of the *ſeal'd Book*: by which this *Little Book* will appear to be ſtill *Leſs*.

(*l*) The Reaſon why the *Little Book* is ſtyl'd *Open*, and the other a *Seal'd Book*, ſeems (ſays Mr *Whiſton* p. 48, 49. of his Eſſay) pretty evident from the Contents of each of them. For as the *Seal'd Book* has none of its Prophecies explain'd to us, as the *Open one* has: ſo the Contents of the *Seal'd Book* are much obſcurer, and more difficult than thoſe in the *Open one*. In the former part of which Reaſon Mr *Whiſton*, when he cites in the Margin *Apoc.* ch. 17. for a proof of a Prophecy explain'd in the *Open Book*, ſeems to have forgot that he aſſigns in the very next foregoing page (viz. p. 47.) the ſaid *Chap.* 17. not to the *Open Book*, but to the *Seal'd One*: But now if Mr *Wh.* be Right in eſteeming Chap. 17. for *a part* of the *Seal'd Book*, as I think he is; then he muſt be wrong in aſſigning this Reaſon for the *Open Book* being ſo ſtyl'd, viz. *Becauſe Chap.* 17. *is a Part of the ſaid Open Book*: ſince it can't be a part both of the *Seal'd* and of the *Open* Book; or if it could be ſo, one Book could not be more *Seal'd* or *Open* than the other in reſpect of the very ſame Chapter.

But Mr *Wh.* adjoins another Reaſon in theſe Words: The chief Circumſtances — which diſtinguiſh the *Seal'd Book* from the *Open Codicil*, and give the fulleſt account of the Reaſon why one is call'd *a Seal'd* Book, and the other an *Open* one, are the exact *Durations* of the ſeveral Viſions diſtinctly ſet down and connected together in the *Open Codicil*; but either wholly omitted, or, at leaſt not connected together in the *Seal'd Book*. Now this Reaſon of Mr *Wh.* tho' it may

be

PARAPHRASE.

XIX. A Declaration in general concerning the *Event* of the *Seventh Trumpet*; together with ſome particulars preparatory to the *Prophecy of the Little Book*.

Chap. X. *Now as after the Viſion of the fifth Trumpet, there is immediately added* (*Chap.* 9. 12.) *this Obſervation, The firſt Wo is paſt, and behold there come two Woes more. And immediately after that v.* 13. *begins the Relation of the Viſion of the ſixth Trumpet in theſe words; And the ſixth Angel ſounded &c. ſo in like manner here after the Viſion of the ſixth Trumpet ſhould have immediately been added, according to the ſame Method, this Obſervation, The ſecond Wo is paſt; and behold the third Wo comes quickly. And immediately after that ſhould have begun the Viſion of the ſeventh Trumpet in theſe words, And the ſeventh Angel ſounded &c. as Chap.* 11. 15. *But it ſeem'd good to the H. Ghoſt rather to defer this Obſervation concerning the ſecond Wo, and together with it the Relation of the Viſion of the ſeventh Trumpet, till Chap.* 11. 14, 15. *and* (*as by the Viſions of the Seals had been foretold the different States of the ROMAN EMPIRE during the Interval belonging to the ſaid Seals, ſo*) *to inſert here a Prediction of the different States of the CHURCH during the ſaid Interval, or from the beginning of the firſt Seal to the end of the ſixth Trumpet of the ſeventh Seal; that ſo the Connexion between the Prophecy of the ſeal'd Book and the Prophecy of the little Book might appear.* And *having thus obſerv'd the Method of the H. Ghoſt herein, let us proceed now with the Account given us by St John.* I ſaw another mighty Angel come down from Heaven, cloath'd with a Cloud; and a Rainbow was on his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire, *by which Symbols, particularly the Cloud and Rainbow, is uſually denoted the Divinity of Him that appears, and therefore this Angel probably was, or denoted no other than, Chriſt himſelf.* 2 And he had in his hand a (*k*) Little Book (*l*) open: and he ſet his Right foot on the Sea, and his Left foot on the Earth, *not only as denoting his Sovereignty over the whole World, but alſo his Power over the two Beaſts that ſhould ariſe, one out of the Sea, and the other*

ANNOTATIONS.

be as Good as any that can be drawn from the different Nature of the Contents of the ſaid two Books, yet is liable to ſeveral Objections.

For my own part therefore I think that the Reaſon of the ſaid Names is not to be drawn from the *different Nature of the Contents* of the ſaid Books, but from *other Conſiderations.* Namely the firſt Book is repreſented Chap. 5. 1. as *Seal'd*, becauſe the Contents thereof were *not Afore reveal'd*, at leaſt in ſo diſtinct or particular a manner, till *the Lion of the Tribe of Juda prevail'd to open the* ſaid *Book, and to looſe the ſeven Seals thereof*, Chap. 5. 5. But now when our Bl. Saviour had once thus prevail'd to *open* the Book, and to *looſe the Seals* thereof; then this firſt Book was no longer a *Seal'd*, but alſo an *Open* Book, as to the Contents thereof, or Prophecies made known thereby unto Us. The *Little Book* being no other than a ſort of *Codicil* to the former Book, containing Prophecies collateral to the Prophecies of the Seals, it ſeems therefore to be repreſented as *Open*, in order to denote that Chriſt, by prevailing to *open* the *ſeal'd Book*, did thereby in effect likewiſe prevail to *open* the *Little Book*; this being *not*

TEXT.

3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς. 4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν †. Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς. 5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν· 6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· Ὅτι χρόνος οὐκ ἔσται ἔτι· 7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, † τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

TRANSLATION.

3 And he cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders utter'd their voices.

4 And when the ſeven thunders had utter'd their voices, I was about to write: and I heard a voice from heaven, ſaying, Seal up thoſe things which the ſeven thunders utter'd, and write them not.

5 And the angel, which I ſaw ſtand upon the ſea and upon the earth, lifted up his hand to heaven,

6 And ſwore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things that *therein are, that there ſhould be time no longer:

7 But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſh'd, as he has declar'd to his ſervants the prophets.

8 Καὶ

ANNOTATIONS.

not ſhut up with any *diſtinct Seal*, but being only inclos'd within the *Seal'd Book*, as a *Codicil* thereto, in ſuch a manner as that the *Seals* of the greater Book being all *unloos'd*, and the ſaid Book once *open'd*; this *Little Book* was likewiſe *open* without any more ado. This Account of the Matter, as it is natural and eaſy, ſo it anſwers a very conſiderable Enquiry, which cannot perhaps otherwiſe be ſo clearly anſwer'd; Namely, why the *Opening of the ſeal'd Book* ſhould be repreſented Chap. 5. as a Matter of ſo great Importance, both in reſpect of the Privilege to do it, and alſo in reſpect of the Joy of the Saints thereupon; and no ſuch Repreſentation ſhould be made in either reſpect on account of the *Little Book's being open*? For according to this Account, the greatneſs of the ſaid Privilege, and the greatneſs of the ſaid Joy is to be underſtood in reference to the *Little Book* as well as the *Seal'd Book*; foraſmuch as the *Opening* of the *Seal'd* Book was in effect the *Opening* of the *Little Book*, or which is the ſame, the *Opening* of the *Seal'd* Book was the means, whereby the *Little* Book became *Open*.

V. 4

PARAPHRASE.

ther out of the Earth (*Chap.* 13. 1, 11.) 3 And he cried with a loud voice, as when a lion roars: and when he had cried, ſeven Thunders utter'd their Voices, *making known to St John, as is probable, ſeven Remarkable Events, by which the Interval of the ſeventh Trumpet and perhaps the ſeventh Vial ſhould be diſtinguiſh'd.* 4 And *accordingly* when the ſeven Thunders had utter'd their Voices, I was about to write (*ſays St John, namely what had been made known to him by the ſeven Thunders*:) and I heard a Voice from heaven, ſaying: Seal up thoſe things which the ſeven Thunders utter'd, and write them not. *So that it is in vain to endeavour to diſcover, what God has thought fit ſhould be kept conceal'd.* 5 And the Angel which I ſaw ſtand upon the Sea and upon the Earth, lifted (*m*) up his hand to Heaven, 6 and ſwore by him that lives for ever and ever, who created Heaven and the things that therein are; and the Earth and the things that therein are; and the Sea and the things that therein are; That there ſhould be Time (*n*) no longer, *i.e. that the Time of the four Kingdoms* (*mention'd by Daniel*) *taken all together, or which comes to the ſame, the Time of the Laſt of the four or of the Roman Kingdom or State, ſhould continue no longer, but till the Time when the ſeventh Trumpet ſhould be about to ſound. So that however flouriſhing Papal Rome may yet be, neither its nor any other Antichriſtian Power ſhall hold out beyond the Period of the ſixth Trumpet.* 7 But in the days of the Voice of the ſeventh Angel, when he ſhall begin *or be about* to ſound, the Myſtery (*o*) of God ſhould be finiſh'd, *namely the Kingdoms of the World ſhould then become the Kingdoms of Chriſt, and he ſhould reign for ever*, as he has declar'd to his Servants the Prophets, *this Declaration being one conſiderable Branch of the*

(*p*) *Goſpel.*

ANNOTATIONS.

V. 4. † Μοὶ is not here read in Alex. and ſeveral other MSS. nor in Syr. Arab. and Ethiop. Verſions.

V. 7. † Καὶ is not read in Alex. and two other MSS. nor in Vulg. Lat. Syr. and Arab. Verſions.

(*m*) This is exactly parallel to what we read *Dan.* 12. 7. The Reaſon of this Solemn Oath is, to prevent the Omiſſion here of the ſounding of the ſeventh Trumpet, (as the Natural Order of theſe Viſions requir'd,) being thought an Indication of an Interruption or Delay about it; and to give us to underſtand, that altho' a new Syſtem of Viſions diſtinct (but collateral) to thoſe in the *Seal'd Book* was now to be introduced by the *open little Book*, between the Account given of the ſixth and ſeventh Trumpet; yet the Accompliſhment of the full Series of the Prophecies in the *Seal'd* Book is not thereby intended to be alter'd or ſuſpended; but that God is ſtill reſolv'd to obſerve punctually the Terrour of the *Seal'd* Book, and to begin his Son's Kingdom on the Diſſolution of the Tyrannical Power of the four Kingdoms mention'd by *Daniel*, at the ſound of the ſeventh Trumpet.

(*n*) See *Dan.* 12. 7. and *Dan.* 7. 3. to the end.

(*o*) Compare Chap. 11. 15.

TEXT.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα· Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ· Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι. 10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. 11 Καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

TRANSLATION.

8 And the voice which I heard from heaven ſpake unto me again, and ſaid: Go, take the little book which is open in the hand of the angel, which ſtands upon the ſea and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as hony.

10 And I took the little book out of the angel's hand, and eat it up; and it was in my mouth ſweet as hony; and as ſoon as I had eaten it, my belly was bitter.

11 And he ſaid unto me; Thou muſt propheſy again *concerning many peoples, and nations, and tongues, and kings.

Chap.

ANNOTATIONS.

(p) This is plainly imply'd by the Original word εὐαγγέλιον, which in our Bible is render'd, only *declar'd*, but it ſignifies ſomewhat *declar'd* as a Branch of the *Goſpel*. And thus it is render'd *Gal.* 3. 8.

(q) By this Voice Mr *Mede* underſtands the *Voice of the Trumpet* mention'd Chap. 4. 1. but it ſeems more probable that it is to be underſtood more immediately of the *Voice* mention'd v. 4. of this ſame Chapter; and if this Voice be the ſame with that Chap. 4. 1. then conſequently it is to be underſtood of that Voice Chap. 4. 1.

(r) Compare *Ezek.* 2. 8. and 3. 1—3.

V. 2.

PARAPHRASE.

(p) *Gospel. And having thus declar'd in general the Event of the seventh Trumpet, and made way for the Prophecies of the Little Book by the mention thereof above (v. 2.) the inspir'd Penman proceeds to give an account of the said Prophecies.*

SECTION III.

Wherein is contain'd the First *Prophetical Vision of the* Open Little Book, *representing the different States of the* Christian Church *to the End of the sixth Trumpet, more peculiarly as to the Churches* Purity *and* Impurity *in the different Ages thereof*

I. The *Preface* or *Introduction* to the Prophecies of the *Little Book.*

8 *Having had the more remarkable Changes, that should befall the Roman State before the seventh Trumpet, Reveal'd or made known unto me by the foregoing Visions of the Seals, it pleas'd God to Reveal unto me next the more remarkable Changes that should befall the Church within the same Space of Time or from the beginning of the first Seal, to the end of the sixth Trumpet of the seventh Seal.* And *in order hereto* the Voice (q) which I heard from Heaven, spake unto me again, and said; Go, take the Little Book which is open in the hand of the Angel, which stands upon the Sea *with his Right foot*, and *with his Left* upon the Earth. 9 And I went unto the Angel, and said unto him, Give me the Little Book. And he said unto me, Take (r) and eat it up, *i. e. consider and meditate thereon*; and it shall make thy Belly bitter, but it shall be in thy Mouth Sweet as Hony, *i. e. As hereby is denoted the Revelation of things future, so it shall be gratefull and acceptable to thee, the mind of Man being naturally desirous of Knowledge, especially of what is to come; but as what shall be reveal'd, will be in great part the Calamitous State of the Church, so it will be the Cause of great Bitterness or Sorrow unto thee, when thou knowest it.* 10 And I took the Little Book out of the Angel's hand, and eat it up *to denote thereby my considering and understanding the Revelation contain'd therein*; and *according as the Angel had just afore told me, I found it, viz.* it was in my Mouth sweet as Hony, *i. e. as it contain'd the Knowledge of things Future, it was very gratefull to me at first*; and as soon as I had eaten it, my Belly was bitter, *i. e. as soon as I perceiv'd hereby what would be hereafter the Calamitous State of the Church for a long time, it made me grieve Bitterly.* 11 And he, *i. e.* the Angel said unto me, *By thy thus eating the Little Book is denoted, that* thou must prophesy again, *or anew concerning the same Interval of Time that the former Prophecies of the Seals belong to*; *namely as in the Prophecies of the Seals thou didst prophesy chiefly concerning the various Civil State of the Roman Empire, so must thou now prophesy concerning the various State of the Church during the same Interval*; *and consequently these as well as the former Prophecies must be* concerning many Peoples, and Nations, and Tongues, and Kings.

TEXT.

Κεφ. ια'. Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἐγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ.

2 Καὶ τὴν αὐλὴν τὴν † ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσεράκοντα καὶ δύο.

TRANSLATION.

Chap. XI.

And there was given me a reed like unto a rod, *and he ſaid, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein.

2 But the court which is without the temple * caſt out, and meaſure it not; for it is given to the Gentiles: and the holy city ſhall they tread under foot forty and two months.

3 Καὶ

ANNOTATIONS.

V. 2. † Ἔξωθεν, not ἔσωθεν, is read in Alex. and ſome other MSS. and in Vulg. Latin, Syr. and Arab. Verſions; and in Arethas, Jerom, &c.

(*s*) It is obſervable, that according to the Greek λέγων may refer to καλαμος, as if the *Reed* it ſelf was repreſented as *ſpeaking* to St John. And this Reading is confirm'd by a general Conſent of MSS, as Dr *Mill* has obſerv'd. So that the other Reading found in one or two MSS. and in the Syriack Verſion, viz. καὶ εἰσῆλθ ὁ ἄγγελος, has been added without doubt, only as what ſeem'd neceſſary to be added, or underſtood, in order to take away the ſeeming Abſurdity of a *Reed's* ſpeaking. In reference whereto it is to be remember'd what is ſaid, *Habak.* 2. 11. and Compare alſo *Revel.* 16. 7. where the *Altar* is repreſented as *ſpeaking*.

(*t*) As to this *Inner*, and alſo the *Outer* Court, ſee the Draught hereunto adjoin'd for the better underſtanding of what is here ſaid concerning them.

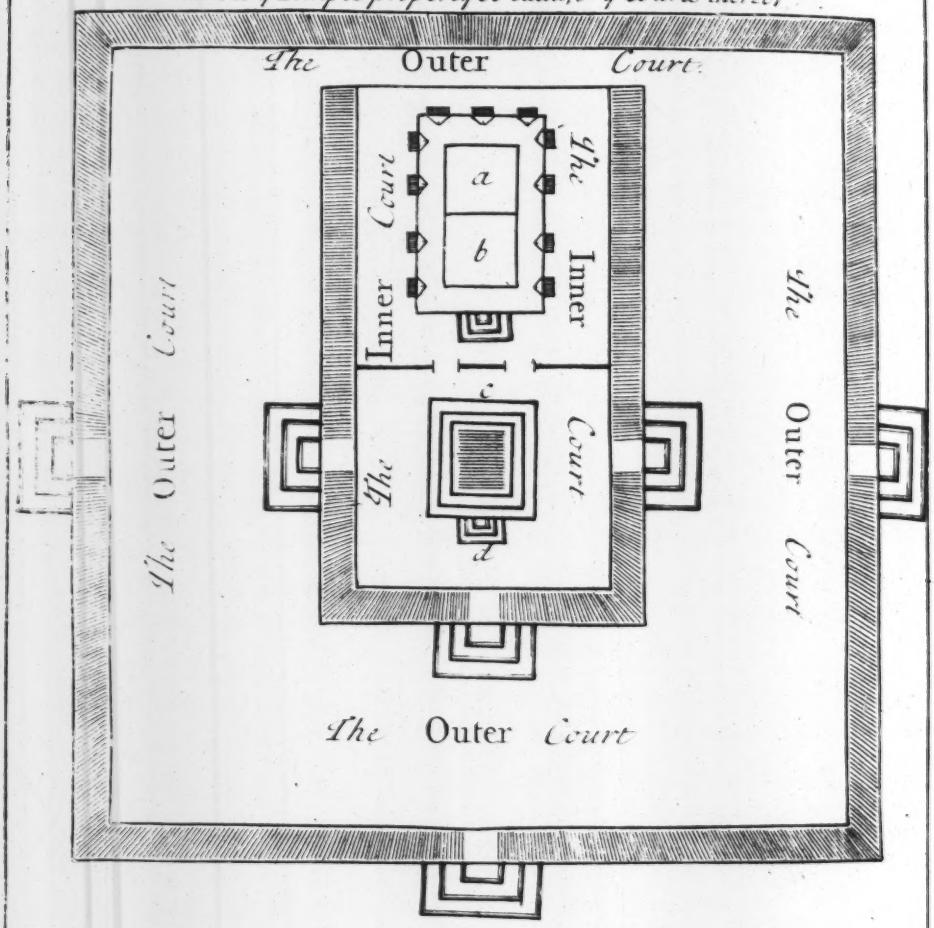
(*u*) Mr *Mede* has obſerv'd (B. 3. Ch. 3. Sect. 2. of his Works) that our Tranſlators, when they turn'd ἔκβαλε ἔξω *leave out*, expreſs'd rather what themſelves conceiv'd than what the words ſignified. Whereby he means, that they underſtood, by the ſaid Expreſſion in the Greek, no more than a *pretermiſſion* only, or that no more was to be done by St John to the *Second* or *Outer Court*, than only *Not meaſuring it*, which was a doing nothing to it. Whereas the Greek expreſſion ἔκβαλε ἔξω is the ſame as *Caſt out*, and implies a *poſitive act* thereby commanded, and that St John's Survey of the two Courts was an Act, not of *mere Separation*, but rather of *Examination*, as the nature of *Meaſuring* imports. Namely he was firſt to *examine* the *Inner* Court, which by its conformity to the Divine meaſure which he was to apply thereto, he ſhould find to be *Sacred*. That done, he was then to *examine* or *ſurvey* the *Outer* Court; which becauſe he ſhould find poſſeſs'd by the Gentiles, and not capable of the Divine meaſure, he was to *caſt out*, i. e. to excommunicate, and pronounce *Unſacred* and *Polluted*.

(*x*) For the *Outer Court* was the place, where the *Holy City* or people of Iſrael met together for Divine Worſhip; and in the Wilderneſs, where the Tabernacle had but one Court, there was no *Outer Court*, but the Tents of the Iſraelites or *holy City*. Beſides it is obvious, that the *Outer Court* could not be given to the Gentiles, unleſs the *Holy City* it ſelf was given to them, or in their Power. As for the expreſſion of *the Holy City being troden down*, ſee 1 *Macc.* 3. 45. & 4. 60.

(*y*) For I cannot but think, that by the *Holy City's being troden down by the Gentiles* is denoted its being inhabited and polluted by the *Mahometans* and *Antichriſtians* emphatically ſo call'd, as well as the *Idolatrous Papiſts*, eſpecially ſince

A Ground-Plot of the HOLY PLACE, or TEMPLE

so call'd in the Larger Sence, or as it is taken to denote ỹ Temple properly so call'd, & ỹ Courts thereof



a. b. The Temple more properly so call'd, that is the House or Cover'd Part of ỹ Temple.

a The Holy of Holies. b The Sanctuary or Holy.

c d The Altar of Burnt Offrings.

I. Senex sculp.t

Place this fronting Page 77 of ỹ Revelation

PARAPHRASE.

II. The *Purity* of the moſt *Primitive Church* typified by St John's *meaſuring the Inner* Court of the Temple.

Chap. XI. And there was given me a Reed like unto a Rod, *i. e. not a Writing but Meaſuring Reed by the foremention'd Angel,* (*ſ*) and he, *i. e. the Angel* ſaid unto me: Riſe and meaſure (*t*) *the Inner Court, wherein ſtood* the Temple of God *more ſtrictly ſo call'd, i. e. the Holy and the Holy of Holies,* and the Altar *of Burnt-offering*, and *wherein was included the whole Space about the ſaid Altar, and which was wont to contain* them that *ſacrificed or did* worſhip therein. *Where by the Temple and Altar &c. i. e. in ſhort by the Inner Court, may well be denoted the moſt Primitive, and as it were Inmoſt, State of the Chriſtian Church, including the Time of Chriſt here on Earth, and the Ages next ſucceeding thereto; as the Inner Court did include not only the Ark of the Covenant and the Mercy-ſeat whereby Chriſt was typified, but alſo the next adjacent parts of the Temple aforemention'd. And by St John's being bid to meaſure the Inner Court, may well be denoted the Conformity of the moſt Primitive Church to the Rules of the Goſpel as its meaſure.*

III. The *Impurity* of the *Church* in the *Succeeding* Ages, typified by St John's *not meaſuring* the *Outer* Court of the Temple.

2 *Accordingly whereas it follows*, But the Court which is without the Temple *or Inner Court, i. e. in ſhort the Outer Court* (*u*) caſt out, and meaſure it not: for it is given to the Gentiles, and *it*, (*x*) *or which comes to the ſame*, the holy City ſhall they tread under foot forty and two months: *Here in Analogy to the Expoſition of v.* 1. *by the Court which is without the Temple, or in ſhort by the Outer Court, may well be denoted the State of the Chriſtian Church, ſucceeding after the moſt Primitive and Pure State thereof aforemention'd; as the Outer Court (to ſuch as came from out of the Inner Court) ſucceeded or follow'd next after the Inner Court. And whereas St John was here bid to caſt out the Outer Court, and not to meaſure it &c. thereby may be well denoted the Falling off of the Viſible Church (as to great, or the greateſt, part thereof) from the Rules of the Goſpel, which ought to have been its Meaſure, whereby to have guided it ſelf; and that this Falling off ſhould be ſo great, as that the ſaid Viſible Church ſhould fall into a new ſort of Idolatry, which ſhould be as it were Gentiliſm reviv'd. And alſo by the holy City being troden under foot by the Gentiles may further be well denoted, that the holy City it ſelf, Jeruſalem, ſhould be inhabited and profan'd by Gentiles who ſhould be guilty of ſuch Idolatry, or ſome* (*y*) *other Antichriſtian Worſhip. And this State of the Church is to continue forty and two months, taken myſtically to denote one thouſand two hundred and threeſcore years; but yet not ſo taken in the former Senſe, as to exclude the Literal* (*z*) *acceptation of*

ANNOTATIONS.

ſince the ſaid City has been ſo long, and ſtill is, in the hand of the *Mahometans* as its Sovereign or King.

(*z*) That Numbers are ſometimes taken in Prophecies in a *Literal* ſenſe, is *granted* by thoſe that oppoſe the *Literal* acceptation of this Number of *forty two months*, or of its equivalent Number of 1260 days, in reſpect to the Time of Antichriſt emphatically ſo call'd. Nay this is what they can't deny in reſpect of

TEXT.	TRANSLATION.
3 Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χι-	3 And I will give *power* unto my two witneſſes, and they ſhall propheſy a thouſand

λίας

ANNOTATIONS.

of the *Thouſand years* mention'd Chap. 20. of this Book of Revelation. And what ſtill comes nearer to the Caſe before us, Mr *Mede* obſerves, that the *five Months* mention'd chap. 9. in reſpect of the Locuſts, may be underſtood as well *literally* in reference to Common or Natural *Locuſts*, as *myſtically* (or to denote 150 years) in reference to the myſtical Locuſts *the Saracens*. Laſtly, Mr *Whiſton* (pag. 208. of his Eſſay) ſuppoſes the Actions of the *two Witneſſes* to be all evident Alluſions to our Saviour *Chriſt*, or which is the ſame, the Actions of *Chriſt* to be *Types* of the correſpondent Actions of the *two Witneſſes*; and therefore that the *Times* which relate to the Actions of the *two Witneſſes* may be *determin'd* by the *Times* which relate to the correſpondent Actions of *Chriſt*. But now this is nothing elſe than to ſay in other words, and ſomewhat ſhorter, that the *Times* relating to the *myſtical Chriſt* may be *determin'd* by the Times that relate to the *perſonal Chriſt*. And if ſo, why ſhould it not be altogether as reaſonable to ſuppoſe, that the *Times* of the *perſonal Antichriſt* may be *determin'd* by the *Times* of the *myſtical Antichriſt*, as being ſome way correſpondent one to the other? Agreeably to which ſuppoſition the Number of *forty two Months*, or (which comes to the ſame) of 1260 *Days*, as it *myſtically* denotes the Duration of the *myſtical Antichriſt* to be 1260 *myſtical Days*, that is, 1260 *years*; ſo it may alſo *literally* ſerve to determine or denote the Duration of the *literal* or *perſonal* Antichriſt to be 1260 *literal Days*, or forty two *literal Months*, that is, *three* (*literal* or Common) *years and an Half*. Now as this Suppoſition has been already ſhewn to be no other than what is reaſonable, even according to the Notions which its Oppoſers have in like Caſes; ſo there is another important Conſideration which recommends it, and is this, viz. that hereby may be well *reconcil'd* the Expoſitions both of the Ancients and Moderns concerning the Duration of Antichriſt, which have hitherto (I think) been thought altogether *irreconcileable*. For the Duration of the perſonal Antichriſt may and will *fall in with* the laſt three years and an half of the myſtical Antichriſt. And conſequently the Duration of Antichriſt in general will be in the whole but 1260 years, altho' the *forty two months* or 1260 *days* be taken, as well *literally* of the *perſonal Antichriſt* according to the Expoſition of the *Primitive Fathers*, as *myſtically* of the *myſtical Antichriſt* according to the Expoſition of *Modern Divines*.

(*a*) Thus *Hippolytus*: "As *John* the Baptiſt was the Forerunner of our Bleſſed "Lord's Firſt Coming, ſo ſhall *Enoch* and *Elias* be of his Second." *Tertullian* in his Book *de Anima* ch. 50. thus: "*Enoch* and *Elias* were tranſlated and never "ſaw Death, but are reſerv'd to the time of the End, that they may deſtroy "Antichriſt by their Blood." St *Cyprian* in his Tract *de Montib. Sion & Sina* among his *Opuſcula* p. 36. Oxon. Edit. thus to the ſame purpoſe: "*Enoch* was "tranſlated alive to a certain place known to God, and ſhall come from thence "to oppoſe and confound Antichriſt." So likewiſe *Ephrem Syrus* in his Diſcourſe concerning Antichriſt: "The merciful God ſhall ſend *Enoch* and *Elias* who ſhall "preach to the People, and warn them not to believe Antichriſt, boldly crying "out and ſaying, This is Antichriſt the Deceiver, the Son of Perdition: O ye "Men, let none of you believe him, or hearken to this Tyrant fighting againſt "God: Be not afraid of him, for he ſhall ſoon be deſtroy'd, and his Power "broken."

PARAPHRASE.

of the said Months, wherein they denote three years and an half, and may refer to the time of that Person who is most properly or emphatically denoted by Antichrist.

IV. Of the *Two Witnesses*, that should bear Witness to the *Truth of Christianity*, during the State of *Antichristianism*.

3 And *agreeably to this double Acceptation of the said forty two months, one Mystical, the other Literal, it seems requisite to expound the following Prophecy concerning the Two Witnesses. For as it is not to be deny'd, but that thereby in a mystical Sense may be denoted the Testimony that was to be born to the Truth of the Gospel in opposition to Popery, which is one sort of Antichristianism; so on the other hand it seems but reasonable to allow upon the Authority of the Ancients or in Conformity to their Exposition, that this Prophecy is to be understood Literally of Two Persons who should be Witnesses to the Truth of the Gospel during the time of Antichristianism most properly so call'd. I shall here choose to expound this Prophecy in the more Literal Sense, contenting my self to give an Account of the more mystical Interpretation thereof in the Note (h) next following.* I will give Power, *says Christ* unto my Two Witnesses, *i. e.* (*according* (a) *to the Consent of the Primitive Fathers*) *to Enoch and Elias, who shall be then sent to bear Witness again upon the Earth to the Truth of Religion, as the most convincing Argument that can be made use of to preserve Men from being seduc'd by Antichrist most properly so call'd*; and they shall prophesy, *i. e. preach and maintain the True or Christian Religion,*

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"broken." St *Ambrose* upon that Passage 1 *Cor.* 4. 9. *I think that God has set forth us the Apostles &c.* says: "Thus *Enoch* and *Elias*, that shall be the Apo-"stles of the Last times, must suffer many Persecutions and Afflictions; for they "must be sent before to prepare the People of God, and to strengthen the "Churches." St *Jerom* in Epist. 148. to *Marcella* writes thus: "We shall say "nothing in this place concerning *Enoch* and *Elias*, of whom St *John* in his "*Revelation* (meaning this ch. 11. 3, &c.) witnesses, that they shall come again "upon Earth and dye." The same (in short) is affirm'd by St *Augustin* lib. 9. *de Gen.* cap. 6. by *Prosper de Dimid. Temp.* cap. 13. by St *Gregory* on *Job* lib. 9. cap. 4. by *Damascen de Fide Orthodoxâ* lib. 4. cap. 27. by *Aretas Cæsariensis* on this Chapter of the Revelation &c. I have transcrib'd the foregoing Testimonies from a Book lately publish'd under the Title of *God's Judgments upon the Gentile Apostatiz'd Church, in four parts*: the last of which parts treats wholly of *Antichrist*, and it as well as the rest of the said Book very well deserves the Reading of any Person studious in these Matters. Here the Reader will find the *State of the Controversy concerning a Personal Antichrist* taken notice of, as also Observations concerning *the mystical and natural Body of Antichrist* as well as of *Christ*; and several other things which tend to give a Right Understanding of the *Revelation of St John*; and which I have therefore made here expres use of, or else refer'd to.

I shall here adjoin a Note of the late most Learned and Pious Divine Dr *Grabe* in reference to this matter on a passage of *Irenæus* lib. 5. cap. 5. It is Note (4) in pag. 405. Oxon. Edit. and runs thus in the Doctor's own words: Disputationem de loco in quem Deus transtulerit, & hucusque viventes conservarit Enochum & Heliam, Augustinus indicavit ad fidem non pertinere, lib. 2. de Peccato originali

TEXT.	TRANSLATION.
λίας ἡμέρας ἐξήκοντα, ἐνδε-δυμένοι σάκκους. 4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχνίαι αἱ ἐνώ-πιον τοῦ † Κυρίου τῆς γῆς ἑστῶσαι.	two hundred *and* threeſcore days, cloath'd in ſack-cloth. 4 Theſe are the two olive-trees, and the two candleſticks ſtanding before the * Lord of the Earth.

5 Καὶ

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ginali cap. 23. At cum heic *Irenæus* doceat, *Apoſtolorum diſcipulos &* (N.B.) *auditores dixiſſe*, illos in paradiſum terreſtrem, ubicunque ille ſit, tranſlatos fuiſſe; indeque, *qui adverſus Antichriſtum prælientur, venturos*; (cui ſententiæ omnes ferè Græci & Latini Patres adſtipulantur) mihi (N.B.) parum tutum videtur aliter nunc ſentire. Patrum nomina, locoſque, in quibus id legimus, præter eos quos in cap. 30. libri quarti adduximus (viz. Tertull. de Anima, Pſeudomethodium in Revelationibus, Epiphan. Hæreſ. 64. Auguſtinum lib. 9. de Geneſi ad literam cap. 6. & lib. 1. de Peccatorum meritis & remiſſione cap. 31. & Tractat. de Antichriſto) heic ſignare in gratiam ſtudioſorum è re eſt. Nicodemus Hiſt. de Reſurrectione Domini. Iſidorus de Vita & Obitu Sanctorum. Hippolytus Martyr Orat. de Antichriſto. Ambroſius in cap. 4. Roman. (This ſeems to be a ſlip of memory for 1 Cor. 4. as is above mention'd: having not *Ambroſe* by me, I can't be certain) Athanaſius lib. *Quòd Nicæna Synodus &c.* Gregorius in 18 caput Job & Homil. 12. in Ezechiel. Hieronymus Epiſt. ad Pammachium adverſus errores Joan. Hieroſ. Damaſcenus lib. 4. cap. 28. Juſtinus Martyr Quæſt. 85. ad Orthod. Arethas Cappadox in 11 cap. Apoc. Procopius Gazæus in cap. 4. Gen. Plures alios legendo notes licet.

I have taken the pains to tranſcribe all theſe Citations, that the Reader may ſee, how generally the *Fathers* do agree in this matter, whatever different Notions thereof are entertain'd by *Moderns*. I deſire the Reader but to conſider that it can't with any Colour of Probability be thought, that the *Fathers* were ſo Wicked as to *forge* ſuch a Doctrine; or ſuppoſing them *wicked* enough to forge it, yet to *what end* ſhould they do it? Nay, if the *Fathers* be but allow'd to be Perſons of *Senſe*, and *good Underſtanding*, (and that thoſe above cited were ſo, appears from their Writings) it can't be ſuppos'd, but that this Doctrine of *Enoch and Elias coming again upon Earth* muſt appear no leſs Strange and Surprizing at firſt to them, than it do's to Men now adays at their firſt Hearing of it; and conſequently that they acted then, as we do now, namely ſcrupled to give Belief to ſuch a Doctrine, till the Truth of it was aſſur'd to them by unexceptionable Authority. And accordingly it is obſerv'd above by Dr *Grabe*, that *Irenæus* aſſerts, that the Truth of the ſaid Doctrine was grounded on *no leſs Authority* than that of thoſe who were *Diſciples* and *Hearers of the Apoſtles themſelves*. Whereupon the good Dr adds in reference to himſelf, *Mihi parum tutum videtur aliter nunc ſentire*; and had all Others the like *due Eſteem* for the *Fathers*, and the like *modeſt Opinion* of *Themſelves*, there would quickly be taken away that great and unhappy Difference of Opinions, which is now in the Church, as to Points of Religion.

I can't yet put an end to this already long Annotation without obſerving in the laſt place (together with the Author of *God's Judgments &c.* aforementioned) that, as for the Coming of *Elias*, the Holy Scriptures themſelves ſeem plainly to aſſert it. For thus ſays God by the Prophet *Malachi* ch. 4. 5. *Behold I will ſend you Elias the Prophet before the great and terrible Day of the Lord come, and he ſhall*

PARAPHRASE.

Religion, and exhort the Profeſſors thereof to adhere thereto (*b*) a thouſand two hundred and threeſcore days, *i. e. three years and an half or during the Time of Antichriſt more properly ſo call'd, and they ſhall be* cloath'd in Sack-cloth, *as Mourning and bewailing the then ſad State of the Church, on account of the Numbers that ſhall be ſeduc'd by Antichriſt more properly ſo call'd, notwithſtanding all their Propheſying or Preaching, and Working the greateſt Miracles to keep them from being ſo ſeduc'd.* 4 Theſe *two Witneſſes, viz. Enoch and Elias* are *thoſe who are in a more ſpecial manner and ultimately denoted by* the Two Olive-trees, and the Two Candleſticks, ſtanding before the Lord of the Earth, *and ſeen*

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ſhall turn the Hearts of the Fathers to the Children, and the Heart of the Children to the Fathers, leſt I come and ſmite the Earth with a Curſe. In which place the Expreſſions of *the great and terrible Day of the Lord*, and of *ſmiting the Earth with a Curſe*, do I think chiefly (if not only) relate to Chriſt's ſecond Coming. For his firſt Appearance in the Form of a Servant, can't with any tolerable congruity be call'd Great and Terrible; and he came not then to perform any *Judicial* Acts, but what were purely Spiritual, the Judging of the Earth being the grand Deſign of his ſecond Coming. To this it is objected, that our Bleſſed Lord expreſsly aſſerted, that *Elias* there meant *was already come.* Matth. 17. 12. To which I anſwer, that our Lord meant no more than that *John* the Baptiſt, *the Power and Spirit of Elias*, or *Elias* in the Spirit was come, but not in the Body; in which that He was yet to appear before his ſecond Coming, our Saviour himſelf do's not deny, but rather plainly aſſert. For when the Diſciples taking our Saviour's words in too large a ſenſe, ask'd him, *How then ſay the Scribes that Elias muſt firſt come?* Our Lord anſwers, that *Elias* (N. B.) *SHALL come, and SHALL reſtore all things.* Which words being ſpoken in the *future* Tenſe, can't be apply'd to *John* the Baptiſt, who was *already* come, but had not *reſtor'd all things*: which is ſtill reſerv'd to the Coming of *Elias* in Perſon at the End of the World, or at *the Times of Reſtitution of all things, which God has ſpoken by the mouth of all his Prophets, ſince the World began.* Act. 3. 21.

V. 4. † Κυρίου, not Θεοῦ, is read in Alex. and ſeveral other MSS. as alſo in Vulg. Lat. Syr. and Arab. Verſions; in Hippolytus, Arethas, &c.

(*b*) It is obſervable, that *the treading under foot of the holy City by the Gentiles* is expreſs'd by 42 *Months*; and the *Propheſying of the Two Witneſſes* is expreſs'd in the very next verſe by 1260 *Days.* Now ſince the *ſame ſpace of Time* is denoted by Both expreſſions, it deſerves Conſideration why it is thus *differently* expreſs'd. And the Reaſon hereof is very probably, and therefore I think generally, thought to be this, viz. That in Scripture All Sin and Error is reſembled to *Darkneſs* and *Night*, over which the *Moon* rules; and contrariwiſe the Truth of Religion is reſembled to *Light* and *Day*, over which the *Sun* rules, as *Pſal.* 136. 8, 9. Agreeably hereto St *Paul* is ſaid *Act.* 26. 18. to be ſent to the Gentiles, *to turn them from Darkneſs to Light.* And ſo 2 *Cor.* 6. 14. *What fellowſhip has Light with Darkneſs?* Now *Months* ariſe from the Motion of the *Moon*, which governs the *Night*; but *Days and Years* ariſe from the Motion of the *Sun*, which governs the *Day.* On the like account the Time of the *Beaſt* is reckon'd chap. 13. 5. by *Months*; but the *Woman's* Stay in the Wilderneſs, by *Days* and *Years.* Chap. 12. 6, 14.

TEXT. TRANSLATION.

5 Καὶ εἴτις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύε͂ται ἐκ τ͂ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴτις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δε͂ αὐτὸν ἀποκτανθῆναι. 6 Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τ͂ οὐρανὸν, ἵνα μὴ βρέχῃ ὑετὸς †τὰς ἡμέρας τ͂ προφητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τ͂ ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τ͂ γῆν πάσῃ πληγῇ, ὁσάκις ἐὰν θελήσωσι. 7 Καὶ ὅταν τελέσωσι τ͂ μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τ͂ ἀβύσσου ποιήσῃ πόλεμον μετ' αὐτῶν, καὶ νικήσῃ αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς. 8 Καὶ τὰ πτώματα αὐτῶν ἐπὶ τ͂ πλατείας πόλεως τ͂ μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος †αὐτῶν ἐσταυρώθη.

5 And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies; and if any man will hurt them, he muſt in this manner be kill'd.

6 Theſe have power to ſhut heaven, that it rain not * the days of their Prophecy; and have power over waters to turn them to blood, and to ſmite the earth with all plagues, as often as they will.

7 And when they * ſhall be about to finiſh their teſtimony, * the wild Beaſt that aſcends out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the ſtreet of the great City, which ſpiritually is call'd Sodom and Egypt, where alſo their Lord was crucified.

9 Καὶ

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V. 6. † So Alex. and many other MSS. and Vulg. Lat. Arab. and Ethiop. Verſions; and Hippolytus, Arethas, &c.

V. 8. † Αὐτῶν, not ἡμῶν, is read in Alex. and many other MSS. and in all the four Ancient Verſions, and in Arethas.

(*bb*) Θηρίον properly ſignifies a *Wild Beaſt*, and ſo render'd here and elſewhere in this Book, ſeems to anſwer beſt to the Deſign of the Holy Spirit, in uſing the ſaid word to denote *Antichriſt*, whether Perſonal or Myſtical, as what would be very pernicious to Mankind. It is alſo more agreeable to the Deſcription given of its Compoſition chap. 13. 1. At to this Wild Beaſt's aſcending out of the bottomleſs Pit, ſee chap. 13. 1. and 17. 8.

(*c*) It muſt be remember'd what has been above obſerv'd, in relation to the Tribe of *Dan* not being mention'd in chap. 7. namely that it was becauſe out of that Tribe is to ariſe Antichriſt emphatically ſo call'd: which is generally aſſerted alſo by the Fathers and other Ancient Writers, viz. *Hippolytus*, *Irenæus*, *Ambroſe*, *Theodoret*, *Proſper Aquitanicus*, *Anaſtaſius Sinaita*, and St *Gregory*, as may be ſeen Part 4. Sect. 9. of *God's Judgments &c.* aforecited. The ſame Author obſerves in the ſame place, that the *Jews* are ſo fully perſuaded of this, that *Ben Dan* or *a Son of Dan*, is a Proverbial expreſſion amongſt them, to ſignify a notorious Villain or Murderer. And as Antichriſt is thus to come of the Tribe of Dan; ſo is he to have Jeruſalem in his power, according to the

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ſeen by the Prophet Zachary in that Viſion which he records in Chap. 4. *of his Prophecy.* 5 And if any man will, *or ſhall go about in thoſe Days of Antichriſt more properly ſo call'd to* hurt them, Fire proceeds out of their Mouth, and devours their Enemies, *i. e. at their Word Fire ſhall come down from Heaven, as it did afore at the Word of Elias, and deſtroy their Enemies*; and if any will hurt them, he muſt *or ſhall* in this manner be kill'd, *till the Time comes that theſe two Witneſſes are* (*as v.* 7.) *to be kill'd themſelves by Antichriſt aforeſaid.* 6 Theſe *likewiſe ſhall* have, *as Elias formerly had*, power to ſhut Heaven, that it rain not *during* the days of their Prophecy; and have power over Waters to turn them to Blood *as Moſes did*, and to ſmite the Earth with all *ſorts of* Plagues, as often as they will. 7 And when they ſhall be about to finiſh their Teſtimony, (*bb*) the Wild Beaſt that aſcends out of the bottomleſs Pit, *i. e. the Perſon more properly call'd Antichriſt, and who is here deſcrib'd as a Wild Beaſt becauſe of the great Miſchief he ſhall do, and as aſcending out of the bottomleſs Pit or Hell, as being in a ſpecial manner actuated by the Devil*; *this moſt Wicked Perſon with his ſeduced Followers* ſhall make War *particularly* againſt them, *viz. the two Witneſſes of Chriſt*, and ſhall *be permitted by Divine Providence to* overcome them, and kill them. 8 And their dead Bodies ſhall lie in the Street of the great City, *viz.* (*c*) *Jeruſalem, which ſhall be at this time taken and in the hands of Antichriſt moſt properly ſo call'd, and* which Spiritually, *i. e. in a figurative and ſpiritual Senſe* is call'd (*Iſai.* 1. 10.) *and may at that time more eſpecially be call'd* Sodom, *viz. on account of its extraordinary Wickedneſs, which ſhall bring down the Judgments of God upon it, as viſibly as the Sin of Sodom brought down Fire from Heaven on it*, and Egypt *on account of the extraordinary Afflictions and Calamities wherewith the Chriſtians ſhall be then afflicted by the Power of Antichriſt moſt properly ſo call'd, and then domineering at Jeruſalem, as the Children of Iſrael were afflicted by the King of Egypt*: *and as the Egyptians were plagu'd, and at laſt deſtroy'd many of them with their King, in the Red Sea, for thus afflicting the Iſraelites*; *ſo ſhall the ſaid Antichriſt and his Followers be likewiſe at laſt plagu'd and deſtroy'd for their Afflicting the Faithfull Servants of God. And as on theſe Accounts, Jeruſalem may be fitly ſtyl'd in a figurative Senſe Sodom and Egypt, ſo that Jeruſalem is the City here meant, is denoted moſt evidently by its being added further, that this is ſpoken of the City*, where alſo their Lord, *i. e. Chriſt the Lord of the two Witneſſes Enoch and Elias* was crucified. 9 And

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general Tradition of the Antients, being to ſit there in the Temple Blaſphemouſly, as if he were God. And whereas *Jeruſalem* is here call'd the *great City*, t may probaby refer to the *greatneſs* it ſhall arrive to at that time, by the Jews Rebuilding of it, who for ſome time before this may be return'd many or moſt of them into their Own Country.

TEXT.

9 Καὶ βλέψουσιν ἐκ τ̃ λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα. 10 Καὶ οἱ καθοικοῦντες ἐπὶ τ̃ γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται, καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς καθοικοῦντας ἐπὶ τῆς γῆς. 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτούς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τ̃ οὐρανοῦ, λέγουσαν αὐτοῖς· Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τ̃ οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τ̃ πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τ̃ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τ̃ Θεῷ τ̃ οὐρανοῦ.

TRANSLATION.

9 And they of the peoples, and tribes, and tongues, and nations, ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth, ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two Prophets tormented them that dwelt on the earth.

11 And after *the three days and an half, the ſpirit of life from God enter'd into them; and they ſtood upon their feet, and great fear fell upon them who ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud; and their enemies beheld them.

13 And the ſame hour was there a great earth-quake, and the tenth part of the city fell, and in the earth-quake were ſlain of men *of name ſeven thouſand; and the remnant were affrighted, and gave glory to the God of heaven.

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(*d*) God may ſo order this, that ſo the Malice and Rage of the Antichriſtian party may be the more ſubſervient to his Glory. For by means of the two Witneſſes *dead Bodies not being ſuffer'd to be put in the grave*, their Reſurrection and Aſcenſion ſhall be the more Viſible and Conſpicuous to others, who ſhall ſtand looking on their dead and unburied Bodies.

(*e*) So the true Prophets, and particularly *Elijah*, were ſaid to *trouble* the wicked Kings and People of Iſrael. See 1 *King*. 18. 17, &c.

(*f*) That ὀνόματα ἀνθρώπων may denote the ſame as ἄνθρωποι ὀνομάτων, is evident from ſeveral like inſtances in Scripture. Thus *Lev*. 5. 15. ἀργύριον σίκλων in the LXX. for σίκλα ἀργυρίου.

(*g*) For

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9 And they of the Peoples and Tribes and Tongues and Nations, *that ſhall be then gather'd together after Antichriſt as their Head in or about Jeruſalem*, ſhall ſee their dead Bodies three days and an half, and ſhall not (*d*) ſuffer their dead Bodies to be put in graves. 10 And they that dwell upon the Earth, *as many as ſhall be gather'd then together at or about Jeruſalem out of all Countries after Antichriſt as their Head*, ſhall rejoyce over them *now dead, as looking on this Conqueſt over the two Witneſſes to be an undeniable Proof of the Antichriſt's being what he pretended to be, and ſo the moſt ready way to bring over to Him All ſuch as yet withſtand Antichriſt*; and *hereupon they ſhall* make merry, and ſhall ſend gifts one to another; becauſe theſe two Prophets *who had hitherto* (*e*) tormented them that dwelt on the Earth, *i. e. had given great Oppoſition to Antichriſt, and all his Followers whereſoever they liv'd, were now kill'd and dead, and ſo there ſeem'd to be an hopefull Proſpect for Antichriſt and his Adherents.* 11 *But they ſhall quickly find themſelves diſappointed*, and *that in the higheſt manner: for methought* after the three days and an half (*mention'd v.* 9.) the Spirit of Life from God enter'd into them, *i. e. the two Prophets or Witneſſes that had been kill'd*, and they ſtood upon their feet, and *hereupon* great Fear fell upon them *of the Antichriſtian party*, who ſaw them. 12 And they, *i. e. the two Witneſſes* (*and probably their Enemies too*) heard a great Voice from Heaven, ſaying unto them, Come up hither. And they, *i. e. the two Witneſſes* aſcended up to Heaven in a Cloud; and their Enemies beheld them. 13 And the ſame hour was there a great Earth-quake, and the tenth part of the City *Jeruſalem, then become a great City*, fell, and in the Earth-quake were ſlain of Men (*f*) of Name ſeven thouſand *belonging to the Antichriſtian party*; and the Remnant were affrighted, and *by ſuch their Fright and Conſternation* (*g*) gave Glory to the God of Heaven (*h*). *Such, as has been deſcrib'd in this Section, ſhall be the different States of the Church to the End of the ſixth Trumpet.*

SECTION

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(*g*) For to acknowledge any ways the Wiſdom, Goodneſs, or Power of God, is the ſame as to *give Glory unto him*. Juſt as thoſe, who being as it were found out by God in their Sins, do thereupon confeſs ſuch their Sins, are ſaid to *give Glory unto God* thereby: An inſtance whereof we have in *Achan*, Joſh. 7.

(*h*) I come now to ſhew, how the Prophecy of the *Two Witneſſes* is expounded generally by the *Moderns*. By theſe *Witneſſes* then they underſtand chiefly, if not only, ſuch as have oppos'd in their ſeveral Ages the Corruptions of the *Romiſh* Church. And theſe *Witneſſes* are repreſented as *Two*, according to Mr *Mede* and his followers, only on account of their being here typified by ſuch Pairs as were illuſtrious under O. T. for defending the Truth of Religion, ſuch as *Moſes* and *Aaron* in the Wilderneſs, *Elijah* and *Eliſhah* under the Baalitical Apoſtacy, and *Zorobabel* and *Joſhuah* under the Babyloniſh Captivity. But others do not approve of this Expoſition, and therefore by the *Two Witneſſes* chooſe rather to underſtand the *Waldenſes* and *Albigenſes*; whoſe Churches (they ſay)

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ſay) were *never* wholly enſlav'd to the Idolatry and Tyranny of the Church of *Rome*; and which are the *only* Diſtinct and Viſible Churches, that *never* were ſo enſlav'd. Whereas it is ſaid v. 5. that *Fire proceeds out of their mouths* &c. this is expounded myſtically of the Witneſſes only denouncing God's Vengeance againſt their Enemies, and their Enemies being ſadly deſtroy'd on the Prayers of theſe Witneſſes. By the Witneſſes *having power to ſhut Heaven that it rain not*, Mr *Mede* underſtands their having the Power of the Keys, whereby to ſhut Heaven ſo, as that the Grace of Chriſt (which he makes the *Myſtical Rain*) ſhould not diſtill upon them to the Remiſſion of Sins, as long as their Enemies perſever'd in their Errors. As for the Witneſſes *having power to turn Water into Blood*, Mr *Mede* underſtands that the ſaid Witneſſes ſhall be literally endu'd with ſuch a Power, as *Moſes* and *Aaron* were, about the End of their bearing Witneſs. Mr *Whiſton* ſays, Perhaps the Power aſcrib'd to theſe *two Witneſſes*, in 5th and 6th Verſes, do's rather refer to thoſe Plagues of the Trumpets and Vials, which the Almighty, on their Prayers and Cries to Heaven, brought on that Empire which oppreſs'd them. As for the Witneſſes *being kill'd, and their Bodies lying in the Street of the great City, which is ſpiritually call'd Sodom and Egypt, where alſo their Lord was crucified*, Mr *Mede* underſtands their being kill'd, and lying within the Territories or Juriſdiction of the City of *Rome*, as our Saviour was. And Mr *Whiſton* gives the ſame Expoſition, but adds withal another in theſe Words: Or elſe *in that broad or great City* (for ſo he expounds ἐπὶ τῆ πλατείας πόλεως τῆ μεγάλης) — *where alſo our Lord was crucified*, i. e. within the Compaſs of Jeruſalem literally, but myſtically of that great City, which was the Head of that Chriſtian Apoſtacy now, as Jeruſalem had frequently been of the Jewiſh Apoſtacy in old times, i. e. in the Parts adjoining or belonging to *Rome*. By the Witneſſes being *kill'd*, is underſtood their being Impriſon'd, Murder'd, Expell'd and Baniſh'd. By thoſe that *ſuffer'd not their dead Bodies to be put in graves*, is underſtood the Help and ſupport afforded to the Witneſſes by their Friends. By the *Witneſſes coming to Life again, and ſtanding upon their Feet* is underſtood their being reſtor'd to their former Condition, wherein they were before they were kill'd. And laſtly, by their being *call'd, and aſcending up to Heaven*, is underſtood the Witneſſes being, not only reſtor'd to their former State, but a much greater degree of Honour and Power.

Mr *Whiſton* tells us (pag. 206, 207. of his Eſſay) that what is ſaid v. 7—11. concerning the Witneſſes being *kill'd, and not put in their graves*, and coming to Life again, and *ſtanding upon their Feet*, was exactly verify'd in the *Vaudois* in our own Age. For ſays he, the Duke of *Savoy* their Sovereign, by an Edict dated *Jan.* 31. A. D. 168⅝. N. S. forbad the Exerciſe of their Religion, on pain of Death. And therein order'd their Churches to be demoliſh'd, and their Miniſters to be baniſh'd. The Edict for their Baniſhment was dated at *Turin*, *April* 9th, enroll'd the 10th, and publiſh'd in the Valleys the 11th, and an Army ſent againſt them of *Savoy* and *French* Troops; who attacked them on the 22d of the ſame Month, and totally ſubdu'd them in the following Month of *May*; when many of theſe poor People were kill'd and barbarouſly ſlaughter'd: and great Numbers caſt into Priſon, and inhumanly us'd there, and the miſerable Remainders of them were at length releas'd out of Priſon, and permitted to depart about the beginning of *December*: ſo that the total Diſſipation of them was not compleated till that time, or the beginning of *December* the ſame year 1686. In the mean time, theſe poor *Vaudois* were very kindly receiv'd and ſuccour'd by the Proteſtant States, particularly thoſe of *Holland*, *Brandenburg*, *Geneva* and *Switzerland*: and ſo preſerv'd from Ruin. Towards the latter End of the Year 1689, about three years and an half after the Publication of the Edict above

ANNOTATIONS.

above mention'd in the Valleys, or the beginning of its Execution, they paſs'd the Lake of *Geneva* ſecretly, and entring *Savoy* with their Swords in their hands, they recover'd their antient Poſſeſſions, and by the Month of *April* A. D. 1690. eſtabliſh'd themſelves in it; notwithſtanding the Oppoſition of the Troops of *France* and *Savoy*: of whom they, who were comparatively but a few, ſlew great Numbers with inconſiderable loſs; till the Duke himſelf, who had now left the *French* Intereſt, by his League, and an Edict ſign'd *June* 4. 1690. juſt three years and an half after their total Diſſipation, recall'd the reſt of them, and reeſtabliſh'd them, with Liberty to the *French* Refugees themſelves to return with them alſo. So that on the whole theſe *Vaudois, when they were about to finiſh their Teſtimony*, or near the Concluſion of their 1260 *days Prophecy in Sackcloth*, have been *ſlain*, i. e. in prophetick Style Impriſon'd, Murder'd, Expell'd and Baniſh'd; they were not ſuffer'd to be utterly ruin'd, or *put into graves* by the Proteſtant States, who ſupported and aſſiſted them. They have continu'd in that State of Expulſion three years and an half, exactly according to this Prophecy, and that in the publick View of the *Papiſts*, and to their great joy. And after thoſe three years and an half were over, the *Spirit of Life from God has entred into them*, and they have riſen again from the dead, and *ſtood upon their feet*, i. e. recover'd their old Habitations, and obtain'd the Pardon and Protection of their Prince; and ſo terribly defeated their numerous Enemies, that Fear and Terror could not but fall upon them thereupon; exactly alſo as this Prophecy foretold of them. And this Event is the more to be obſerv'd, becauſe it takes in the Reſurrection of both the Witneſſes, the *Waldenſes* and *Albigenſes*, which have been an united People, and dwelt together in theſe Valleys of *Piedmont*, ever ſince the Concluſion of the *Cruſadoes* againſt the latter of them in the thirteenth Century; and becauſe it was from this Prophecy expreſsly foretold before it happen'd, by the moſt learned the Lord Biſhop of *Worceſter*, as is well known to many, and exactly come to paſs accordingly. And thus far of this Prophecy ſeems to me to have been already fulfill'd, and that very remarkably. But the reſt being, I think, yet future, I ſhall not attempt any particular Interpretation of it. Thus Mr *Whiſton*.

I have been the more willing to give the Reader this long Account of the Expoſitions given by *Modern* Divines to this Prophecy of the *two Witneſſes*, that he might be the better able to judge, whether ſeveral Particulars of the ſaid Prophecy ſeem not to be *ſtrangely* expounded by them, and to be ſuch as *cannot be Better expounded*, than by underſtanding them, as the Ancients did, of *Enoch* and *Elias*. Theſe *two* as they were to be the *Principal Witneſſes*, which ſhould bear witneſs to the Truth of Religion in theſe impure Ages of the Church, ſo this *Prophecy of the two Witneſſes* ſeems beſt underſtood of Them *principally* or *ſolely* in ſeveral Particulars thereof: but as *All* thoſe, who thro' the ſaid ſeveral Ages of the Church's Impurity have born witneſs to the Truth in their own Times, may be look'd on as *Fore-runners*, and as it were *Types* of theſe Two principal Witneſſes; ſo ſeveral particulars of the aforeſaid Prophecy may alſo be accommodated to All ſuch inferior Witneſſes, and that perhaps agreeably to the Deſign of the Holy Spirit. Certain it is, that ſeveral of the Prophecies relating to *Chriſt* are capable of ſuch a *double* Expoſition; there being in them blended together ſome Particulars, which are to be underſtood *principally* or *only* of *Chriſt* himſelf; and ſome other Particulars, which may be alſo underſtood, and were deſign'd by the Holy Spirit to be underſtood, of That Perſon who is in the ſaid Prophecy a Type of Chriſt. And the like holds good as to the Prophecies relating to Chriſt's firſt and ſecond Coming, and thoſe relating to his Coming to deſtroy Jeruſalem, and to judge the World at the laſt Day.

V. 15.

TEXT.

14 Η οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι· † Ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 Καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ, 17 λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

TRANSLATION.

14 The ſecond Wo is paſt; * behold, the third Wo comes quickly.

15 And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The Kingdom of this world is become *the kingdom* of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.

16 And the four and twenty elders, which ſat before God on their * thrones, fell upon their faces, and worſhipp'd God.

17 Saying, We give thee thanks, O Lord God almighty, which art, and waſt, and art to come, becauſe thou haſt taken to thee thy great power, and haſt reign'd.

18 Καὶ

ANNOTATIONS.

V. 15. † So it is read in the Singular, and not Plural, in the Alexandrian and many other MSS. and in all the four Ancient Verſions, and in Arethas.

(*i*) Namely ſince *all* the foregoing *ſix* Trumpets do confeſſedly belong to the *Seal'd* Book, and ſince the *ſeventh* Trumpet as well as the former *ſix* do confeſſedly belong to the *ſeventh Seal*, which by its very Name is a Part of the *Seal'd* Book; hence it follows that what is here ſaid in this Section concerning the *ſeventh Trumpet*, ought to be look'd on as a Part of the *Seal'd* Book. And the ſame way of Arguing will prove that what is ſaid in this Section, concerning the *Woes*, do's likewiſe belong to the *Seal'd* Book: foraſmuch as not only what is ſaid in like manner Chap. 9. 12. of the *Firſt Wo*, and *Them* that were *then* to follow, is confeſſedly a Part of the *Seal'd* Book; but alſo the *three Woes* are only the Importance of the *three laſt Trumpets*; and therefore if *all the Trumpets* belong to the *ſeventh Seal*, and ſo to the *Seal'd* Book, then do's ſo likewiſe All that is ſaid of the *Woes*. In ſhort, as it has been afore obſerv'd, that what is here ſaid in this Section, ſhould in its natural Order have follow'd immediately after the end of Chap. 9. and, ſince if it had actually thus follow'd, no one would have doubted, but that it was a *Part* of the *Seal'd Book*; therefore albeit it do's not actually thus follow, yet ſince we know it ought to have follow'd in a natural Order, and we know for what Reaſon the ſaid natural Order was interrupted, it is ſtill evident enough that it is in reality no other than a *Part* of the *Seal'd Book*, however inſerted between the Prophecies of the *Little Book*.

(*k*) For, as has been ſaid, the *three Woes* are the Importance of the *three laſt Trumpets*; and conſequently the *ſecond Wo* of the *ſixth Trumpet* &c.

(*kk*) See Chap. 20. 4. (*l*) According to what is ſaid of them Ch. 4. 9—11.

(*m*) Hereby

PARAPHRASE.

SECTION IV.

Which is to be esteem'd a Part *of the* (*i*) Seal'd Book; *and wherein is contain'd the Expiration or Ending of the* sixth *Trumpet, and the* Happy State of the Church *upon the Sounding of the* seventh *Trumpet.*

I. The Expiration or Ending of the *Second Wo*, or *sixth* Trumpet.

14 *There being Chap.* 4. 1. — *Ch.* 9. *ult. set down the several Visions, wherein were represented the Different States of the Roman Empire, from the Beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; and there being Chap.* 11. 1. — 13. *set down the Vision, wherein was represented the Different States of the Church during the same Interval, viz. from the Beginning of the first Seal to the end of the sixth Trumpet of the seventh Seal; here is the most proper Place to take Notice of the ending of the sixth Trumpet, as being the Common Period to All afore set down, relating either to the Seal'd or Little Book. Wherefore it is to be observ'd, that when that which is before represented in the Visions of the Seal'd and of the Little Book, is come to pass; Then the Interval belonging to the sixth Trumpet,* or (*k*) *which is the same,* the Second Wo *of the Three mention'd Ch.* 8. 13. is past. Behold, the Third Wo comes, *or which is the same, the Interval belonging to the seventh and last Trumpet shall begin* quickly, *to wit, after the Earth-quake mention'd in the foregoing Verse; and not only so, but the Judgments which are to make up the Third Wo, shall in a very short space of time be All brought on Antichrist and his Party to their final Ruin and Destruction.*

II. The *Happy* State of the *Church* in the Time of the *seventh* Trumpet, briefly foretold.

15 And *accordingly* the seventh Angel sounded, and *Antichrist and his Followers being in a very short time quite destroy'd by the Plagues that make the Third Wo,* there were great Voices, *i. e. the Voices of a great Multitude* in Heaven, saying, The Kingdom of this World is become the Kingdom of our Lord, and of his Christ, *i. e. the Supreme Civil Power here on Earth is now in the Hands of the* (*kk*) *Saints or Faithfull Servants of Christ,* and he shall reign for ever and ever, *i. e. the Saints shall thus continue to have the Dominion even of the Earth to the End of this World.* 16 And, *the Mystery of God* (*mention'd Chap.* 10. 7.) *being thus fulfill'd, as he had declar'd to his Servants the Prophets, hereupon* the four and twenty Elders, which (*according to the Description Chap.* 4. 4. *of the Scene or Theater of these Visions*) sat before God on their Thrones, fell upon (*l*) their Faces, and worshipp'd God, 17 Saying, We *in the Name of the whole Christian Church, the Governours or Bishops whereof we represent,* give Thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast *now as it were* taken to thee thy great Power *by executing at length Vengeance on thy Enemies,* and hast reign'd, *i. e. made now thy Saints to reign.*

TEXT.

18 Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου· καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγάλους· καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν. 19 Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

Κεφ. ιβ'. Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·

TRANSLATION.

18 And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judg'd, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the ſaints, and to them that fear thy name, ſmall and great; and ſhouldſt deſtroy them who deſtroy the earth.

19 And the temple of God was open'd in heaven, and there was ſeen in his temple the ark of his *Covenant: and there were lightnings, and voices, and thundrings, and an earth-quake, and great hail.

Chap. XII.

And there appear'd a great wonder in heaven, a woman cloath'd with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars:

2 Καὶ

PARAPHRASE.

18 And the Nations were angry, (*m*) *and out of ſuch their wicked Anger long perſecuted thy Saints*; and *the Time of* thy Wrath *in avenging the Afflictions of thy Saints* is come *at laſt*, and the Time of the Dead that they ſhould be judged, and that thou ſhouldſt give Reward unto thy Servants the Prophets, and to the Saints, and to them that fear thy Name, Small and Great; and *alſo the Time is now come that thou* ſhouldſt deſtroy them who deſtroy the Earth *or corrupt Mankind, i. e. Antichriſt and his Followers.* 19 And the Temple of God was open'd, (*n*) *viz. that the ſeven Angels with the ſeven Vials might come out of it, as we learn from Chap.* 15. 5, 6. and there was ſeen in his Temple the Ark of his Covenant, *whereby may be denoted that now the Veracity of God in fully making good his Covenant and Promiſes to his Church was moſt evidently manifeſted by God's deſtroying all the Enemies thereof, viz. Antichriſt and his Followers, by the pouring forth of the ſeven Vials upon them*: And *upon the pouring forth of the laſt of theſe ſeven Vials or Plagues*, there were Lightnings, and Voices, and Thundrings, and an Earth-quake,

PARAPHRASE.

Earth-quake, and great Hail, *finiſhing the Deſtruction of Antichriſt, as appears from Chap.* 16. 17. *to the end.*

SECTION V.

Wherein is contain'd the Remaining Part *of the* Little Book, *viz. ſeveral* Prophetical Viſions *repreſenting ſeveral Particulars relating to, and ſo reſpectively* Cotemporary *with the reſpective* Different States *of the* Church *repreſented in the firſt Viſion of the ſaid Little Book contain'd in Section the third.*

I. A Repreſentation of the *Progreſs of Chriſtianity* in its Primitive & Pure Ages, notwithſtanding all the *Oppoſition* it ſhould meet with from the *Devil*, by the means of the *Heathen Roman* Emperors.

One of the principal Means for the Right Underſtanding of this Book of the Revelation being this, viz. a Right Apprehenſion of the Connexion of the Prophecies of the Seal'd Book with thoſe of the Little Book; and in order to have a Right Apprehenſion hereof it being requiſite, not only to inſert the Firſt Viſion of the Little Book (contain'd in Section the third) between the ſecond and fourth Section, that is, between the Beginning of the ſixth Trumpet (Chap. 9. 13.) *and the End of the third Trumpet (Chap.* 11. 12.) *but alſo to inſert it in as ſhort a manner as might be: And this being accordingly done, and ſo the Connexion between the Seal'd and Little Book being eaſily enough diſcernible, it is requiſite here in the next place to give a more full and diſtinct Account of the different States of the Church, briefly Compris'd in the firſt Viſion of the Little Book, namely by adjoining here the remaining Viſions of the Little Book, wherein ſuch Particulars are more fully and diſtinctly repreſented. Accordingly by the Viſions here next mention'd by St John is ſet forth the Progreſs Chriſtianity ſhould make in the Roman World, during its Primitive and Pure State, notwithſtanding all the Oppoſition that ſhould be made thereto by the Devil.*

Chap. XII. And there appear'd a great Wonder *to me* in Heaven, *whither I was call'd by an Ecſtacy to ſee theſe Viſions*; *namely* a Woman cloath'd with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars: *whereby is denoted the Chriſtian Church, adorn'd and ſhining with the Faith of Chriſt the Sun of Righteouſneſs; and deſpiſing or caſting off the Rites and Ceremonies of the Jewiſh Law, as what at leaſt in reference to their Feaſts directed by the Motion of the Moon, and alſo like the Moon was only a ſort of reflected Light or a fainter and obſcurer Revelation of the will of God and true Religion, and conſequently was alſo, like the Moon, to have its Change or to laſt only for a Seaſon. And by the Crown of Twelve Stars is denoted the Riſe of the Church*

ANNOTATIONS.

(*m*) Hereby may be otherwiſe underſtood, that the *Nations* or *Gentiles*, who had hitherto troden down the Holy City for the ſpace of 42 months or 1260 days, *were angry*, when they came now to be diſpoſſeſs'd thereof.

(*n*) I herein follow Mr *Whiſton's* Expoſition as preferable to Mr *Mede's*.

TEXT.

2 Καὶ ἐν γαστρὶ ἔχουσα, κράζει ὠδίνουσα, καὶ βασανιζομένη τεκεῖν. 3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτά. 4 Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ. 5 Καὶ ἔτεκεν υἱὸν ἄρρενα ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ † πρὸς τὸν θρόνον αὐτοῦ.

TRANSLATION.

2 And she being with child, cried travailing in birth, and pain'd to be deliver'd.

3 And there appear'd another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be deliver'd, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 Καὶ

ANNOTATIONS.

V. 6. † So it is read in Alex. and some other MSS. and in all the four Ancient Versions, and in Arethas.

(o) Mr *Whiston* observes (pag. 213, 214. of his Essay) that as the Time of Gestation from the Conception to the Birth in Women with Child, is known to be 40 Weeks or 280 days; so it is as well known, that from the first Rise of our Saviour's Kingdom at his Resurrection and Ascension A. D. 33. till the famous Proclamation and Edict for the Universal Liberty and Advancement of Christianity by *Constantine* and *Licinius* A. D. 313. which put an end to the Pangs of Birth in the heaviest Persecution that ever was then known, was exactly 280 years also.

(p) The *Seven Heads* may also here allude to the *Seven Kings*, as they are interpreted Chap. 17. 10. of which see more in that place.

(q) This place makes for the Interpretation of the *Third part of the Earth* in reference to the Roman Empire being a Third part of the then known World, and not in reference to that part of *Europe*, (as being One of the three Divisions of the World then generally receiv'd) which was within the limits of the Roman Empire. For by the *Third part of the Stars of Heaven* here mention'd is to be understood, the whole Power of the Roman Empire, not of that part only that lay in *Europe*, but also of the other parts lying in *Asia* and *Africk*.

(r) Agreeably to the form of Speech made use of by St Paul in *Gal.* 4. 19. *My little Children, of whom I travail in Birth again, till Christ be formed in you.* Whereby all this Allegory concerning the *Woman with Child &c.* is expounded.

(s) Herein

PARAPHRASE.

Church or first Propagation of the Gospel by the preaching of the Twelve Apostles. 2 And she, *i. e. the Woman describ'd v.* 1. *or Church, being as it were the Common Mother of all Christians, and so* being *as it were* (*o*) with Child *in respect of every single Christian, while he is becoming such,* cried, travailing in Birth, and pain'd to be deliver'd: *whereby is denoted the great Desire and Pains and Afflictions underwent by the Primitive Bishops and Pastors to propagate the Gospel.* 3 And there appear'd another Wonder *at the same time to me being by way of Ecstacy* in Heaven; and behold, a great red Dragon, having seven Heads, and ten horns, and seven Crowns upon his Heads: *whereby is denoted the then Roman Empire; which is represented as having seven Heads, in allusion to the* (*p*) *seven Hills whereon Rome then stood; and as having seven Crowns upon its Heads, in allusion to the Sovereignty of Rome then over the World; and as having ten Horns, in allusion to the ten Kingdoms that were* (*according to Chap.* 17. 12.) *to arise out of the Roman Empire. Further, the then Roman Empire is here represented as a Dragon, because the then establish'd Religion was Heathenism or the Worship of the Devil, who deceiv'd our first Parents under the shape of a Serpent or Dragon; and also, because consequently the Roman Empire should oppose the growth of Christianity, agreeably to that Enmity which was foretold Gen.* 3. 15. *should be between the Seed of the Woman and the Seed of the Dragon. Lastly, the Roman Empire is here represented as a Great Dragon, because of the Great Power it then had; and as a Red Dragon, because of the Bloody Methods it should make use of to stop the Progress of Christianity.* 4 And his Tail drew the (*q*) Third part of the Stars of Heaven, and did cast them to the Earth: *whereby is denoted further that the Roman Empire had then in Subjection to it a Third part of the Princes or Potentates of the World; and so was the more able to oppose Christianity*: and the Dragon stood before the Woman, which was ready to be deliver'd, for to devour her Child as soon as it was born; *whereby is denoted the Care and Vigilancy of the Roman Power, not only to stop the Growth, but quite to extirpate Christianity.* 5 And she, *i. e. the Christian Church nevertheless* brought forth (*r*) a Man Child, *i. e. a Mystical Christ or Christian People, Christianity still making greater Progress in the Roman Empire, notwithstanding all the Opposition it met with. And whereas it is said that this Child was one,* who was (*s*) to rule all Nations with a rod of Iron; and her Child was caught up unto God and to his Throne: *hereby may be understood that the Roman Emperors should become Christian, which first came to pass in the Person of*

ANNOTATIONS.

(*s*) Herein may also regard be had to the Millenary Reign of the Saints hereafter, and mention'd Chap. 20. 4. For to this Christ refers in his Promise to the Church of *Thyatira* Chap. 2. 26, 27. where the like Expression is made use of.

V. 12.

TEXT.

6 Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν καλὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ· 8 καὶ οὐκ ἰσχύσαν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 9 Καὶ ἐβλήθη ὁ δράκων ὁ μέγας (ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη) εἰς τὴν γῆν· καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

TRANSLATION.

6 And the woman fled into the wilderneſs, where ſhe has a place prepar'd of God, that they ſhould feed her a thouſand two hundred and threeſcore days.

7 And there was war in heaven: Michael and his angels fought againſt the dragon, and the dragon fought and his angels:

8 And prevail'd not, neither was their place found any more in heaven.

9 And the great dragon was caſt out, that old Serpent, call'd the Devil and Satan, which deceives the whole world; he was caſt out into the earth, and his angels were caſt out with him.

10 Καὶ

PARAPHRASE.

of Conſtantine the Great; and that theſe Emperors ſhould ſome of them ſubdue with a rod of Iron or the force of War the Enemies of Chriſtianity, as the aforeſaid Conſtantine did Maxentius, Maximianus and Licinius; and Theodoſius the Great did Eugenius and Arbogaſtus and others. 6 And the Woman, *being hereupon (as we learn from v. 13.) perſecuted by the Dragon,* fled into the Wilderneſs, where ſhe has a place prepar'd of God, that they ſhould feed her a thouſand two hundred and threeſcore days. *Namely, as the Iſraelites, when they were deliver'd out of the Bondage of Egypt, withdrew into the Wilderneſs, where they enjoy'd the free Exerciſe of their Religion, and had their Tabernacle and Solemn Service, but yet liv'd not in ſuch Glory as they afterwards did in the Land of Canaan; ſo by the flying of the Woman into the Wilderneſs may likewiſe here be fitly denoted the State of the Chriſtian Church, from after the Time that it was deliver'd from the Oppreſſion of the Heathen Emperors till the ſecond Coming of Chriſt; foraſmuch as it has ſince enjoy'd the Freedom of openly profeſſing and worſhipping Chriſt, and of building Noble and Magnificent Churches for that purpoſe; tho' it has been Unhappy on account of many ſorts of Apoſtacy, as likewiſe was the Church of Iſrael in the Wilderneſs. As for the thouſand two hundred and*

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and threescore days here mention'd for the feeding of the Church in the Wilderness or God's supporting and preserving of Her, notwithstanding the many and great Apostacies that should be brought about by the Means of the Devil or Dragon; these Days, as they make forty two Months, so they may be all made use of in allusion to the forty years Stay of the Israelites in the Wilderness, or to their forty two Stations in the same during their said Stay; and they may be understood mystically in reference to the Time of the mystical Antichrist, and literally in reference to the Time of the literal or personal Antichrist; as above Chap. 9. 2, 3.

II. A Representation of the *Means*, whereby *Christianity made such Progress*, as to become the *Establish'd Religion* of the *Roman* Empire; and also a Representation of the *Means* made use of by the *Devil* afterwards to put a Stop to the *further Growth* or *flourishing State* of Christianity.

7 *But now it is further to be related, how the Woman came to be deliver'd of the Child safe, since the Dragon (we are told v. 4.) stood before her, for to devour her Child as soon as it was born.* And *this was not done without the special Providence of God executed by the ministry of the holy Angels, in opposing the evil Designs of the Devil and his Angels. Which is in short the Meaning of what follows, viz. that* there was War in Heaven: Michael, *One or rather the Chief of the seven Archangels,* and his Angels, *i. e. the inferior Angels under his Command or Direction,* fought, *tho' invisibly yet really in such a manner as is agreeable to the Angelical Nature,* against the Dragon *or Satan and the Chief of the evil Angels, in order to preserve the Child, that the Woman should be deliver'd of, from the Dragon:* and the Dragon fought and his Angels *on the other hand to destroy the Child as soon as it was born: And this War was carried on, as invisibly by the said Angels, so also visibly by the means of the Christian Martyrs and Confessors (assisted by the Good Angels) on one side, and by means of the Heathen Roman Emperors and their Magistrates set on thereto by the evil Angels on the other side.* 8 And *tho' the Dragon and his Angels us'd all their Might and Cunning, yet they* prevail'd not, *but were overcome,* neither was their place found any more in Heaven, *i. e. the Child of the Woman being thus preserv'd, till it was advanc'd to the Imperial Throne, (or more plainly, Christianity being thus preserv'd, till the Roman Emperor was become himself a Christian) then Heathenism or the Worship of the Devil and his Angels was put down from being the Establish'd Religion of the Empire.* 9 And the great Dragon was cast out, (*now by the Dragon is meant* That *First or Chief of the faln Angels, which of* Old *under the shape of a* Serpent *deceiv'd our first Parents; who is otherwise* call'd the Devil, *from his accusing us before God,* and Satan *from his hatred against us;* which deceives *still All that are deceiv'd to sin, especially Idolatry, thro'* the whole World: He, *I say,* was cast out *of Heaven, or from that Height of Divine Worship, which had hitherto been paid him as the Establish'd Religion of the Roman Empire)* into the Earth, *i. e. so as to have his Idolatrous Worship not only accounted Despicable, but also abhorr'd as most Execrable;* and his Angels were cast out with him, *i. e. All sorts of Idolatry, the Worship of all Those, that had hitherto been esteem'd as Gods, was renounc'd.*

10 And

TEXT. TRANSLATI

10 Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. 11 Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ, καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Οὐαὶ † τὴν γῆν καὶ τὴν θαλάσσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει. 13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα. 14 Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,

10 And I heard a lo
saying in heaven: Now
salvation, and ſtrength
kingdom of our God,
power of his Chriſt:
accuſer of our brethre
down, which accuſed
fore our God day and

11 And they overca
by the blood of the La
by the word of their
ny; and they loved n
lives unto * death.

12 Therefore rejoy
heavens, and ye that d
them. Wo * to the ea
to the ſea: for the d
come down unto you,
great wrath, becauſe he
that he has but a ſhort

13 And when the d
ſaw that he was caſt out
the earth, he perſecute
woman which brought
the man-child.

14 And to the woman
given two wings of a
Eagle, that ſhe might fly
the wilderneſs, into her

ANNOTATIONS.

V. 12. † So ſeveral MSS. and all the four Ancient Verſions, and Arethas. other Reading, Οὐαὶ τοῖς κατοικοῦσιν τὴν γῆν &c. was douhtleſs at firſt only an I pretation put in the Margin.

(*t*) Tis obſerv'd by Mr *Mede*, that this Hymn of Triumph is as it wer *Key* for interpreting this whole Viſion. For hence it plainly appears, tha *Advancing of the Woman's Child to the Throne of God* denotes no other tha Introducing of Salvation and Strength, and the Kingdom of God, and the P of Chriſt, into the Imperial Throne of the Roman Empire.

(*u*) Here is probably an Alluſion to *Job* 1. 6. &c.

(*w*) As by theſe *Two wings of a great Eagle* are generally, and not wit probability, underſtood the two parts into which the Roman Empire was wards divided, viz. the Weſtern and Eaſtern; ſo from hence it is inferr'd, the Woman's Flight into the Wilderneſs muſt correſpond to All that Time, to that Time only, *while* there were *two Wings*, or while Both the Bran of the Empire *continued in being together*, i. e. till the Diſſolution of the *We* Em

PARAPHRASE.

10 And *hereupon* I heard a loud Voice in Heaven, ſaying: (*t*) Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of his Chriſt, *namely in having the Sovereign Power of the Roman Empire put into the hands of Conſtantine the Great now become a Chriſtian*: for the Accuſer of our Brethren is caſt down, *out of that Religious Dignity or Divine Worſhip he formerly had in the Roman Empire*; *the Accuſer, I ſay, is caſt down*, which *is ſo call'd becauſe he* (*u*) accuſed them, *i. e. our Brethren or Good Men* before our God day and night. 11 And they, *i. e. the Martyrs and Confeſſors, or Faithfull Primitive Chriſtians*, overcame him by the Blood of the Lamb *as the Efficient and Meritorious Cauſe*, and by the Word of their Teſtimony, *i. e. their bearing Teſtimony to the Word of God as the Conditional Cauſe*; and *that becauſe* they loved not, *i. e. willingly and readily ſacrific'd* their Lives unto Death *in bearing Witneſs or adhering to the Goſpel.* 12 Therefore rejoyce, ye Heavens, and ye that dwell in them, *i. e. the Holy Angels and Bleſſed Spirits, by whoſe Miniſtry and Aſſiſtance this Victory over the Accuſer of the Chriſtians was obtain'd.* Wo to the Earth and to the Sea, *i. e. to the Inhabitants of this World*: for the Devil is come down unto you, having great Wrath, becauſe *not only of the great Blow that has been given already to the Idolatrous Worſhip of Him, but alſo becauſe* he knows that he has but a ſhort time, *before the ſaid Worſhip of him ſhall be utterly put an end to in the Roman Empire.* 13 And when the Dragon ſaw, that he was caſt out into the Earth, he perſecuted *or ſtill endeavour'd, if by any means he could, to oppreſs* the Woman which brought forth the Man-child, *i. e. to oppreſs the Chriſtian Church, tho' the Emperor was now become Chriſtian.* 14 And *whereas it might have been well expected, that the Roman Emperors being become Chriſtians, the Church ſhould enjoy a moſt flouriſhing and happy State in all reſpects, it prov'd much otherwiſe by the Malice, Cunning and Perſecution of the Dragon*; *inſomuch that the State of the Chriſtian Church after this hitherto can fitly be reſembled only to the State of the Iſraeliſh Church in the Wilderneſs*; *and whereas it is ſaid that* to the Woman were given (*w*) two Wings of a great Eagle, that ſhe might fly into the Wilderneſs, *hereby*

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Empire, either A. D. 455. at the death of *Valentinian III*, when it ceas'd as to its *real Greatneſs* and Dominion; or however A. D. 476. when the *very Name* alſo ceas'd in *Auguſtulus*. Now the Riſe of the Antichriſtian (i.e. Popiſh) Power is reckon'd Cotemporary with the Woman's Arrival in the Wilderneſs, or which is the ſame, with the Period of the *Weſtern* Empire. Wherefore if the Death of *Valentinian III.* be taken for the Period of the *Weſtern* Empire, viz. A. D. 455. then the Concluſion of the Antichriſtian State is to be A. D. 1715. viz. 1260 years after its Epoch or Beginning. Or if the *Weſtern* Empire be not reckon'd to ceaſe, till the very Name of it ceas'd in *Auguſtulus*, viz. A. D. 476. then the Concluſion of the Antichriſtian State will be A. D. 1736. This is the Computation whereby Mr *Mede*, Mr *Whiſton*, and others go by, who by the

TEXT. TRANSLATION.

ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.

15 Καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ.

where she is nourish'd for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 Καὶ

ANNOTATIONS.

Beast or *Antichrist* understand principally the *Papal Power*. To confirm this Opinion Mr *Whiston* observes (pag. 215. of his Essay) that as in the Type a Woman is not to be suppos'd capable of flying into a Wilderness till *long after* her Delivery; and after that, the Flight it self, by the Description of it, appears to take up a considerable time also: So in the things thereby represented, it must be allow'd, that there was to be a Considerable Interval between the Conversion of *Constantine*, and the Rise of the Antichristian Power; tho' its Duration is not exactly to be gather'd from that Type. The Reader here sees, that this Computation is founded on this Notion, that *the two wings of a great Eagle* mention'd v. 14. do denote the *Western* and *Eastern* Roman Empire: which, altho' it seems *probable*, yet since it is not *certain*, hence it appears that this Computation is not to be look'd on as *certain*, or any more than *probable*; especially since we find the like Expression us'd *Exod.* 19. 4. where God speaking of the *Israelites* Deliverance from the *Egyptians* says; *Ye have seen what I did unto the Egyptians, and how I bare you on Eagles Wings*: Where as by the *Israelites* being *born on Eagles Wings* can't be denoted their being Deliver'd from the Egyptians by any means of the *Roman Empire*; but only in general their being deliver'd by the *special Providence of God*; so it is possible, that by the Woman's having here *two Wings of a great Eagle given to her, that she might fly into the Wilderness*, may be denoted only in general the Churches being deliver'd from the Then Malice and Design of the Dragon by the like *special Providence of God*. The Reason why there is mention made of *Eagles* in the Plural with respect to the Deliverance of the *Israelites*, and only of a *great Eagle* in the Singular with reference to this Deliverance of the Church, may be this: that the *Israelites* being spoken of (*Exod.* 19. 4.) as *Many*, it was requisite to represent them as carried likewise by *many Eagles*; but the Church being here represented as a *single Woman*, she might agreeably thereto be represented as carried likewise by a *single great Eagle*. As to that other Computation of the *Epoch* (or *Beginning*) and *Ending* of the *Antichristian* State, drawn from the *Proportion* that the *Inner* and *Outer Court* of the Temple had one to the other, and mention'd by Mr *Whiston* pag. 80, 81, 82. and again p. 201, 202. of his Essay; it is much more precarious than the former; and therefore I shall say no more of it. But I shall rather observe, that as from what is said in this Chapter, it is not to be doubted but the *Woman's Flight into, and Arrival in the Wilderness* has been long afore this present time, so it hence appears necessary, that the 1260 *days that she was to be nourish'd in the Wilderness*, should be understood in a *mystical Sense* or for 1260 *years*, and consequently should relate to the Duration of a *mystical Antichrist*, or which comes to the same, should relate to the Duration of Time, wherein *Antichristianism* should by several *Steps* and *Degrees* arise, till it should at last advance to its *highest Degree*, namely under that single and most wicked Person, who is emphatically

stil'd

PARAPHRASE.

hereby may be denoted that the Churches getting ſafe into this Wilderneſs-State, was owing to the Protection of the Roman Empire, denoted by the great Eagle its uſual Standard; which Empire was at this time to be divided into two parts, the Eaſtern and Weſtern, which were as it were the two Wings of the ſaid Roman Eagle. By this means was the Church to fly into the Wilderneſs, into her place, where ſhe is nouriſh'd *as at other times, ſo eſpecially* for a Time, and Times, and half a Time *mention'd by* (x) *Daniel, and by its application hereto appearing to denote the ſame as forty two months, or one thouſand two hundred and threeſcore days above mention'd,* from the face of the Serpent *or malice of the Devil, who ſhall in a ſpecial manner actuate all the Antichriſtian Powers that ſhall ariſe, and more eſpecially Him that is moſt properly call'd The Antichriſt.* 15 And the Serpent caſt out of his mouth Water as (y) a Flood after the Woman, *even at the time when ſhe firſt was retiring into the Wilderneſs,* that he might cauſe her to be carried away of the Flood: *whereby may be denoted that moſt pernicious Hereſy of* (y) *Arianiſm, which had well nigh quite overrun and deſtroy'd the Church in*

ANNOTATIONS.

ſtil'd *the Man of Sin*, or the *Beaſt*, or *Antichriſt*: Of which Antichriſt, and the Afflictions of the Church during his Prevalency, is more eſpecially to be underſtood, what is ſaid in this and other Prophecies of this Book; and particularly that the Prevalency of this Antichriſt ſhall be *literally forty two Months*, and accordingly the greateſt Afflictions of the Church from Him ſhall be 1260 *days literally*, according to the Common Tradition of the Primitive Writers.

(x) Namely *Dan.* 12. 7. And herein is obſervable the Method taken by God to let us into the Meaning of this Expreſſion, which could never have been found out by the bare Signification of the Words. For how thereby could it have ever been found out, that *Time* ſignifies a ſingle *year*; *Times*, *two years*; and conſequently *half a Time*, *half an year*? Whereas by comparing this verſe 14. where it is ſaid that the *Woman was to be nouriſh'd for a time, and times, and half a time in the Wilderneſs*, with v. 6. where it is ſaid, that the ſaid *Woman was to be fed in the Wilderneſs* 1260 *days*, it plainly appears, that *a time, and times, and half a time* is put to denote the ſame as 1260 *days*, or *three years and an half*. And alſo hereby it is intimated that the Prophecy of *Daniel*, wherein this Expreſſion is mention'd, do's appertain to the ſame Events as this of the Revelation.

(y) Mr *Whiſton* (pag. 214. of his Eſſay) underſtands theſe Attempts of the Serpent to deſtroy the Woman, of the Oppoſitions and Perſecutions of *Licinius*, and *Julian the Apoſtate*, and *Others*, and of the great *Inundations* of the Barbarous and Heathen Nations, which in a little time overran and ſhar'd the Empire among them. Which muſt inevitably have ſwallow'd up the Church, had not the *Eaſtern* and *Weſtern Eagles* (or more agreeably to the Text, the *Eaſtern* and *Weſtern Wings* of the *Eagle*) i. e. the Emperors at firſt protected her; and afterwards the Barbarous Nations join'd with the Old Inhabitants of the Roman Empire, and at laſt embrac'd Chriſtianity alſo. However the Dragon ſo far prevail'd, that the Woman is forc'd into a ſolitary and afflicted Condition; — i. e. ſo imperfectly did theſe Barbarous Nations receive and underſtand the Chriſtian Religion, and ſo ſoon did they ſubmit to a new kind of Antichriſtian Idolatry

TEXT.

16 Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

17 Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ. † 18 Καὶ † ἐστάθη ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

Κεφ. ιγ'. Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ † ὀνόματα βλασφημίας.

TRANSLATION.

16 And the earth help'd the woman, and the earth open'd her mouth, and ſwallow'd up the flood, which the dragon caſt out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the Teſtimony of Jeſus Chriſt.

18 * And he ſtood on the ſand of the ſea.

Chap. XIII.

And I ſaw a wild beaſt riſe up out of the ſea, having ſeven heads and ten horns; and upon his horns ten crowns, and upon his heads the * names of blaſphemy.

2 Καὶ

ANNOTATIONS.

latry and Perſecution, that the pureſt part of the Chriſtian Church began to be Deſolate and Diſtreſs'd, and was forc'd into a Perſecuted, and Sackcloth, and Wilderneſs Condition, during all the long time of thoſe Antichriſtian Corruptions, for 1260 years together. Thus far Mr *Whiſton*. Whereby the Reader may perceive, that He do's not underſtand the *Waters of a Flood caſt out of the Serpent's mouth* of the Broaching of the *Arian* Hereſy, except it be implied in the Oppoſition and Perſecution of the *Others*, which he above mentions beſides *Licinius*, and *Julian* the Apoſtate. But Mr *Mede* has well obſerv'd (lib. 3. p. 497.) that the *Waters of the Flood caſt out of the Serpent's mouth* do's properly denote *pernicious Doctrine* or *Hereſy*, according to the way of Speaking frequently made uſe of in Scripture, wherein the ſame word that denotes to *flow as out of a Fountain*, is often us'd to *ſpeak* or *preach*: and the *Words of the mouth* are reſembled to *Waters*. Thus *Prov.* 18. 4. *The words of a Man's mouth are as deep Waters; and the well-ſpring of Wiſdom as a flowing Brook.* So *Prov.* 1. 23. *I will pour out my Spirit unto you.* And *Prov.* 15. 28. *The mouth of the Wicked poureth out evil things*, Very agreeable to the Expreſſion under Conſideration.

V. 17. † κειτο is not read in Alex. and ſeveral other MSS. nor in Syr. and Arab. Verſions; nor in Hippolytus or Arethas.

V. 18. † So it is read, and not ἐστάθην, in Alex. MS. and Vulg. Latin, Syr. and Arab. Verſions. And this Reading, as it is much more agreeable to the Scope of the place, ſo it is preferable to the Common Reading.

V. 1. † ὀνόματα, not ὄνομα, is read in Alex. and ſeveral other MSS. as alſo in Vulg. Latin, Syr. and Arab. Verſions, and Arethas.

(x) The Reaſon of the *Sea* being taken in Scripture to denote the *Weſt*, is with good

PARAPHRASE.

in a little time after that the Emperors were become Christians. 16 And, *whereas it is usual for the dry Earth to suck up Water, hence in Analogy to the Type or Image made use of in v.* 15. (*namely where the Water coming out of the mouth of the Serpent as a Flood, denotes the Heretical Doctrine of Arianism, overspreading the World as a Flood: in Analogy, I say, to this Image or Figurative Expression*) *it is said, that* the Earth help'd the Woman, and the Earth open'd her mouth, and swallow'd up the Flood, which the Dragon cast out of his mouth; *by the Earth being here denoted, on account of the foresaid Analogy, the Prevalency of the Orthodox Christians in the several Councils held on this occasion, and wherein Arianism was condemn'd.*

17 And the Dragon was wroth with the Woman, *i. e. enrag'd against the Church in a greater degree, when he saw that he could not overwhelm Her with the Flood of Arianism, but that she was safely retir'd into the Wilderness, or more plainly, was likely to continue in a Safe, tho' not so Flourishing and Glorious Condition, as she might otherwise have done.* And *therefore the Dragon* went to make War with the Remnant of her Seed, *i. e. with Such as she should bring forth in the Wilderness; namely those* who keep the Commandments of God, and have the Testimony of Jesus Christ, *i. e. persevere in bearing Witness to the Truth of Christianity, during this Wilderness-State of the Church.* 18 And *this War he wag'd with them by divers means: but the most principal one is that which shall be next represented; Namely, methought* He, *i. e. the Dragon* stood on the Sand of the Sea. Chap. XIII. And I saw a Wild Beast, *whereby in some sense may be denoted the Mystical Antichrist, as well as the Literal or Personal Antichrist. I shall here expound this Vision in the latter sense, or in respect to the Personal Antichrist, taking notice in the Notes of the more remarkable Particulars relating to the Exposition of the said Vision in reference to the Mystical, or more particularly the Papal Antichrist. This Wild Beast I saw* rise up out of the Sea, (*z*) *where by the Sea may be denoted* (*as usually in O. T.*) *the West*; having seven Heads, and ten (*a*) Horns, and upon his Horns ten Crowns, *as denoting that the Stage whereon Antichrist most properly and emphatically so call'd should act, should be within the Limits of the* (*once*) *Roman Empire, and that in his Time* (*a*) *there should be Ten Kingdoms within the said Limits*; and upon his Heads the Names of Blasphemy, *denoting*

III. A Representation of the *Opposition* to be made by the *Devil* to *Christianity* (as by introducing *Corruptions* into the Church, particularly *Popery*, so) more especially by the *open* and *direct Opposition* that should be made to it by *Antichrist* emphatically so called.

ANNOTATIONS.

good reason thought to be this, viz. because the *Mediterranean Sea*, call'd in Scripture the *Great Sea*, lies to the *West* of the Holy Land.

(*a*) Mr *Whiston* observes (p. 218, &c. of his Essay) that the Exact Time of the Rise of these *Ten Kings* (viz. denoted by the *Ten Horns*) is the great and principal Epoch and Characteristick of the so famous 1260 years in this Book. For then it is both in *Daniel* and St *John*, as the Fathers also generally allow, that the Antichristian State or Tyranny of the Beast with seven Heads and ten Horns,

TEXT.

2 Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. Καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. 3 καὶ † μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ

TRANSLATION.

2 And the wild beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power, and his * throne, and great authority;

3 And * one of his heads as it were wounded to death: And his deadly wound was

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Horns, was to begin; — when the Number of the Kingdoms, into which that Empire (viz. the *Roman*) was to be divided, amounted to the full and compleat number of *Ten*. Now altho' he ſuppoſes this to have fell out A. D. 456. and accordingly he gives us (p. 228.) a *Table of the Ten Kingdoms* then extant in the Roman Empire; yet ſince this matter is ſo far from being clear, that ſuch as have gone about to ſtate or reckon up the ſaid *Ten Kingdoms* do differ therein one from another, as appears from comparing Mr *Whiſton's* ſaid Table with Dr *Alix's* Account of the ſaid Kingdoms mention'd in Mr *Whiſton's* Eſſay pag 222. and both the former with Mr *Mede's* Table of the ſaid Kingdoms (lib. 3. Tub. 2.) From this Uncertainty in the Matter methinks there is an obvious Argument, that therefore in probability the Time of the *Antichriſtian State* moſt *properly* ſo call'd, and more *eſpecially denoted* in this Viſion, is *not yet come*; foraſmuch as there never yet can be found the Time, when there were juſt *Ten Kingdoms* within the Limits of the *Roman* Empire. Agreeably hereto it do's, as Mr *Wh.* (p. 234, 235 of his Eſſay) ſays, deſerve to be here obſerv'd, that, As the Number of the Kingdoms, into which the *Roman* Empire in *Europe*—was originally divided A. D. 456. was exactly Ten, not reckoning (N.B.) ſome very ſmall ones, either juſt then expiring, or at the utmoſt Bounds of the Empire, or inconſiderable: So is it alſo *very nearly* return'd again to the ſame Condition, and at preſent is divided into *ten* grand or principal Kingdoms or States. In which paſſage the Reader ſees, that altho' Mr *Wh.* ſays, that the Kingdoms, into which the Roman Empire was divided A. D. 456. was *exactly Ten*, yet to make them up ſo, he is forc'd *not to reckon ſome very ſmall ones*, &c. The Reader may obſerve alſo, that Mr *Wh.* here allows, that the State of the Roman Empire is *very nearly return'd again to the ſame Condition*, and *at preſent* is divided into *ten* grand or principal Kingdoms or States. So that it is not ſo impoſſible, or unlikely as ſome may be willing to think, but that the *Time of Antichriſt emphatically ſo call'd* may be drawing on apace; ſince a little change in the World may reduce all the States in *Europe* within the Limits of the *Roman* Empire to *Ten exactly* in very deed, and ſo evidently as not to be liable to doubt in the matter.

V. 3. † Εἶδον is not read in Alex. and ſeveral other MSS nor in Syr. Arab. and Ethiop. Verſions, nor yet probably in the Old Lat. Verſion; nor yet in Irenæus or Arethas.

(*b*) This *One head that was as it were wounded to death*, is variouſly expounded even by thoſe that agree in underſtanding this Prophecy only or chiefly of the *Papal Antichriſt*. Mr *Mede* hereby underſtands the Overthrow of the

Heathen

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denoting the Blaſpemous Titles, which this Antichriſt ſhould give Himſelf, and make others give Him. 2 And the wild Beaſt which I ſaw was like unto a Leopard; and his feet were as the feet of a Bear; and his mouth as the mouth of a Lion: *whereby may be denoted, that for whatever Miſchiefs done by them to the Church or People of God in their ſeveral Ages, the Empire of Babylon denoted in Daniel* (Chap. 7.) *by a Lion, or the Empire of Perſia denoted by a Bear, or the Grecian Empire denoted by a Leopard, were particularly remarkable; All theſe Miſchiefs or Calamities ſhould be inflicted on the Chriſtian Church by this ſaid Wild Beaſt or Antichriſt emphatically ſo call'd.* And *no wonder ſince* the Dragon *was repreſented to St John, as He that* gave him his Power, and his Throne, *ſo as to have Idolatrous Worſhip paid to him as God,* and great Authority; 3 and *whereas this ſeven-headed* (*as Chap.* 12. 3.) *Dragon* (*ſo call'd not only in reference to the ſeven Hills whereon Rome ſtood, but alſo to the ſeven ſorts of Government Rome ſhould have, according to Ch.* 17. 9,10.) *had* One (*b*) of his Heads as it were wounded unto Death, *i. e. had receiv'd as it were a deadly Wound by Heatheniſm being put down, and Chriſtianity advanc'd to be the Religion of the Empire by the Chriſtian Emperors, and ſo during the form of the Roman Government by Emperors, which form of Government made one of the Dragon's ſeven Heads: hereupon the Dragon gave to the Wild Beaſt this ſame wounded Head of His, that it might be heal'd:* And *accordingly* his deadly Wound was heal'd, *i. e. the worſhip of the Devil or Idolatry, which had been put down by the Chriſtian Emperors, was reviv'd again* (*namely, as partly and in an inferior degree* (*bb*) *by the Papal Antichriſt, ſo partly and more eſpecially*

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Heathen State of the Roman Empire under the Emperors, by the Advancement of Chriſtianity to the Imperial Throne, or which is the ſame, by *Conſtantine* and his Succeſſors becoming Chriſtians. And conſequently by this *deadly Wound being heal'd*, Mr *Mede* underſtands the Apoſtacy of the Church within the ſaid Empire into Popery, as being only another ſort of *Heatheniſm revi'd*. Mr *Wh.* (p 217 of his Eſſay) underſtands hereby, the Form of Government under the *Emperors* being deſtroy'd, and the Empire utterly conquer'd by the Barbarous Nations; and then the Barbarous Nations not deſtroying the *Romans* and their Empire, but becoming one United People, and ſubmitting both to the Religion and in great part to the Laws of the Roman Empire: whereby they continued the *Fourth*, and did not erect a *Fifth* Monarchy.

(*bb*) Tho' the *Papiſts* are guilty of *Idolatry* in worſhipping *Saints*, and *Angels*, and *Images*, and the like; yet they do not this directly or explicitly in *Oppoſition* to the Worſhip of *Chriſt*, but only in *Subordination* to the ſame. Whereas in the time of *Antichriſt* moſt properly and emphatically ſo call'd, the *Beaſt* and his *Image* ſhall be worſhipp'd in *direct* and *explicit Oppoſition* to the Worſhip of *Chriſt*. But now it is evidently a much greater Degree of *Antichriſtianiſm*, to worſhip Any other in direct *Oppoſition* to Chriſt, than it is to worſhip Any other only in *Subordination* to Chriſt. Agreeably hereto it is obſervable, that the Sin of the *Romaniſts* or *Papiſts* is all along Chap. 17. 18. repreſented to be

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ἐθεραπεύθη, καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου. 4 Καὶ προσεκύνησαν τὸν δράκοντα ὅς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; Τίς δύναται πολεμῆσαι μετ' αὐτοῦ; 5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο. 6 Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας. 7 Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν † καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος. 8 Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὰ ὀνόματα ἐν τῷ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. 9 Εἴ τις ἔχει οὖς, ἀκουσάτω.

healed, and all the world wonder'd after the * wild beast.

4 And they worshipp'd the dragon, which gave power unto the wild beast: and they worshipp'd the* wild beast, saying, Who is like unto the wild beast? Who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blaspemies; and power was given unto him to continue forty & two months.

6 And he open'd his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all * tribes, and people, and tongues, and nations.

8 And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man has an ear, let him hear.

10. Εἴ τις

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be that of *Fornication* or *Whoredom*; which Sin consists not so properly in *wholly forsaking*, as in being *unfaithfull* to, the Husband. *Babylon* or *Rome*, tho she be charg'd with *Whoredom*, as being *unfaithfull* to Christ, or as not serving him with a *pure Christian* Worship; yet she is no where charg'd (as I remember) in this Book of Revelation with *Worshipping the Dragon*, or *utterly Renouncing Christianity*: This is the peculiar Character of *Antichrist* most emphatically and literally so call'd.

V. 7. † Καὶ λαὸν is read in Alex. and several other MSS. as also in all the four Ancient Versions; and in Irenæus and Arethas.

(c) For this is the sort of Expression made use of frequently in the Scripture to denote the Almighty and Sovereign Power of God. Thus *Psal.* 35. 10. *All my bones shall say, Lord, who is like unto thee &c.?* and *Psal.* 71. 19. *O God, who*

is

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especially and) *compleatly by Antichrist most emphatically so call'd.* And *accordingly it follows here that* All the World *in a manner* wonder'd *at the Miracles and things done by the Power of the wild Beast, and so run* after the wild Beast, *as his Followers*: 4 And *so* they worshipp'd the Dragon, *not explicitly as directing their Worship immediately to the Devil as such, but in effect and by consequence, as worshipping Him,* which gave Power unto the wild Beast, (*i. e. to this Antichrist*) *as He that was the True God; whereas they might easily infer, that He could not be the True God that gave the Beast such Power, since it was plainly made use of in Opposition to Christianity or the Worship of the True God*; and *also they worshipp'd the Dragon or Devil, in that they* worshipp'd the wild Beast, saying, Who is like unto the wild Beast? Who is able to make War with Him? *denoting* (*c*) *thereby that Christ was not.* 5 And there was given unto him a Mouth speaking great things and Blasphemies, *i. e. Divine Providence permitted him to speak great things of himself, even such as amounted to Blaspemy, being what ought to be spoken only of God*; and Power was given unto him, *i.e. Providence likewise permitted him* to continue forty and two Months, *i. e. three years and an half.* 6 And *during this time* he open'd his mouth in Blasphemy against God, to blaspheme his Name, and his (*d*) Tabernacle, *i. e. the Christian Worship,* and them that dwell in Heaven, *i. e. the Martyrs and Confessors and all other Saints that were departed in the True Faith.* 7 And it was given *or permitted* unto him to make War with the Saints *on Earth,* and to overcome *great Numbers of* them, *especially the Two Witnesses*; and *hereupon* Power was given unto him, *i. e. he was permitted to extend his Power,* over all Tribes and People and Tongues and Nations. 8 And *hence it shall come to pass, that in a manner* All that *shall then* dwell on the Earth, shall worship him: *But they shall be those,* whose Names are not written in the Book of Life, *which Life is the Purchase, and which Book is in the Custody and Management* of the Lamb slain from the Foundation of the World. 9 *Wherefore*, if any man has an ear, let him hear *what is said in the last foregoing Clause, so as to consider it seriously, and*

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is like unto thee? and *Psal.* 113. 5. *Who is like unto the Lord our God?* See also *Psal.* 86. 8. and 89. 8. &c. It is said that the *Maccabees* were so call'd from carrying this Motto in their Standard מי כמוך באלהים יהוה, *Who is like unto Thee among the Gods, O Lord?* the first Letters of the said words being M, C, B, I. Now in Imitation perhaps hereof, as well as in Opposition thereto and so to Christ, the Followers of Antichrist emphatically so call'd may very likely carry in their Standards for a Motto this or some such sentence, *Who is like unto our King* (or *Leader*, denoted here in the Revelation by the *Wild Beast*)?

(*d*) Or else particularly the *Temple*, that may be then built by the Jews at Jerusalem: namely He may then blaspheme or profane the said Temple, in that (according to 2 *Thess.* 2. 4.) *He as God shall* then *sit in the Temple of God, shewing Himself that he is* (i. e. as if he were) *God.*

TEXT.

10 Εἴπις αἰχμαλωσίαν συνάγ, εἰς αἰχμαλωσίαν ὑπάγ· εἴπις ἐν μαχαίρᾳ ἀποκτενῇ, δῆ αὐτὸν ἐν μαχαίρᾳ ἀποκταν θῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ· καὶ ἐλάλ ὡς δράκων. 12 Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν † ἐποίει ἐνώπιον αὐτοῦ, καὶ ἐποίει τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα προσκυνήσουσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. 13 Καὶ ποιῇ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων. 14 Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ

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10 He that leads into captivity, ſhall go into captivity: He that kills with the ſword, muſt be kill'd with the ſword. Here is the patience and the faith of the ſaints.

11 And I beheld another * wild beaſt coming up out of the earth, and he had two horns like * the Lamb, and he ſpake as the dragon.

12 And he *exercis'd all the power of the firſt wild beaſt before him, and * cauſed the earth, and them which dwell therein, to worſhip the firſt wild beaſt, whoſe deadly wound was heal'd.

13 And he do's great wonders, ſo that he makes fire come down from heaven on the earth, in the ſight of men,

14 And deceives them that dwell on the earth, by the means of thoſe miracles which

ἐδόθη

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V. 12. † So ſeveral MSS. and all the four old Verſions, and Irenæus & Arethas.

(*e*) This is agreeable to the Opinion of ſeveral of the Ancients, viz. *Lactantius, Sulpitius Severus, Proſper, &c.*

(*f*) Hence he is ſtyl'd Chap. 19. 20. the *Falſe Prophet*. This by Mr *Mede* and Mr *Whiſton* is eſteem'd the *Pope*.

(*g*) It is noted by the Author of *God's Judgments &c.* aforecited (p. 162, 163.) that all Sorts of Miraculous Operations were comprehended under theſe two Denominations, viz. *Signs in the Heights above, and Signs in the Depths below, Iſa.* 7. 11. Now it was (and no doubt ſtill is) the Opinion of the *Jews*, that to work Signs in the Heights above was a true Proof of Divine Power and Authority. Therefore they deſir'd of our Bl. Lord to ſhew them a *Sign from Heaven*, or the Heights above, *Mat.* 16. 1. as a Proof of his Divinity. At which Requeſt of theirs, St *Mark* 8. 12. ſays our *Lord ſighed deeply in Spirit*, no doubt bewailing the Hardneſs of their Hearts (and probably conſidering within himſelf, how fatal to them that Perſwaſion of theirs would be hereafter, when by that means Antichriſt ſhould deceive them.) And St *Luke* ch. 11. v. 29. ſays our Lord was ſo far from gratifying them, that he aſſured them *No ſign ſhould be given them, but the ſign of Jonas the Prophet*, which he knew was *in the Depths below*. And the Holy Spirit foreſeeing that this Opinion would again prevail in the World, tells us by way of Caution, that that Deceiver Antichriſt ſhould be

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and in such a manner, as to be willing to undergo the greatest Torments that Antichrist can inflict upon him here, that he may be of the Number of those that are written in the Book of Life eternal. 10 *Let it be further consider'd as an Argument for Persevering in the true Faith; that* He that leads into Captivity *the Faithfull Christian*, shall go into Captivity, *and that a more grievous one, Himself in God's appointed time*: He that kills with the Sword *the Faithfull Christian*, must be kill'd with the Sword *of a more destructive sort himself.* Here is *then Grounds abundantly sufficient for to encourage* the Patience, and the Faith of the Saints *under the greatest Calamities.*

IV. A Representation of a *False Prophet*, which should arise in the time of *Antichrist* emphatically so call'd, and should be *very instrumental* in promoting the Power & Interest of the said Antichrist.

11 And I beheld another Wild Beast coming up out of the Earth, *which as it is plainly oppos'd to the Sea v.* 1. *so, since the Sea is there probably taken according to the Hebrew way of speaking for the West, hence by the Earth must be here denoted by way of Analogy the* (e) *East.* And he, *i. e. this second wild Beast* had two horns like the Lamb, and he spake as the Dragon, *i. e. he was endu'd with the two Powers of working miracles and foretelling things, wherein he resembled Christ; but these Powers were apply'd by his Discourses* (f) *only to promote the interest of the Dragon or Devil.* 12 And he *accordingly* exercis'd *or was the principal instrument of putting in execution* all the Power of *the Dragon given* (*v.* 2.) *to* the first wild Beast before him, *or to make way for his being follow'd by the World*, and *accordingly He it was principally, that* caus'd the Earth and them that dwell therein, to worship the first wild Beast, whose deadly Wound (*aforemention'd v.* 3.) was *now* heal'd. 13 And he do's great Wonders, so that he makes Fire come down (g) from Heaven on the Earth, in the sight of Men, 14 and deceives them that dwell on the Earth, by the means of those Miracles, which he

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be able to *bring down Fire from Heaven*, i. e. *the Heights above*, that so when he shall shew that Sign, it may be so far from deceiving us into an Opinion of his being the *Messiah*, that it shall be to us a sure Token that he is the *Antichrist*. To which may be added this Observation, that the *bringing Fire down from Heaven* is no more than what is recorded in Scripture to have been already done by the power of the Devil, viz. *Job* 1. 16. *The Fire* (as it was thought) *of God*, but really of the Devil as appears from the foregoing part of the Chapter, *is faln from Heaven, and has burnt up the Sheep and Servants, and consum'd them, and I only am escap'd alone to tell thee.* Now what God thus permitted the Devil to do in respect of *Job* his Faithfull Servant, He may also permit the Devil, or which is the same Antichrist, by the Devil's means, to do in respect of some of his Faithfull Servants then living and opposing Antichrist. However this will not be a Sufficient Motive to *follow Antichrist*, since the Providence of God has *forewarn'd* us by this instance to *Job*, that the Devil has Power to do such Miracles, even to the Hurt of God's Faithfull Servants, when permitted by God so to do for a Trial of their Faithfulness: which will be the Case of the Faithfull in the days of Antichrist.

TEXT.

ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου· λέγων τοῖς καθημένοις ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε. 15 Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ θηρίου, ἵνα ἀποκτανθῶσι. 16 Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν. 17 Καὶ ἵνα μή τις δύηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. 18 Ὧδε ἡ σοφία ἐστίν. Ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ,

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he had power to do before the wild beaſt; ſaying to them that dwell on the earth, that they ſhould make an image to the wild beaſt, which had the wound by a ſword, and did live.

15 And he had power to give life unto the image of the wild beaſt, that the image of the wild beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the wild beaſt ſhould be kill'd.

16 And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or ſell, ſave he that had the mark, or the name of the wild beaſt, or the number of his name.

18 Here is Wiſdom. Let him that has underſtanding, count the number of the wild beaſt: for it is the number of a man;

καὶ

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(gg) Ἐνώπιον αὐτοῦ Mr *Mede* expounds *in præſentia ipſius*: but that it denotes the Meaning given in the Paraphraſe is evident from *Luk.* 1. 17.

(*h*) Hereby Mr *Mede* underſtands the *Image* or Reſemblance there is in *Popery* of the old *Heathen* Idolatry. Mr *Whiſton* (pag. 260. of his Eſſay) makes this *Image of the Beaſt* to be the *Emperor of Germany*; as taking to himſelf the Titles of *Cæſar*, or his *Cæſarean Majeſty*, and the *Sacred Roman Emperor*. But how far either of theſe Interpretations is from Anſwering the Import of the Words of the Text, I leave the competent Reader to judge. Whereas the Words may be taken in their literal Senſe very well according to the Expoſition given in the Paraphraſe; which carries nothing in it, but what has been already done by the Power of the Devil or Magick, and conſequently may be done again by Antichriſt and his Falſe Prophet, who ſhall be endu'd with Magical Power, and that likely to the very higheſt Degree that the Devil can impart unto them. And hereby the *Head of the Dragon that was wounded* will be compleatly cur'd; foraſmuch

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he had power to do before (*gg*) *or in order to make way for Men's coming over to* the wild Beaſt: ſaying *alſo* to them that dwell on the Earth, *and were come over to the wild Beaſt*, that they ſhould make an (*h*) Image to the wild Beaſt, *namely not to himſelf, but to the firſt Beaſt*, which had the Wound *as* by a Sword, *i. e. the Deadly wound*, and *yet* did live. 15 And he had power to give Life unto the Image of the *firſt* wild Beaſt, that the Image of the *ſaid* wild Beaſt ſhould both ſpeak, and cauſe, *namely by ſuch Orders being given publickly or in the hearing of All by the ſaid ſpeaking Image*, that as many as would not worſhip the Image of the wild Beaſt, ſhould be kill'd. 16 And he, *i. e. the ſecond wild Beaſt* cauſes all both ſmall and great, rich and poor, free and bond, *which were come over to the firſt Beaſt*, to receive a Mark in their Right hand, or in their Foreheads, *as denoting thereby that they were the Servants or Followers of the firſt Beaſt, and in order to diſtinguiſh them from ſuch as were not*, (*as appears v.* 17.) *and this in Analogy to Chriſt's ſealing his faithfull Servants in the forehead, as we read Chap.* 7. 3. 17 And *the ſecond Beaſt cauſes alſo*, that no man might buy or ſell, ſave he that had the Mark or the Name of the *Firſt* wild Beaſt, or the Number of his Name. *For* (*i*) *theſe three amount to much one and the ſame thing*; *To have the Mark of the Beaſt, being* (*as it ſeems*) *no other than to have the Name of the Beaſt mark'd upon one*; *juſt as Servants were formerly wont to be mark'd with the Name of their Maſters imprinted, chiefly on their Foreheads*; *and Souldiers were wont to be mark'd with the Name of their General imprinted chiefly on their Hands. Moreover, ſince by the Number of the firſt Beaſt's Name ſeems to be denoted the Number that is contain'd in the Letters of the ſaid Name, conſider'd as to their Numerical Uſe and Value, hence it muſt follow that to have the Name, or the Number of the Name, muſt amount to the ſame.* 18 *And it being thus far explain'd what is to be underſtood by the Number of the Beaſt, it is to be added further that* here is *a Subject for Men of* Wiſdom *to exerciſe their Faculties in. Namely* let him that has Underſtanding, count the Number of the *ſaid* Beaſt, *i. e. calculate or find out whence ariſes this Number. It is call'd the Number of the Beaſt*, for *that* it is the Number *contain'd in or made up of the Letters of the Name* (*k*) of a Man, *who is denoted by this Beaſt*: And

ANNOTATIONS.

foraſmuch as the *Dragon* ſhall now again, as formerly before the Coming of Chriſt, *deliver Oracles* to the World by this Image.

(*i*) The two laſt Expreſſions ſeem to be exegetical of the firſt, viz. that to have the *Mark* of the Beaſt, was to have his *Name* imprinted on one, and this was the ſame in effect as to have the *Number* contain'd in the Letters of his Name imprinted on one.

(*k*) This ſeems to be ſaid, particularly to intimate, that *Antichriſt* emphatically ſo call'd was to be a *Man*, or ſingle Perſon.

(*l*) I ſhall

TEXT.	TRANSLATION.
καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.	and his number is six hundred threescore and six.

Κεφ. ιϛ'.

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(l) I shall not go about to guess at this *Number* or *Name* of Antichrist, but think the Rule given by *Irenæus* in this matter to be the Best that can be follow'd. I shall here give it in the words of the Old Latin Translation which is yet preserv'd: *Certius ergo & sine periculo est, sustinere adimpletionem Prophetiæ, quàm suspicari & divinare nomina quælibet; quando multa nomina inveniri possunt habentia prædictum numerum.* However *Irenæus* takes notice presently after of some Names, that were then thought by several Persons likely to be the Name of Antichrist, as containing in their literal value the Number 666. The first is that of *Euanthas*, of which he speaks thus: *EUANTHAS enim nomen habet numerum de quo quæritur; sed nihil de eo affirmamus.* After which he immediately adds: *Sed & LATEINOS nomen habet sexcentorum sexaginta sex numerum; & valde verisimile est, quoniam novissimum Regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant: sed non in hoc nos gloriabimur.* Now Mr *Mede* and Mr *Whiston* do both take notice of this Conjecture as favouring their Notion of the *Pope* to be *Antichrist* emphatically so call'd, or (which comes much to the same) to be His *False Prophet*. And agreeably hereto it is observ'd by one or both of them, that since the Division of the *Roman* Empire, Those of the *Western* part have been peculiarly distinguish'd by the name of the *Latins*. But it is to be remark'd further, that this *Distinction* of the *Western* Empire by the name of the Empire of the *Latins* or the like, will by no means serve to *distinguish* the *Pope* to be the *Antichrist* emphatically so call'd. As the Reason why *Irenæus* look'd upon the name *Lateinos* to be likely enough to be the *Name of the Beast*, was this, *because the last Kingdom* (viz. of the *Four* spoken of in *Daniel*, and which were to continue successively till the Consummation) *had this Name*, and *Antichrist* here more especially propheſy'd of was to come, not only *during* the said *last Kingdom*, but also *within the Limits* of it: so on this account we see the said *Beast* here propheſy'd of, or *Antichrist* more emphatically so call'd, may be a very *different* Person from the *Pope*; nay so *different*, not only in *Person* but also in *Persuasion* or *Religion*, as that he may, and (according to Ch. 17. 13, 16, 17.) shall destroy *Rome* and *Popery*; and yet have the name of *Lateinos* applicable to Him, forasmuch as He shall *arise out of the Sea*, or in the *Western* Parts of the Roman Empire. It is also very observable, that altho' Mr *Mede* and Mr *Whiston* take notice of the forementiond Conjecture as to its *Antiquity*, viz. as being what obtain'd among some *soon after the seeing of these Visions* (pag. 256. of Mr *Whiston's* Essay) yet they have no Regard to the *more concurring* Opinion of the same *Antiquity* as to other Particulars relating to this Antichrist, as plainly contradicting their Notion of the *Pope* being the said *Antichrist* emphatically so call'd, or at least his *False Prophet*. Nay they both seem to be too partial to their own Cause, while they take notice, that *Irenæus shrewdly suspected Lateinos* to be the Name) without taking notice withall, that altho' he says of this Name, *Valde verisimile est*, that it might be the name of Antichrist, yet he immediately gives the Preference to another Conjecture. For immediately after the whole Passage of *Irenæus* aforecited concerning the name *Lateinos*, he go's on thus: *Sed & TEITAN, primâ syllabâ per duas Græcas vocales* E *&* I *scriptâ, omnium nominum quæ apud nos inveniuntur, magis* (N.B.) *fide dignum est.* His Reasons follow: *Etenim prædictum numerum habet in se, & literarum est sex, singulis syllabis externis literis constantibus, & vetus,*

&

PARAPHRASE.

And his Number, *i. e. the ſaid Number contain'd in the Letters of that Man's Name* is ſix hundred threeſcore and ſix. (*l*)

Chap. XIV.

ANNOTATIONS.

& ſemotum: neque enim eorum Regum qui ſecundum nos ſunt, aliquis vocatus eſt Titan, neque eorum quæ publicè adorantur Idolorum apud Græcos & Barbaros habet vocabulum hoc; & divinum putatur apud multos eſſe hoc nomen, ut etiam Sol Titan vocetur ab his qui nunc tenent; & oſtentationem quandam continet Ultionis, & vindictam inferentis, quod ille ſimulat (N.B.) *ſe male tractatos vindicare. Tale autem & antiquum, & fide dignum, & regale, magis autem & Tyrannicum nomen. Cum igitur tantum* (N B.) *ſuaſionum habeat hoc nomen Titan, tantam* (N.B.) *habet veriſimilitudinem, ut ex multis colligamus nè forte Titan vocetur, qui veniet.* Notwithſtanding all which *Irenæus* modeſtly and piouſly adds: *Nos tamen non periclitabimur in eo, nec aſſeverantes pronunciabimus, hoc eum nomen habiturum: ſcientes, quoniam ſi oporteret manifeſtè præſenti tempore præconari nomen ejus, per ipſum utique editum fuiſſet, qui & Apocalypſin viderat. Neque enim ante multum temporis viſum eſt, ſed pene ſub noſtro* (N.B.) *ſeculo, ad finem Domitiani imperii.*

The whole two Chapters, viz. 29, and 30. of Book 5. of *Irenæus* deſerve to be read by any One, that would know the Notions of the Earlieſt Antiquity concerning theſe matters. In theſe Chapters it appears, that the Reaſon why 666 is made choice of by the Wiſdom of God to be the *Number* of the Beaſt or Antichriſt, was thought by the Ancients to be this, viz. becauſe *in Beſtiâ veniente Recapitulatio ſit univerſæ iniquitatis & omnis doli*, as *Irenæus* expreſſes it. Wherefore as the *Antediluvian* World was deſtroy'd for its Wickedneſs in the 600th year of *Noah*; and as *Nebuchadnezzar's* Image *after the Deluge* was 60 Cubits high, and 6 broad; hence the Number of the Beaſt is made up of theſe three numbers put together, as in the margin. Namely it is to be known, that according to *Irenæus*, *Univerſa imago illa* (viz. of Nebuchadnezzar) *præfiguratio fuit hujus* (viz. Antichriſt's) *adventûs, ab omnibus omnino hominibus ipſum ſolum decernens adorari.* Whence it follows in *Irenæus*: *Sexcenti itaque anni Noæ, ſub quo fuit Diluvium propter Apoſtaſiam, & numerus Cubitorum Imaginis, propter quam juſſi* (viz. Ananias, Azarias, & Miſael) *in caminum ignis miſſi ſunt, numerum Nominis ſignificat illius in quem recapitulatur ſex millium annorum omnis Apoſtaſia, & Injuſtitia, & Nequitia, & Pſeudoprophetia, & Dolus: propter quæ & Diluvium ſuperveniet ignis.* In which words it is remarkable, Firſt, that as *Antichriſt* properly ſignifies *One* directly or in all things *oppoſite to Chriſt*; ſo *Antichriſt* is here deſcrib'd as He, *in quo Recapitulatio ἀνακεφαλαίωσις ſit univerſæ iniquitatis & omnis doli*, and again *in quem Recapitulatur ſex millium annorum Apoſtaſia &c.* probably in Alluſion or rather by way of Oppoſition to what is ſaid of *Chriſt* Epheſ. 1. 9, 10. viz. that it was the *Will of God ἀνακεφαλαιῶσαι All things* (i. e. All that is Good) *in Chriſt.* Secondly, it is remarkable that the *ſex millium annorum Apoſtaſia* ſeems to be ſpoken in reference to the then receiv'd Notion, that as the World was made in ſix days, and the ſeventh day God reſted from all his Works: ſo this World ſhould endure but 6000 years; and that the Great Sabbath or Univerſal and Eternal Reſt of Good Men ſhould begin with the 7000th year. Thirdly, it is remarkable that the Ancients were of Opinion, that as the Old World was deſtroy'd by a *Deluge of Water*, ſo the Preſent World ſhall be deſtroy'd by a *Deluge of Fire.*

600	
60	
6	
666	

To what has been afore ſaid concerning the Number 666, I can't but add alſo this that follows, as ſerving to ſhew further the Notions of the Ancients concerning

TEXT.

Κεφ. ιδ'. Καὶ εἶδον, καὶ ἰδοὺ ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα † αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. 2 Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ † ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. 3 Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων, καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. 4 Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ, ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ

TRANSLATION.

Chap. XIV.

And I look'd, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his name and his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

3 And they ſung as it were a new ſong before the throne, and before the four * living creatures, and the elders: and no * one could learn that ſong, but the hundred forty and four thouſand, who were redeem'd from the earth.

4 Theſe are they which were not defil'd with women; for they are virgins: theſe are they which follow the Lamb whitherſoever he go's: theſe were redeem'd from among

τῶν

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cerning the ſame. *Numerus nominis Beſtiæ ſecundum Græcorum computationem per literas quæ in eo ſunt, ſexcentos habebit, & ſexaginta, & ſex; hoc eſt, Decadas æquales Hecatontaſin, & Hecatontadas æquales Monaſin. Numerus enim qui Digitus ſex, ſimiliter cuſtoditus, Recapitulationes oſtendit univerſæ Apoſtaſiæ ejus, quæ initio, & quæ in mediis temporibus, & quæ in fine erit.* I have been the more willing to take the Pains to tranſcribe All this out of *Irenæus*, partly becauſe I believe the Reader will ſcarcely find any more probable Conjectures concerning theſe matters among *Modern* Writers; and partly becauſe *Irenæus* is the moſt Ancient Writer that ſpeaks ſo particularly of theſe matters; and He is ſo Ancient, as to tell us in one of the two Chapters out of which theſe Paſſages are taken, that *Thoſe who had ſeen St John face to face*, did in his days bear Witneſs to the Truth of the Number 666, as the Number of the Beaſt reveal'd to St John: for it ſeems that in his days ſome Copies had χιϛ'. inſtead of χξϛ'. that is, 616 inſtead of 666. And as *Irenæus* had it thus aſſerted by *Thoſe who had ſeen St John face to face*, that 666 is the True Number of the Beaſt; ſo it is very likely that He receiv'd from the ſame Perſons thoſe Notions concerning Antichriſt which

PARAPHRASE.

Chap. XIV. And, *as in Chap.* 13. *has been repreſented the State of Antichriſt and his Party, ſo next is to be repreſented the State of the Church of the Faithfull, by way of Oppoſition anſwering thereto.* I look'd, and lo, a Lamb, *i. e. Chriſt* ſtood on the (*m*) Mount Sion, and with him an hundred forty and four thouſand, *being the Company of them that were repreſented Chap.* 7. 4. *as ſeal'd, and accordingly theſe were repreſented here,* as having his, *i. e. the Lamb or Chriſt's* name, and his Father's name written in their foreheads. 2 And I heard a voice from Heaven, as the voice of many Waters, and as the voice of a great Thunder, *i. e. as the voice of a very great Multitude*; and I heard the voice of Harpers harping with their harps. 3 And they ſung as it were a New Song (*viz. ſuch as the Song mention'd Chap.* 5. 9, *and* 13. *containing Praiſes both to God and the Lamb*) before the Throne *of God,* and before the four living Creatures, and the Elders, (*All mention'd and deſcrib'd Ch.* 4.) And No one could learn that Song, *i. e. none did, thro' their own Wickedneſs in hearkening to and following Seducers, ſerve God with True and purely Chriſtian Worſhip, during the Impurity and Corruption of the Church by Popery and other Hereſies, or during the Outward Suppreſſion thereof by Antichriſt emphatically ſo call'd,* but the hundred forty and four thouſand who were redeem'd from the Earth, *i. e. but the Faithfull Chriſtians that adher'd to Chriſt during the foremention'd Times*; *and ſo by Anſwering the end of their Redemption, obtain'd the Benefit thereof.* 4 Theſe are they which were not defil'd with (*n*) Women, for their are Virgins, *i. e. ſuch as liv'd in all Chaſtity and Pureneſs, whether Carnal or Spiritual*: theſe are they which follow the Lamb whitherſoever he go's, *i. e. adhere to the Profeſſion and Truth of Chriſtianity in Adverſity as well as Proſperity*; theſe *are they who live according to the Rules of the Goſpel, whereby Chriſt deſign'd all ſuch ſhould walk,* as were redeem'd *by him* from among *the reſt of* Men *that*

are

V. A Repreſentation of the *Faithfull Servants of Chriſt* during the foremention'd *Corrupted State* of the Church, or its more *Open Oppreſſion* by *Antichr.* ſt emphatically ſo call'd.

ANNOTATIONS.

which he has deliver'd to Poſterity in theſe Chapters, and which therefore ought to have no ſmall Regard paid to them.

V. 1. † Αὐτῦ (i. e. of the Lamb or Chriſt) is read in Alex. and ſeveral other MSS. and in all four Ancient Verſions, and Origen, Arethas, Cyprian and Jerom. It it doubtleſs the true Original Reading.

V. 2. † So it is read in Alex. and many other MSS. and in Vulg. Latin and Syr. and Arab. Verſions and Origen and Arethas.

(*m*) As *Mount Sion* was the Royal Seat of the Kingdom of David, ſo it ſeems here to be taken parabolically to denote the Seat of the Kingdom of Chriſt or of his Church, that is, to denote the *Chriſtian World* or *Chriſtendom.*

(*n*) Mr *Mede* underſtands this only of *Spiritual* Fornication, taking *Women* to denote *Popiſh Cities,* as *Babylon* (or Rome) is call'd *the Mother of Harlots.* And Mr *Whiſton* likewiſe underſtands it only of *Popery*; which if not too *ſtrain'd,* yet ſeems to be too much *reſtrain'd* an Interpretation.

TEXT.

τ̃ ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ ϗ τῷ ἀρνίῳ· 5 Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη † ψεῦδος· ἄμωμοι γάρ εἰσιν ἐνώπιον τ̃ θρόνου τ̃ Θεοῦ.

6 Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι † ἐπὶ τοὺς καθημένους ἐπὶ τ̃ γ̃ς, ϗ ἐπὶ πᾶν ἔθνος ϗ φυλὴν ϗ γλῶσσαν ϗ λαόν· 7 λέγοντα ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Θεὸν, ϗ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τ̃ κρίσεως αὐτ̃· ϗ προσκυνήσατε τῷ ποιήσαντι τ̃ οὐρανὸν ϗ τ̃ γ̃ν ϗ θάλασσαν ϗ πηγὰς ὑδάτων.

8 Καὶ ἄλλος ἄγγελος † δεύτερος ἠκολούθησε, λέγων· Ἔπεσεν, ἔπεσε

TRANSLATION.

men, being the firſt fruits unto God and to the Lamb.

5 And in their mouth was found no lye: for they are without fault before the throne of God.

6 And I ſaw another angel fly in the midſt of heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation, and * tribe, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory unto him; for the hour of his judgment is come: and worſhip him that made heaven and earth, and the ſea and the fountains of waters.

8 And there follow'd another ſecond angel, ſaying, Ba-

Βαβυλὼν

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V. 5. † Ψεῦδος, not δόλος, is read in Alex. and many other MSS. in all four Ancient Verſions, and in Origen, Arethas, Jerom, &c.

V. 6. † Ἐπὶ τοὺς καθημένους is read in Alex. MS. and Origen; and ἐπὶ τῶν ὄντων in Alex. and ſeveral other MSS. and Origen &c. And the Greek Idiom requires it.

V. 8. † Δεύτερος is read in Alex. and ſeveral other MSS. and in Syr. and Arab. Verſions, and in Arethas.

(*o*) Mr *Mede* obſerves that ἀπαρχὴ do's denote, not only the *Firſt-fruits*, but alſo whatſoever, like That, is exempted from profane or common Uſe, and conſecrated to God: ſo that by ἀπαρχὴ in this place may be denoted no more, than that the 144000 that were ſeal'd, were a *peculiar* and *holy People* unto God.

(*p*) According to *John* 12. 31. *Now is the Judgment of this World: Now ſhall the Prince of this World be caſt out.* So *John* 16. 8—11. *When He* (i. e. the Comforter) *is come, He will reprove the World — of Judgment, becauſe the Prince of this World is judg'd.* See alſo *Acts* 17. 30, 31. and 14. 15, 16.

(*q*) See the following note (*w*).

(*r*) That *Babylon* here and all along denotes *Rome*, is agreed on I think by all Expoſitors or Commentators, and is indeed plain from what is ſaid in the Text it ſelf of this Book. The Reaſon why *Babylon* is thus made choice of to denote *Rome* is in ſhort this, becauſe it was the *Capital City* of thoſe who were wont to oppreſs and at length led away Captive the *Jews*, the then People of God; as *Rome* has from the beginning of Chriſtianity for the moſt part, oppreſs'd and as it were captivated the *Chriſtian* Church.

Ibid.

PARAPHRASE.

are wicked, being *as it were* (*o*) the First-fruits (*viz. in respect of the much greater Multitude, which shall at last come into the Church, and are denoted Chap. 7. 9. after the* 144000 *here styl'd the First-fruits*) unto God and to the Lamb. 5 And in their Mouth was found no Lye *or Falsity of what Spiritual Nature soever, and consequently they were never guilty of any Idolatry or Apostacy*: for they are without fault before the Throne of God.

VI. A Representation of the *Method* taken by Providence to *preserve the Church* from falling into *Impurity* or *Corruption* of Doctrine and Practice in general, viz by preaching unto the World the *Truth of the Gospel*.

6 And, *as in the foregoing part of this Chapter hitherto has been represented the Perseverance of the Seal'd or Faithfull Christians, thro' the several Ages of the Churches Impurity and Oppression from the Time of its flying into the Wilderness; so there is next represented the Methods taken by the Divine Goodness to preserve Men, either first from falling into any of the Corruptions of the Visible Church, or at last from wholly falling off from the Church under Antichrist emphatically so call'd; namely by forewarning them of such Corruptions, or total Apostacy, and of the Evil Consequents thereof. Accordingly* I saw another Angel, *different from any Afore*, fly in the midst of Heaven, having the Everlasting Gospel, *i.e. the Gospel design'd to be preach'd before the Foundation of the World, and promis'd from the Beginning of the World, and the Truth whereof shall endure to Everlasting, notwithstanding all the Opposition that shall be made thereto*: *I saw the Angel, I say, having this Gospel* to preach unto them that dwell on the Earth, and to every Nation, and Tribe, and Tongue, and People: 7 saying, with a loud Voice; Fear God *as ye ought or the Gospel requires*, and give *Divine* Glory unto Him *alone*: for the Hour *or Time* (*p*) of his Judgment is come, *wherein he will begin to execute his Judgment against the Worship of the Prince of this World, by putting down Heathenism; and wherein* (*altho' he wink'd at the Times of Ignorance, yet*) *he now commands all men every where to repent*: and *therefore be sure to be carefull that ye do not fall into any like Idolatry, or total Apostacy from the Worship of the True God, but* worship Him *only*, that made Heaven and Earth, and the Sea and the Fountains of Waters. (*q*) *By which Vision seems denoted the Open and Free Preaching of the Gospel in the Truth and Purity thereof, thro' all the parts of the Roman Empire after Constantine's becoming a Christian; whereby the Embracers of the Gospel were sufficiently taught and forewarn'd not to fall into any Corruptions the Visible Church afterwards fell into, particularly Popery.*

VII. The *Method* taken by God to preserve Men from *Popery*, by foretelling the Punishment of *Rome* for the same.

8 And, *whereas God foresaw that the former Admonition by the bare Preaching of the Truth of the Gospel, would not* (*tho' in it self sufficient*) *prove effectual to keep men from falling into the Romish Idolatry of worshipping Angels, and Saints, and Images, &c. therefore he thought good of his mercy to forewarn them further of the special Judgment, which should befall Rome for such her Idolatrous Worship, that so Men might at least thro' Fear of the said Judgment be deterr'd from joining themselves to Rome in her Idolatry. Accordingly* there follow'd another second Angel, saying, *Rome* (*r*) *which is mystically here call'd* Babylon the Great

TEXT.

Βαβυλὼν ἡ † μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.

9 Καὶ † ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ· 10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων, καὶ ἐνώπιον τοῦ ἀρνίου. 11 Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

TRANSLATION.

bylon *the great is faln, is faln, which made all nations drink of the wine of the * poiſon of her fornication.

9 And *another third angel follow'd them, ſaying with a loud voice: If any man worſhip the Beaſt and his image, and receive his mark in his forehead, or in his hand;

10 The ſame alſo ſhall drink of the wine of the wrath of God, * unmixt *with water and* mixt with *gall* in the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lamb.

11 And the ſmoke of their torment aſcends up for ever and ever: and they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receives the mark of his name.

12 Ὧδε

ANNOTATIONS.

Ibid. † Ἡ πόλις is not read in Alex. and ſeveral other MSS. nor yet in any of the four Ancient Verſions.

V. 9. † Ἄλλος is read in Alex. & ſeveral other MSS. and in Syr. & Arab. Verſ. &c.

(ſ) Θυμὸς ſignifies not only *Anger*, but alſo *Poiſon*, according to the Helleniſtical Jews, who make it Synonymous to the Hebrew חֲמַת, which ſignifies both *Anger* and *Poiſon*. See the Septuag. Verſ. *Deut.* 32. 33. *Job* 20. 16. *Pſal.* 58. 4.

(t) See Chap. 17. 13, 16, 17.

(u) Here is mention made of a twofold Οἶνος τοῦ θυμοῦ, viz. one τῆς πορνείας v. 8. and the other τῆς ὀργῆς in this verſe. The former alludes to the *Love-poiſon* or *Philters* us'd by *Whores* to make others *fall in love* with them. The latter alludes to the *Potion* given to Malefactors that were to be put to death, to *intoxicate* them, or render them *Unſenſible* of their Pain, or at leaſt *leſs ſenſible*: as we read in reference to our Saviour *Matt.* 27. 34. In theſe Potions was always put ſome *Bitter* ingredient; which *Bitter* ingredient is denoted in general by χολὴ in the forecited Text of St *Matthew*. But now χολὴ and θυμὸς are Synonymous.

(w) I ſuppoſe the Impartial and Judicious Reader will ſee, how that the *Worſhip of the Beaſt* is here v. 9—11. plainly diſtinguiſh'd from the *Fornication of Babylon* v. 8. namely as that the Former will ſucceed the Latter. Which is I think

PARAPHRASE.

is faln, is faln, *i. e. ſhall moſt certainly and miſerably be ruin'd and utterly deſtroy'd, becauſe it was ſhe,* which made all Nations drink of the Wine of (*f*) the Poiſon, *i. e. of the poiſon'd Wine* of her Fornication, *i e. it was ſhe that entic'd or ſeduc'd all other Nations, as by a Philter or Love-potion, to follow her in her Idolatrous Worſhip of Saints and Images, which is Spiritual Fornication. And as God was thus pleas'd of his mercy ſo plainly to forewarn Men of falling into Popery, by making known beforehand the dreadfull Judgments, that ſhall certainly fall upon Rome for the ſame; ſo by this Viſion* (*q*) *may be repreſented alſo all the Oppoſition that has been made to Popery thro' the ſeveral Ages thereof; namely both that of the Greek Emperors againſt the Image-worſhip, as alſo and perhaps more eſpecially That of the Firſt Reformers, and their Succeſſors to this very Day.*

9 And, *whereas Rome ſhall be deſtroy'd* (*t*) *by Antichriſt emphatically ſo call'd, who (tho' He ſhall put down Popery, yet) ſhall oppreſs Chriſtianity in a more grievous manner, ſetting himſelf up, not as Chriſt's Vicar, but in direct Oppoſition to Chriſt (agreeably to his Name) therefore to keep Men from going over to Him alſo, God has been pleas'd to foretell likewiſe the moſt ſad and grievous Puniſhment, that ſhall befall them as ſhall do ſo. Namely* another third Angel follow'd them *Two that went afore*, ſaying with a loud Voice: If any Man worſhip the Beaſt and his Image, and receive his Mark *more openly* in his forehead, or *more ſecretly* in his hand: 10 The ſame alſo, *as well as the Romiſh Idolaters*, ſhall drink of the Wine (*u*) of the wrath of God, *which Wine is* unmixt with Water *that it may be the ſtronger*, and mixt with Gall *or the like that it may be bitter, and ſo denote the moſt ſevere and grievous Puniſhment of ſuch Sinners, ſuch is the Wine* in the Cup of his, *i. e. God's* Indignation; and he *that worſhips the Beaſt* ſhall be tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb. 11. And the Smoke of their Torment aſcends up for ever and ever; and they have no Reſt day nor night, who worſhip the Beaſt and his Image, and whoſoever receives the Mark of his Name. *And when the Time of this Antichriſt ſhall come, God will agreeably hereto raiſe up ſome that ſhall actually put Men in mind of this Admonition given ſo long before hand: That the Two Witneſſes mention'd Chap.* 11. 3, *&c. will do ſo, we learn from thence.* (*w*)

VIII. The *Method* taken by God to preſerve Men from *Antichriſtianiſm* emphatically ſo call'd, by foretelling the great Puniſhment that ſhall befall *ſuch as go over to Antichriſt.*

12 Here

ANNOTATIONS.

think a plain Proof, that *Antichriſt* emphatically ſo call'd muſt *ſucceed*, and ſo be *diſtinct* from the *Pope*. And therefore I can't but wonder, that Mr *Mede* ſhould be ſo far led away by the Byaſs of any other Opinion, as notwithſtanding this apparent Diſtinction, to expound v. 9—11. as well as v. 8. of *Rome* and *Popery*; this being no other than to make *Rome* to be *ſtanding*, after that the Text v. 8. has ſaid, *It is faln*. Of which more in Chap. 17. 16, 17.

V. 12.

TEXT.	TRANSLATION.
12 Ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· † οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.	12 Here is the patience of the saints: * who are they that keep the commandments of God, and the faith of Jesus.
13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης †· Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν·	13 And I heard a voice from heaven saying, write: Blessed are the dead which dye in the Lord, from henceforth. Yea, says the spirit, that they may rest from their labours;

τὰ

ANNOTATIONS.

V. 12. † Ὧδε is not read in this last part of the Verse, either in Alex. and several other MSS. or in Vulg. Lat. Syr. and Arab. Versions, or in Arethas.

V. 13. † Μοι is not read in Alex. and several other MSS. nor in three of the four Ancient Versions, nor Arethas.

(*x*) Since this last part of the Verse, viz. οἱ τηροῦντες &c. hath no ὧδε read in it according to the Best Copies, as appears by the foregoing Note; it seems to be added by St John only *Exegetically*, or to explain Who were to be understood by the *Saints* mention'd in the former part of this Verse.

(*y*) This Verse the 13th (as well as 12th) seems at first Reading to refer to the foregoing Vision or Visions, and accordingly it is so understood generally by Expositors, and expounded by them as containing matter of Comfort to those who should suffer under the Beast or Rome, particularly at the time here denoted, or not long before the Destruction of Rome; forasmuch as their great Reward for so suffering would *suddenly* come after this. And as Mr *Mede* as well as *my self* first took the Words in this obvious sense, so the same Reasons that induc'd Mr *Mede* upon more mature Consideration, have also induc'd me, not to follow the Common Exposition, but rather to understand this 13th verse in reference to the Visions that follow (than to those that went before) wherein the Happy State of the Righteous under the seventh Trumpet is set forth, and the grievous Destruction and Misery of the Unrighteous. The Reasons for preferring this Exposition are these; First, that I know not any instance in Scripture where the *Day of* ones *Death* is denoted as the *Day of* ones *Reward* for having liv'd Righteously, but only the *Day of Resurrection* or *Judgment*. Secondly, the *Voice from Heaven commanding to write* this contain'd in the 13th verse, imports That what was thus order'd to be written, was somewhat of *extraordinary Moment*. Thirdly, what is here order'd to be written, (viz. *Blessed are they that dye in the Lord from henceforth, — that they may rest from their Labours, and their Works do follow them*) is altogether of the same Importance with that aforesaid *Chap.* 11. 18. upon the Sounding of the seventh Trumpet, viz. that *the Time of the Dead* would be then (viz. under the seventh Trumpet) *come, that they should be judg'd, and that God should give Reward unto his Servants &c.*

V. 13

PARAPHRASE.

IX. An *Encouragement* to the Faithfull for to perſevere in the *Truth of Chriſtianity*, in oppoſition either to *Popery* or *Antichriſtianiſm* emphatically ſo call'd.

12 Here (*namely in what has been afore ſaid in the two laſt Paragraphs concerning the dreadfull Puniſhment that God ſhall inflict at laſt on the Romiſh Idolaters, and alſo on the Worſhippers of the Beaſt or Antichriſt more emphatically ſo call'd*) *is contain'd good Reaſon for* the Patience of the Saints *in perſevering in the Profeſſion of the Truth of Chriſtianity, notwithſtanding the greateſt Afflictions, that either Rome or the Beaſt can inflict upon them. For if it be demanded,* Who are *Saints*? *It is to be known, that only* They (*x*) *are ſuch,* that keep the Commandments of God, and the Faith of Jeſus Chriſt, *as in all other reſpects, ſo eſpecially in theſe two, viz. in not paying to Angels or Saints that Religious Worſhip, which is due to God alone, as do the Papiſts; and in not renouncing wholly the Faith of Chriſt, and going over to Antichriſt emphatically ſo call'd, as ſhall the Followers of this Antichriſt, when He ſhall appear, and ſet Himſelf up in direct and manifeſt Oppoſition to Chriſt. And here ſeems to be the Ending of the Open Little Book, as will appear from what follows in the next Section.*

SECTION VI.

Wherein is contain'd (*what is probably to be eſteem'd*) *the Remaining Part of the* Seal'd Book; *foraſmuch as therein is given a full & particular Account of the State of Things under the* Seventh Trumpet *of the* Seventh Seal, (*which afore is only hinted in ſhort,*) *viz. both as to the* glorious Reward and endleſs Happineſs of the Saints, *and alſo as to the* grievous and endleſs Puniſhment of the Devil, *and of all* the Wicked, *with a more particular Deſcription of the* Deſtruction of Rome, *and of* Antichriſt.

I. An *Aſſurance of* the *Happy* State of the *Faithfull* under the *Seventh* Trumpet.

13 *There having been repreſented in the Viſions of the Little Book* (*contain'd Sect.* 3. *and* 5.) *the different States of the Church, from the Beginning of the firſt Seal to the Beginning of the ſeventh* (*or laſt*) *Trumpet of the ſeventh or laſt Seal; and there having been only hinted* (*Sect.* 4.) *in general and very briefly the different States of the Righteous and Unrighteous under the ſeventh Trumpet, a more full and particular Repreſentation of the ſaid different States of the Righteous and Unrighteous come now to be ſet forth in the following Viſions of this Book.* And, *firſt as to the then Happy State of the Righteous,* I heard a Voice from Heaven ſaying, Write *this that follows, as worth ſpecial Obſervation*: Bleſſed are the Dead, which dye in *or for the ſake of* the Lord, from henceforth: (*y*) *i. e. from the Time of the Beginning of the ſeventh Trumpet, they ſhall be Bleſſed*: yea, ſays the Spirit *by way of Affirmation of the great Bleſſedneſs which they ſhall then enjoy, who thus dye in the Lord,* that they may reſt from their Labours, *i. e. may then live an entirely Happy*

TEXT.

τὰ δὲ ἔργα αὐτῶν ἀκολυθῇ μετ' αὐτῶν.

14 Καὶ εἶδον, καὶ ἰδὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην ὅμοιος υἱῷ ἀνθρώπυ, ἔχων ἐπὶ τῆς κεφαλῆς αὐτῦ στέφανον χρυσῦν, καὶ ἐν τῇ χειρὶ αὐτῦ δρέπανον ὀξύ. 15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τῦ ναυ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τὴν νεφέλης· Πέμψον τὸ δρέπανόν συ, καὶ θέρισον· ὅτι ἦλθε † ἡ ὥρα τῦ θερίσαι· ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτῦ ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τῦ ναυ τῦ ἐν τῷ ὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. 18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τῦ θυσιασηρίυ, ἔχων ἐξυσίαν ἐπὶ τῦ πυρός· καὶ ἐφώνησε

TRANSLATION.

and their works do follow them.

14 And I look'd, and behold, a white cloud, and upon the cloud one ſat like unto the ſon of man, having on his head a golden crown, and in his hand a ſharp ſickle.

15 And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud; Thruſt in thy ſickle, and reap: for the time is come to reap; for the harveſt of the earth is ripe.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth; and the earth was reap'd.

17 And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire; and cried with

κραυγῇ

ANNOTATIONS.

V. 15. † Σοὶ is not read in Alex. and ſome other MSS. nor in Vulg. Latin, Arab. and Ethiop. Verſions, or Arethas.

(z) In like manner *Harveſt* or *Reaping* is taken to denote *Deſtruction*, Jerem. 51. 33. Iſai. 17. 3, &c.

(a) As I took not from Mr *Mede* or any other this Obſervation, that the true Import of theſe two Viſions, one of the *Harveſt* and the other of the *Vintage*, was probably to be inferr'd from the Natural Order that the *Harveſt* and *Vintage* have one to the other; ſo I was the more pleas'd to find that Mr *Mede* had alſo made the like Obſervation, becauſe I was deſirous to ſee how, being led by this Obſervation, he could avoid interpreting theſe *two Viſions* of the Deſtruction of *two different Perſons* or *States*; or which comes to the ſame, how, according to this Obſervation he could poſſibly expound theſe *two Viſions* of the Deſtruction of *One and the ſame Rome*. And indeed I was ſurpriz'd to find, that ſo judicious a Man as Mr *Mede* could ſo far δυλεύειν τῇ ὑπολήψει, *be a Slave to the Opinion* he had taken up, as to ſatisfy himſelf in expounding both theſe Viſions of Rome, by the help of this poor and groundleſs Diſtinction, viz. that the *Harveſt* did denote the Deſtruction of the *City it ſelf*, and the *Vintage* did denote the Deſtruction of the *Whole Kingdom of the Beaſt*, i. e. according to him, of *Popery in general*. Nay Mr *Mede* himſelf can't but own after all, that what is contain'd in

Chap.

PARAPHRASE.

Happy Life free from all their former Troubles and Miſeries; and *accordingly* their Works do follow them, *i. e. they ſhall be then glorioufly rewarded for their Works.*

II. A Repreſentation *in general* of *Chriſt's Vengeance* on ſuch as are guilty of following the Corruptions of *Popery*.

14 And *having had the forementiond ſhort Aſſurance of the Bleſſedneſs, which ſhall under the ſeventh Trumpet be enjoy'd by thoſe that have dy'd in the Lord; the Deſcription whereof is deferr'd to Chap.* 20. 1—6. *and chap.* 21. *&c. there was next repreſented unto me the Vengeance that God ſhall then take on the Wicked. And this was repreſented by two Viſions, the firſt whereof was this*: I look'd, and behold, a white Cloud, and upon the Cloud one ſat like unto the Son of Man, *i. e. Chriſt*, having on his head a golden Crown, and in his hand a ſharp ſickle. 15 And another Angel came out of the Temple, crying with a loud voice to him that ſat on the Cloud, (*whereby may be denoted that God do's not puniſh his and the Church's Enemies, but at the Prayers of the Church*:) Thruſt in thy ſickle, and reap: for the Time is come for to reap: for the (z) Harveſt of the Earth is ripe: *Where as Reaping is Cutting down, ſo in a myſtical Senſe is denoted Chriſt's Cutting down as it were, or Deſtroying his Enemies: for that the Time will be then come thus to take Vengeance of his Enemies: for that the Iniquities of the World will be then fill'd up, and ripe for Vengeance.* 16 And he that ſat on the Cloud, thruſt in his ſickle on the Earth; and the Earth was reap'd, *i. e. Chriſt accordingly took Vengeance on his Enemies*; *whereby is probably denoted the Vengeance that ſhall be taken on Rome for her Idolatry, by God's ſuffering the Beaſt or Antichriſt emphatically ſo call'd to deſtroy her, according to Chap.* 17. 16, 17. *For as the Time of* (a) *Harveſt or Reaping Corn is in a little Time follow'd by the Time of Vintage or Gathering in the Grapes, ſo the Deſtruction of Rome by Antichriſt being in a little time to be follow'd by the Deſtruction of Antichriſt himſelf; hence the Deſtruction of Rome is moſt fitly repreſented by Harveſt and Reaping, in the foregoing Viſion; and the Deſtruction of Antichriſt by a Vintage or Gathering in Grapes and treading them caſt into the Winepreſs, in the Viſion next following.*

III. A Repreſentation *in general* of *Chriſt's Vengeance* on ſuch as ſhall be guilty of following *Antichriſt* emphatically ſo call'd.

17 And another Angel came out of the Temple which is in heaven, *whereby may be again denoted that God takes the Vengeance here deſcrib'd at the Prayers of the Saints*, he alſo having a ſharp ſickle. 18 And another Angel came out from the Altar, which had power over fire, *whereby may be denoted peculiarly that this Vengeance was taken, as at the Prayers of the Church in general ſignified v.* 17. *ſo more eſpecially of the Martyrs, who had been ſlain as ſo many Sacrifices at the Altar, and burnt with the fire of Martyrdom*: and *this Angel* cried with a loud

ANNOTATIONS.

Chap. 19. do's croſs ſuch an Interpretation. See Mr *Mede's* Apocalyptical Comments on the place. And ſee more concerning the Improbability of this Opinion in the Notes on Chap. 17. 16, 17.

TEXT.

κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων· Πέμψον σὸ τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας † τ ἀμπέλου τ γῆς, ὅτι ἤκμασ᾽ αἱ σταφυλαὶ αὐτῆς. 19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτ εἰς τ γῆν, καὶ ἐτρύγησε τ ἄμπελον τ γῆς, καὶ ἔβαλεν εἰς τ ληνὸν τ θυμοῦ τ Θεοῦ τ μεγάλην. 20 Καὶ ἐπατήθη ἡ ληνὸς ἔξω τ πόλεως· καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

Κεφ. ιε'. Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ

TRANSLATION.

a loud cry to him that had the ſharp ſickle, ſaying; Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gather'd the vine of the earth, and caſt it into the great wine-preſs of the wrath of God.

20 And the wine-preſs was troden without the city, and blood came out of the wine-preſs, even unto the horſes bridles, by the ſpace of a thouſand and ſix hundred furlongs.

Chap. XV.

And I ſaw another ſign in heaven great and marvellous, ſeven angels having the ſeven

τὰς

ANNOTATIONS.

V. 18. † Τῆς ἀμπέλου is read in Alex. and ſeveral other MSS. as alſo in Vulg. Lat. Syr. and Arab. Verſions; and in Arethas, Victorinus, &c.

(*b*) Compare *Joel* 3. 13. *Iſai.* 63. 3. *Lam.* 1. 15.

(*c*) The Reaſon why the *Particular Deſcription* of the Fall of *Antichriſt* is here in Chap. 15 and 16. ſet *before* the Particular Deſcription of the Fall of *Babylon* or *Rome*, (contain'd in Chap. 17 and 18.) is this, viz. becauſe the *Fall of Antichriſt* was the *laſt* of the Two mention'd in Chap. 14. Namely, the *Fall of Babylon* being *in general* deſcrib'd (Chap. 14. 14—16.) in its *due* Order according to time, viz. in the *firſt* place; and conſequently the *Fall of Antichriſt* being *in general* deſcrib'd *after* the former, viz. Chap. 14. 17—20. or to the end of the ſaid Chapter; hence S. John proceeds in the two next Chapters (viz. 15 and 16.) to give a *Particular Account* of the Fall of *Antichriſt*, as being That which was *laſt* mention'd in Chap. 14. and then afterwards to give a *Particular Account* of the Fall of *Babylon* in Chap. 17 and 18. And altho' this is no other Method, than what is frequently follow'd by Writers, yet I the rather take notice of it, becauſe I am apt to think, that the *not obſerving of this Reaſon* why St John deſcribes the Fall of the *Beaſt* or Antichriſt *firſt*, or Chap. 15 and 16. and *then* the Fall of *Babylon* or *Rome* in Chap. 17 and 18. has been one great Cauſe of the Fall of the *Beaſt* being *confounded with*, or *taken to belong to* the Fall of *Babylon* or *Popery*.

(*d*) I agree with Mr *Whiſton* in looking upon the Number of the *ſeven Vials* to be a probable Argument that they belong to the *Seal'd Book*. Namely as the *ſeven Seals* are in general the whole *Contents* of the *Seal'd Book*, and denote *in general* the *more remarkable Events* that ſhould happen more eſpecially within the

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a loud Cry unto him that had the ſharp ſickle, ſaying: Thruſt in thy ſharp ſickle, and gather the Cluſters of the Vine of the Earth; for her Grapes are fully ripe. 19 And the Angel thruſt in his ſickle into the Earth, and gather'd the Vine of the Earth, and caſt it into the great (*b*) Wine-preſs of the Wrath of God. *Whereby, as in other places of Scripture, ſo here is denoted God's taking Vengeance on the Wicked; which here ſeems (as is afore obſerv'd) to be underſtood peculiarly of Antichriſt moſt properly ſo call'd, and his Followers.* 20 And the Wine-preſs was troden without the City, and Blood came out of the Wine-preſs, even unto the Horſes bridles, by the ſpace of a thouſand and ſix hundred furlongs: *Where by the Wine-preſs being troden, and Blood (i. e. the Red juice of the Grape) coming out of the Wine-preſs unto the horſes bridles, is denoted the Greatneſs of this Divine Vengeance. As for the City, it probably denotes Jeruſalem, the ſpace of a thouſand and ſix hundred furlongs well enough anſwering to the length of the Holy Land. As for the Horſes here mention'd, they refer to the Heavenly Hoſt which ſhall attend Chriſt when he comes to take this Vengeance on Antichriſt and his Followers, according to Chap.* 19. 12. *&c.*

Chap. XV. And, *as in the laſt Viſion (Chap.* 14. 17—20) *is repreſented in general the Deſtruction of Antichriſt emphatically ſo call'd, and his Followers; ſo the ſame comes (c) now (in Chap.* 15 *and* 16.) *to be deſcrib'd more particularly, the effuſion of the (d) Seven Vials denoting the ſeven more remarkable Steps or Degrees, whereby the Deſtruction of the ſaid Antichriſt and his Followers ſhall be brought about. And whereas it is ſaid Chap.* 8. 13. *that there were then Three Woes to come on the Inhabiters of the Earth, anſwerable to the Three laſt Trumpets (viz, fifth, ſixth and ſeventh Trumpet) then yet to come; and whereas it is ſaid further, (Ch.* 11. 14.) *The ſecond Woe is paſt, and behold the third Woe comes quickly, denoting that the third Woe was to come under the ſeventh Trumpet: agreeably hereto the ſaid third Woe belonging to the ſeventh and laſt Trumpet ſeems to be made up chiefly of the ſeven Vials, which were to put an End to the Antichriſtian State, and the Pouring forth of which is here deſcrib'd in Ch.* 15. 16. *after this manner.* I ſaw another Sign in Heaven, great and marvellous, ſeven Angels having the

IV. A more *particular Deſcription* of the Deſtruction of *Antichriſt* emphatically ſo call'd, by the pouring forth of the *ſeven Vials*, together with the *Saints Rejoicing* and *Praiſing God* thereupon.

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the Bounds of the Roman Empire; ſo the *ſeven Trumpets* of the *ſeventh Seal* denote *more particularly* the *more remarkable Events*, that ſhould happen under the Time of the *ſeventh Seal*; and the *ſeven Vials* do denote *ſtill more particularly* the *ſeven more remarkable Events*, that ſhould happen under the Time of the *ſeventh Trumpet*. And a ſtronger Argument for underſtanding the *ſeven Vials* to belong to the *ſeventh Trumpet*, and ſo to the *ſeal'd Book*, is this: That Chap. 8. ult. and Chap. 11. 14. it is evident, that the *ſeventh Trumpet* is that to which belongs the *third Woe*, which as it was to be the *Laſt Woe*, ſo was probably to be the *Greateſt*. But now there is Nothing repreſented in the Viſions which

TEXT.

ταὶς ἑβδόμαις, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τ̃ Θεῦ. 2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τ̀ς νικῶντας ἐκ τ̃ θηρίου καὶ ἐκ τ̃ εἰκόνος αὐτ̃, καὶ † ἐκ τ̃ ἀριθμ̃ τ̃ ὀνόματος αὐτ̃, ἑστῶτας ἐπὶ τὴν θάλασσαν τ̀ ὑαλίνην, ἔχοντας κιθάρας τ̃ Θεοῦ· 3 καὶ ᾄδουσι τ̀ ᾠδὴν Μωσέως δούλου τ̃ Θεῦ, καὶ τὴν ᾠδὴν τ̃ ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τ̀ † ἁγίων. 4 Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. 5 Καὶ μετὰ ταῦτα εἶδον, καὶ † ἠνοίγη ὁ ναὸς τ̃ σκηνῆς τ̃ μαρτυρίου ἐν τῷ οὐρανῷ. 6 Καὶ ἐξῆλθον οἱ ἑπτὰ

TRANSLATION.

laſt plagues; for in them is fill'd up the wrath of God.

2 And I ſaw as it were a ſea of glaſs mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and * over the number of his name, ſtand on the ſea of glaſs, having the harps of God.

3 And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying; Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways, thou king of Saints.

4 Who ſhall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt.

5 And after that I look'd, and the temple of the tabernacle of the teſtimony in heaven was open'd:

6 And the ſeven angels came

ἄγγελοι

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follow in Time after the Sounding of the *ſeventh Trumpet*, which can make the *ſeventh Trumpet* to anſwer the Character of the *Trumpet of the third and greateſt Woe*, unleſs theſe *ſeven Vials* be allow'd to be at *leaſt a part* of the ſaid *third Woe*. And as it thus appears that the *ſeven Vials* are to be look'd on as a *Part* of the *third Woe*: ſo it will appear further, that they are to be look'd on as the *Principal Part* of the ſaid *third Woe*; ſince the *Fall of Babylon* is repreſented as coming upon her *in one Hour*, Chap. 18. 10. or all at One Blow, how heavy ſoever That One Blow may be. Whereas the *Fall of the Beaſt* is repreſented by the *ſeven Vials*, as being brought about by no fewer than *ſeven remarkable Calamities*; and conſequently much *more Woefull* than That of *Babylon*. And agreeably hereto in all other Places of this Book, the *Puniſhment* of the *Beaſt*, or *Antichriſt* emphatically ſo call'd, ſeems to me to be repreſented much *more grievous* than that of *Babylon* or *Rome*. Moreover theſe Vials may be call'd the *ſeven laſt Plagues* in alluſion to the *former Plagues* of the ſix foregoing Trumpets. And that theſe ſeven Vials belong to the ſeventh Trumpet, ſeems further probable, from the Alluſion they ſeem to have to the *Taking of Jericho* in O. T. Namely

we

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the ſeven laſt Plagues, *ſo call'd becauſe by them as by ſo many ſeveral Steps or Degrees is to be brought about the utter End and Deſtruction of the Antichriſtian State*: for in them is (*e*) fill'd up *or finiſh'd* the Wrath of God *againſt Antichriſt and his Followers*. 2 And I ſaw as it were (*f*) a Sea of Glaſs mingled with Fire, *the Sea anſwering to the Sea or great Laver in the Temple, and being of Glaſs to denote the Purity or Clearneſs of Conſcience that is in the Faithfull, and being mingled with Fire to denote the Zeal of the Faithfull*; and them that had gotten the Victory over the Beaſt, and over his Image, and over the Number of his Name, *by not joining themſelves any way to the Beaſt as his Followers*, ſtand on the *brink of the* Sea of Glaſs, *as denoting their being waſh'd in the ſaid Sea from all Antichriſtian pollution or ſtain*, having the harps of God, *ſo call'd as made uſe of to celebrate his Praiſes aright*. 3 And they ſing the Song of Moſes the *eminent* Servant of God, and the Song of the Lamb, *i. e. ſuch a Song as is agreeable to the Doctrine of Moſes and Chriſt, viz. that the Lord only is to be worſhipp'd and glorify'd as God*: ſaying, Great and marvellous are thy Works, Lord God Almighty: juſt and true are thy Ways, thou King of Saints. 4 Who ſhall not fear thee, O Lord, and glorify thy Name? for thou only art Holy *eſſentially, and ſo only to be fear'd and glorify'd as God*: for *now* all Nations ſhall come and worſhip thee, *if not Willingly, yet by Force*; for thy Judgments *againſt Antichriſt and his Followers* are *now* made manifeſt *by the pouring forth of the ſeven Plagues; and now* (*according to Chap.* 11. 15.) *the Kingdom of the Earth is to become the Kingdom of Chriſt*. 5 And after that I look'd, and the Temple of the Tabernacle of the Teſtimony in Heaven was open'd: 6 And the ſeven Angels (*mention'd*

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we read *Joſh.* 6. that *Jericho* was taken by going about it *ſeven days* together with the ſound of *ſeven trumpets*: that for the *firſt ſix days* it was to be encompaſs'd only *once* each day with the ſound of the Trumpets; but on the *ſeventh day* it was to be encompaſs'd *ſeven times*. Likewiſe here in the Prophecy of the ſeal'd Book, the *ſeven Seals* anſwer to the *ſeven days* that Jericho was to be gone round in the whole: and the *firſt ſix Trumpets* contain each *one ſingle Judgment*, anſwerably to Jericho's being gone round but *once* each of the *firſt ſix days*; and whereas Jericho was the *ſeventh day* to be gone round *ſeven times*, ſo agreeably thereto it is Reaſonable to ſuppoſe, that the *ſeventh Trumpet* contains the *ſeven laſt Vials* or *Plagues*.

V. 2. † Καὶ is read before ἐκ τ ἀριθμῶ, in Alex. MS. & other Copies, & Arethas.

V. 3. † Inſtead of αἰῶνων Vulg. Lat. and Syr. Verſions, and Bede read αἰώνων; and Alex. and ſeveral other MSS. and Arab. and Ethiop. Verſ. and Arethas read ἐθνῶν.

V. 5. † ἰδὲ is not read in Alex. and ſeveral other MSS. nor in Syr. Arab. and Ethiop. Verſions.

(*e*) This ſeems to be a plain Proof, that the *third Woe* was to be the *greateſt* of all the *Three*: foraſmuch as thereby was to be *fill'd up* the Wrath of God againſt the Wicked or Antichriſtians.

(*f*) See the Paraphraſe and Notes on Chap. 4, 6.

(*g*) It

TEXT.

ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς. 7 Καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. 8 Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων. Κεφ. ιϛ'. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

2 Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν

TRANSLATION.

out of the temple, having the ſeven plagues, cloath'd in pure and white linen, and having their breaſts girded with golden girdles.

7 And one of the four living Creatures gave unto the ſeven angels ſeven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was fill'd with ſmoak from the glory of God, and from his power; and no * one was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfill'd.

Chap. XVI.

And I heard a great voice out of the temple, ſaying to the ſeven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the firſt went, and pour'd out his vial upon the

γῆν.

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(*g*) It is not improbable but herein may be an Alluſion, as well to what is ſaid of the *Tabernacle* Exod. 40. 34. as what is ſaid of the *Temple* 1 Kings 8. 10. and 2 Chron. 5. 13.

(*b*) It it obvious that in this and the two following *Vials* there is a plain Alluſion to the *Plagues of Egypt*. Namely this *firſt Vial* alludes to what we read *Exod.* 9. 8—10. the *ſecond and third Vials* allude to *Exod* 7. 17—21. And it is alſo obſervable, that there is a Correſpondency between theſe *Vials* and the *Trumpets*. Namely as upon the ſounding of the *firſt Trumpet*, Hail and Fire mingled with Blood were caſt upon the *Earth* chap. 8. 7. ſo here the *firſt Vial* was pour'd on the *Earth*. And as upon the ſounding of the *ſecond Trumpet*, a great Mountain burning with fire was caſt into the *Sea*, and the third part of the *Sea* became *Blood* &c. chap. 8. 8. ſo here the *ſecond Vial* was pour'd out upon the Sea, and it became as *Blood* &c. And as upon the ſounding of the *third Trumpet*, there fell a great Star from Heaven on the third part of the *Rivers*, and on the *Fountains of Water*, chap. 8. 10. ſo here the *third Vial* was pour'd out upon the *Rivers* and *Fountains of Waters*. And as on the ſounding of the *fourth Trumpet*, the third part of the *Sun* was ſmitten chap. 8. 12. ſo here the *fourth Vial* was pour'd out upon the *Sun* &c. And as on the ſounding of the *fifth Trumpet*, a Star

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(*mention'd v.* 1.) came out of the Temple, having the ſeven Plagues, cloath'd *like Prieſts* in pure and white Linen, and having *alſo like Prieſts* their Breaſts girded about with golden Girdles. 7 And one of the four living Creatures, *which repreſent the Church Catholick*, gave unto the ſeven Angels ſeven golden Vials full of the Wrath of God, who liveth for ever and ever. *Where by the Angels coming out of the Temple, and being in Prieſts habits, and having the Vials given to them by one of the living Creatures, may fitly be denoted, that this Vengeance is to be taken by God at the Requeſts and Prayers of the Church.* 8 And, *while the Vials were pouring out*, the Temple was fill'd with Smoak from (*g*) the Glory of God, and from his Power, *as denoting the more immediate Preſence of God in taking this Vengeance*; and no one was able to enter into the Temple, till the ſeven Plagues of the ſeven Angels were fulfill'd *or finiſh'd*. Chap. XVI. And I heard a great Voice out of the Temple, ſaying to the ſeven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.

2 And the Firſt went, and pour'd out his Vial upon the (*h*) Earth; and

V. The Pouring forth of *the Firſt Vial.*

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a Star fell from Heaven, to whom was given the Key of the *bottomleſs Pit*, chap. 9. 1. ſo here the *fifth Vial* was pour'd out on the *Throne of the Beaſt*. And as on the ſounding of the *ſixth Trumpet*, the four Angels, which were bound in the great River *Euphrates* were let looſe, chap. 9. 13, 14. ſo here the *ſixth Vial* was pour'd out on the great River *Euphrates*. And laſtly, as upon the ſounding of the *ſeventh Trumpet*, there were *great Voices in Heaven ſaying, The Kingdom of this World is become the Kingdom of our Lord &c.* chap. 11. 14. ſo here the *ſeventh Vial* was pour'd out into the Air, and thereupon came *a great Voice out of the Temple ſaying, It is done*, viz. the Kingdom of the World is now become the Kingdom of Chriſt.

As for the manner of interpreting theſe Vials, Mr *Mede* thinks it is to be done in a *myſtical* Manner, and accordingly he expounds the *firſt Vial* ſo as to have its Completion, when the *Waldenſes*, *Albigenſes*, and the followers of *Wickliff* and *Huſs* began to renounce Popery. The *ſecond Vial* he expounds as compleated by what is more eminently ſtyl'd the *Reformation*, begun by *Luther*, and carried on afterwards by many others, and that by the Aſſiſtance of Sovereign Princes. The *third Vial* is expounded by Mr *Mede* as compleated partly by the Laws made here in *England* in the Reign of Q. *Elizabeth* againſt *Popiſh Prieſts*, partly by the great Overthrow given to the *Spaniſh Armada* in 1588, and alſo to the *Spaniſh Forces* in the *Netherlands*. The Remaining *four Vials* are ſuppos'd by Mr *Mede* not to have been accompliſh'd when he wrote. However he ſuppoſes by the *fourth Vial* to be denoted the Fall of *Popiſh Princes*, eſpecially of the *German Empire*, or rather of the *Houſe of Auſtria*. The *fifth Vial* he underſtands of the Deſtruction of *Rome* itſelf. The *ſixth Vial* he underſtands of the *Converſion of the Jews*; and the *ſeventh* and laſt *Vial* of the entire Ruin of *Pope and Popery*, and ſo of the *Kingdom of the World becoming the Kingdom of Chriſt*.

As for Mr *Whiſton*, He (pag. 192. of his Eſſay) looks upon the Vials to be *All till future*, and I think he is much in the Right. For ſince there are many Arguments (as has been afore obſerv'd) to induce us to look on the *ſeven Vials* as the

TEXT.

γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.

3 Καὶ ὁ δεύτερος ἀγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θαλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν ἐν τῇ θαλάσσῃ.

4 Καὶ ὁ τρίτος † ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς, καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ † ἐγένοντο αἷμα. 5 Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος· Δίκαιος † εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὅσιος, ὅτι ταῦτα ἔκρινας· 6 ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πεῖν· ἄξιοι γάρ εἰσι. 7 Καὶ ἤκουσα † τοῦ θυσιαστηρίου λέγοντος· Ναὶ, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

8 Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

TRANSLATION.

earth; and there fell a noiſom and grievous ſore upon the men which had the mark of the beaſt, and upon them who worſhipp'd his image.

3 And the ſecond angel pour'd out his vial upon the Sea, and it became as the blood of a dead man: and every living ſoul died in the ſea.

4 And the third *angel* pour'd out his vial upon the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters ſay, Thou art righteous, which art & waſt the Holy one, becauſe thou haſt judged thus:

6 For they have ſhed the blood of ſaints and prophets, and thou haſt given them blood to drink: for they are worthy.

7 And I heard *ſome from under* the altar ſay, Even ſo, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel pour'd out his vial upon the ſun, and power was given him to ſcorch the men with fire.

9 Καὶ

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the Contents of the *ſeventh Seal* conſider'd as the *Third Woe*; hence it neceſſarily follows, that ſince the *ſeventh Trumpet* is *ſtill future*, the *ſeven Vials* muſt be likewiſe *all ſtill future*. However I ſhall ſay ſo much of the Expoſition of the Vials in general, that I think they are to be underſtood principally in a *literal* Senſe, as denoting thoſe Judgments whereby God ſhall, as by ſo many Steps or Degrees, bring about the intire Ruin or Deſtruction of Antichriſt and all his Followers.

V. 4. † Αγγελος is not here read in Alex. and ſeveral other MSS. nor in Vulg. Latin, Arab. and Ethiop. Verſions, nor Arethas. It is likewiſe omitted in the following Vials in Alex. and ſome other MSS. and Copies.

Ibid.

PARAPHRASE.

and there fell a noiſom and grievous Sore upon the men who had the Mark of the Beaſt, and upon them who worſhipp'd his Image.

VI. Of the *ſecond Vial.*

3 And the ſecond Angel pour'd out his Vial upon the Sea, and it became as the Blood of a dead Man, *i. e. as cold and congeal'd Blood*; and every living Soul, *i. e. Creature that was wont to live in the Sea*, died in the Sea.

VII. Of the *third Vial.*

4 And the third Angel pour'd out his Vial upon the Rivers and Fountains of Waters, and they became Blood *alſo*. 5 And I heard the Angel of the Waters, *i. e. this third Angel who had this Power given him over the Rivers and Fountains of Waters*, ſay: Thou art Righteous, which art and waſt the Holy one, becauſe thou haſt judged thus: 6 For they, *i. e. the Antichriſtians* have ſhed the Blood of Saints and Prophets; and thou haſt given them Blood to drink, *ſuiting thy Puniſhment* (*as uſually*) *to the Sins of the Puniſh'd*: for they are worthy *of ſo ſuitable a judgment.* 7 And I heard ſome from under the Altar, *i. e. the Martyrs* ſay: Even ſo, Lord God Almighty, true and righteous are thy Judgments.

VIII. Of the *fourth Vial.*

8 And the fourth Angel pour'd out his Vial upon (*i*) the Sun, and *hereupon* power was given to him, *i. e. the Sun* to ſcorch the Men *that had the Mark of the Beaſt &c.* with *ſuch an intolerable heat as if it was* Fire

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Ibid. † Ἐγένετο, not ἐγένετο, according to Alex. MS. and Syr. Arab. and Ethiop. Verſ.

V. 5. † Κύριος is not read in Alex. and ſeveral other MSS. nor in Syr. and Arab. Verſions, nor Arethas.

V. 7. † Ἄλλος ἐκ is not read in Alex. and ſeveral other MSS. nor in Syr. and Arab. Verſions, nor in *Bede* as appears from his Comment; whence it may be inferr'd that it was likewiſe not read in the Ancient Latin Verſion. Indeed theſe two words ſeem to be added, either by way of Explication only, or elſe becauſe it ſeem'd Abſurd to make an *Altar* ſpeak, it being not conſider'd that it was only a Figurative Expreſſion, or Typical Repreſentation; as the *Reed* is repreſented *ſpeaking*, chap. 11. 1.

(*i*) By the Angel's pouring forth the *fourth Vial* on the *Sun*, ſeems to be denoted that the *Sun* ſhall then literally have ſuch a ſcorching Heat, as that it ſhall burn or ſcorch the Antichriſtians like *Fire* it ſelf. And perhaps we may get ſome Inſight into the Reaſon of this Judgment, if we conſider what has been afore obſerv'd out of *Irenæus*, viz. that it was a Conjecture in his Days, that the Name of the Beaſt ſhould be *Teitan*, which is taken to denote the *Sun*. And this Conjecture has the preference given to it by *Irenæus* above that of *Lateinos*, or any other. Now beſides the reaſon given by *Irenæus* why Antichriſt may take to himſelf this Name, as deriv'd from τίω to *revenge* or *vindicate*; He may perhaps do it alſo for this reaſon, becauſe the *Sun* is the moſt glorious Luminary of this World; and as therefore our Saviour is ſtyl'd *the Sun of Righteouſneſs*, ſo this Antichriſt may ſtyle himſelf, by way of Oppoſition to Chriſt, the true *Sun of Righteouſneſs*, and may withall make his Followers believe, that it is by his Almighty Power that the Sun gives its Heat; and his Followers may be confirm'd in this Opinion by his, or (which comes to the ſame) the Falſe Prophet's *bringing Fire down from Heaven* (as Chap. 13. 13.) Wherefore it will be a very

TEXT.

9 Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν † οἱ ἄνθρωποι τὸ ὄνομα τοῦ Θεοῦ, τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου· 11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν, καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν † Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου. 13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θη-

TRANSLATION.

9 And the men were ſcorch'd with great heat, and * the men blaſphem'd the name of God, who has power over theſe plagues; and they repented not, to give him glory.

10 And the fifth angel pour'd out his vial upon the * throne of the wild beaſt, and his kingdom was full of darkneſs, and they gnaw'd their tongues for pain;

11 And blaſphem'd the God of heaven, becauſe of their pain and their ſores, and repented not of their deeds.

12 And the ſixth angel pour'd out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the eaſt might be prepar'd.

13 And I ſaw three unclean ſpirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the wild

εἰου,

ANNOTATIONS.

ſuitable way for God to puniſh Antichriſt and his Followers, by giving the *Sun* ſuch a ſcorching Heat, as ſhall burn them like *Fire*, and thereby convince or make them ſenſible that the *Sun* do's by no means receive its Heat from Antichriſt, as He falſely pretended for ſome time; but that it is the God of the Chriſtians alone, that *has Power over theſe Plagues*.

V. 9. † So it is read in ſeveral MSS. and in Syr. Arab. and Ethiop. Verſions, and in Arethas.

V. 12. † Τὸν is omitted in moſt Copies.

(*k*) As by this *Throne* of the Beaſt Mr *Mede* underſtands *Rome*; ſo others underſtand it (and I think more probably) of *Jeruſalem*, as being the place whither Antichriſt ſhall repair after he has deſtroy'd *Rome*, and where he ſhall ſit blaſphemouſly *in the Temple*, that ſhall be then built, *as God*, and kill the two Witneſſes (Ch. 11. 7, 8.) and where he ſhall receive this *fifth Blow* toward the Ruin of his Power.

(*l*) The Reaſons for underſtanding this of the *Converſion of the Jews* are theſe two mention'd by Mr *Mede*. Firſt, becauſe unleſs the *Converſion of the Jews* be brought about under this Vial, which is the *ſixth*, there ſeems to be no Room left

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Fire *it ſelf.* 9 And the *ſaid* Men were ſcorch'd with *ſuch* great Heat, and the *ſaid* Men *hereupon* blaſphem'd the Name of God, who has power over theſe Plagues, *which they perceiv'd now the Beaſt or Antichriſt (whom they had ſo much admir'd for his Power and Miracles) had not Power over.* And *like harden'd Wretches thus they acted, and* they repented not *by means of this Judgment, ſo as to be brought* to give him, *i. e. God* Glory *by acknowledging his Supreme Power and Juſtice, and leaving off their Impiety or Oppoſition to Chriſtianity.*

IX. Of the *fifth Vial.*

10 And the fifth Angel pour'd out his Vial upon the (*k*) Throne of the wild Beaſt *or Antichriſt moſt properly ſo call'd,* and his Kingdom was full of Darkneſs; *whereby is denoted that this fifth Step to the Ruin and Deſtruction of Antichriſt ſhall be by deſtroying the Place of his chief Reſidence or Capital City, and by putting his Kingdom into the utmoſt Confuſion and Miſery, excepting a final and total Deſtruction thereof:* and *agreeably hereto,* they *of his Party are here repreſented as thoſe that* gnaw'd their tongues for Pain; 11 and blaſphem'd the God of Heaven, becauſe of their Pain and their Sores, and repented not of their Deeds, *but ſtill perſiſted in their Impiety.*

X. Of the *ſixth Vial.*

12 And the ſixth Angel pour'd out his Vial upon the great river Euphrates, and the Water thereof was dried up, that the Way of the Kings of the Eaſt might be prepar'd: *Where by preparing the Way of the (l) Kings of the Eaſt, may be not without Reaſon underſtood the Converſion of the Jews at the Time of this Vial. And the drying up the Waters of Euphrates, may be not only underſtood literally, but alſo to denote myſtically the Removing of ſuch Obſtacles as ſhall lye in the way thereto, by means of any of the Nations or Kingdoms that ſhall then border on Euphrates.* 13 And *ſo great a Blow ſhall the Converſion of the Jews be to the poor tottering State of Antichriſt yet remaining, and to the whole Empire of the Dragon or Devil in this World, that now the Devil ſhall exert his utmoſt Skill and Strength to ſupport the Dominion he has hitherto had in this World; which ſeems to be the Import of the following words:* I ſaw three unclean Spirits, like Frogs, come *one* out of the mouth of the Dragon, and *another* out of the mouth of the wild Beaſt,

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left for their Converſion, foraſmuch as the *ſeventh* Vial denotes and brings on the Deſtruction of All the Enemies of Chriſt. Secondly, that remarkable Paſſage of *Iſaiah* Chap. 11. 15, 16. countenances this Interpretation; which paſſage will bear this Rendring: *As the Lord has utterly deſtroy'd the Tongue of the Egyptian Sea, ſo ſhall he lift up his hand upon the River* (viz. *Euphrates* as the Targum) *in the might of his Spirit, and ſhall ſmite it into ſeven Streams, that they may go over dry-ſhod. And there ſhall be an highway for the Remnant of my People, which ſhall be left from Aſſyria* (whence it appears that by the River is here to be underſtood *Euphrates*) *like as it was to Iſrael in the day that he came up out of the land of Egypt.* See alſo *Zech.* 10. 10, 11. and the Chaldee Paraphraſt thereon.

TEXT.

εἰσ, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα † ὡς βατράχους. 14 Εἰσὶ γὰρ πνεύματα † δαιμονίων ποιοῦντα σημεῖα, † ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. (15 Ἰδοὺ, ἔρχομαι ὡς κλέπτης· Μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.) 16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον ἑβρα�ϊστὶ † Αρμαγεδών.

17 Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ †, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε. 18 Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ· καὶ σεισμὸς ἐγένετο

TRANSLATION.

beaſt, and out of the mouth of the falſe prophet.

14 For they are the ſpirits of Devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

(15 Behold, I come as a thief. Bleſſed is he that watches, and keeps his garments, leſt he walk naked, and they ſee his ſhame.)

16 And he gather'd them together into a place call'd in the Hebrew tongue Armagedon.

17 And the ſeventh angel pour'd out his vial into the air; and there came a great voice out of the temple out of the throne, ſaying, It is done.

18 And there were voices and thunders and lightnings; and there was a great earth-

quake

ANNOTATIONS.

V. 13. † Ως, not ὅμοια, in Alex. and ſeveral other MSS. and ſo Vulg. Lat. Syr. and Ethiop. Verſions, and Arethas.

V. 14. † Δαιμονίων, not δαιμόνων in Alex. and ſeveral other MSS. as alſo all the four Ancient Verſions, and Arethas.

Ibid. † Α ἐκπορεύεται is read in Alex. and ſeveral other MSS. and in Arethas.

V. 16. † Αρμαγεδών is wrote with a ſingle (not double) δ, in Alex. and ſeveral other MSS. and alſo in the MSS. made uſe of by the Vulg. Lat. Arab. and Ethiop. Interpreters, as alſo by Arethas, which laſt Author reads it Αρμαγεδών, and that more agreeably to the Septuagint Verſion. For as the moſt probable Etymology of this word is, that it is compounded of חרמה denoting *Utter Deſtruction*, and גדון *a Troop or Army*, or *their Troop or Army*; and as the name of חרמה is accordingly given to more than one Place in the Scripture, where there was *a great Overthrow* given by the Iſraelites to their Enemies; ſo in the Septuagint Verſion the ſaid Hebrew name is always render'd by Ερμων, or Ερμειν, or Ερμωθ, the initial Letter or Vowel being Ε, not Α. Now this name of Armagedon is very fitly impos'd on the place, where Antichriſt and his Confederates ſhall make their laſt Effort, foraſmuch as they ſhall be there *utterly routed* and *deſtroy'd*.

V. 17. † Τῆ ἁγιᾳ is not read in Alex. MSS. nor in Vulg. Lat. Syr. and Ethiop. Verſions.

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Beaſt, and *the third* out of the mouth of the falſe Prophet, *or of the ſecond Beaſt deſcrib'd Chap.* 13. 11, *&c.* 14 For they are *put to denote* the Spirits of Devils, *having the power of* working Miracles, *and* which *ſhall then* go forth unto the Kings of the Earth, and of the whole World, *to ſeduce them to join with Antichriſt, and ſo* to gather them to the Battle of That Great Day of God Almighty, *when, the ſeventh Vial being pour'd forth, the Antichriſtian State ſhall be entirely put an end to, as Chap.* 19. 19—21. (15 Behold, *ſays Chriſt*, I come as a Thief, *i. e. This great Day of Vengeance ſhall come on Men unawares, or when they think not.* Bleſſed is he that watches *againſt the Coming of this Day*, and keeps his Garments *as one that has put on Chriſt*, leſt *when I come*, he *be found as one that has put off Chriſt again, and ſo* walk naked, and they ſee his ſhame, *i. e. leſt he be puniſh'd as one that has renounc'd his Chriſtianity, during this great Tryal of Chriſtians, when Antichriſt ſhall make this his laſt Effort.*) 16 And, *this Exhortation being inſerted to Perſeverance in Chriſtianity at this Time, I John proceed with what I was mentioning v.* 14. *viz. that as the foremention'd Spirits of the Devils went forth to gather the Kings of the earth to the Battle of that great Day of God Almighty*; *ſo the ſaid Spirits ſo far ſeduc'd them, that by their means* He, *i. e. Antichriſt* (*as Chap.* 19. 19.) gather'd them, *i. e. all his Followers that were ſeduc'd by the three Spirits mention'd v.* 13. together into a Place, call'd in the Hebrew Tongue Armagedon.

XI. The pouring forth of the *ſeventh* and laſt *Vial.*

17 And the ſeventh Angel pour'd out his Vial into the Air, *as the Region where the Devil himſelf and his wicked Angels do more peculiarly reſide, and ſo denoting the utter Overthrow of the Devil and all his Antichriſtian and other wicked Partizans.* And *accordingly* there came a great Voice out of the Temple out of the Throne *of God*, ſaying, It is done, (*ll*) *i. e. Antichriſt is now to be quite overthrown and deſtroy'd: And God ſhall now make good that great Promiſe of his, that the Kingdom of the World ſhould become the Kingdom of Chriſt.* 18 And there were Voices and Thunders and Lightnings; and there was a great Earthquake,

ANNOTATIONS.

Verſions. And it is here to be further noted, that here ſeems to be an expreſs explication of what is to be underſtood by the *Throne* of God in this Book, viz. the *Temple*; for it being ſaid that *there came a great Voice*, firſt ἀπὸ τοῦ ναοῦ *out of the Temple*, it is afterwards added ἀπὸ τοῦ θρόνου by way of Explication; or at leaſt to denote out of which part of *the Temple in general* the Voice came, viz. *out of the Throne*, i. e. the Holy of Holies.

(*ll*) It is obſervable that γέγονε here ſeems plainly to refer to χρόνος οὐκ ἔσται ἔτι, Chap. 10. 6. as denoting what was there ſaid *ſhould* come to paſs, now *was* accordingly come to paſs. Namely as it was there ſolemnly declar'd, that after the ſounding of the ſeventh Trumpet, *Time* (viz. the Time of the four Kingdoms of the Gentiles) *ſhall be no more*; ſo here it is obſerv'd, that accordingly *the* ſaid *Time* γέγονε *was now paſt*. So alſo Chap. 21. 6.

V. 18.

TEXT.

νετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ † ἄνθρωπος ἐγένετο ὑπὸ τὸν γῆν, τηλικοῦτος σεισμὸς οὕτω μέγας. 19 Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· (καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.) 20 Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν. 21 Καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ὑπὸ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

TRANSLATION.

quake, ſuch as was not ſince * man was upon the earth, ſo mighty an earth-quake *and* ſo great.

19 And the great City was divided into three parts, and the cities of the nations fell: (and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath:)

20 And every Iſland fled away, and the mountains were not found.

21 And there fell upon the men a great hail out of heaven, *every hail-ſtone* about the weight of a talent: and men blaſphem'd God becauſe of the plague of the hail; for the plague thereof was exceeding great.

Rep.

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V. 18. † So it is read in Alex. MS. and Ethiop. Verſion; and I think more Rightly, the οἱ ἄνθρωποι denoting all along here the Antichriſtian Party.

(*m*) Hence it appears how juſtly the ſeventh Trumpet will anſwer the Character of the *Third* and Laſt, and ſo Greateſt *Woe*, if the *Vials* be look'd on as the Particulars of the ſaid *third Woe*.

(*n*) That before the Deſtruction of Antichriſt emphatically ſo call'd, *Jeruſalem* ſhall be rebuilt, and that ſo as to become *a Great City*, namely that *Great City* wherein the *Two Witneſſes ſhall be kill'd*, as was our Bl Saviour himſelf, ſeems very probable from Chap. 11. 8. as alſo from the Tradition of Primitive Writers. Whence alſo it is probable that *Jeruſalem* ſhall be the *Throne of the Beaſt*, and that the *Armagedon* mention'd in this Chapter ſhall be in the Holy Land, and perhaps not far from *Jeruſalem*. Now in agreement hereto it ſeems neceſſary, that the *great City* here mention'd ſhould be alſo underſtood of *Jeruſalem*. To confirm this Expoſition more, it is to be obſerv'd, that the *Hebrew* particle ו is us'd in a very great Latitude; and conſequently St *John* ſeems to uſe the Greek particle καὶ, which anſwers to the Hebrew ו in the ſame Latitude. Now as Mr *Mede* obſerves in reference to v. 12. of this Chapter, that *Iſai.* 11. 15, 16. which is commonly render'd thus, *AND the Lord ſhall utterly deſtroy the tongue of the Egyptian Sea, AND ſhall lift up his hand upon the River &c*, may better be render'd thus: *AS the Lord has deſtroy'd the tongue of the Egyptian Sea, SO ſhall he lift up his hand upon the River &c.* that is in ſhort, as Mr *Mede* has obſerv'd,

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quake, *betokening* ſuch *a great Change* as was not (*m*) ſince Man was upon the Earth; ſo mighty an Earth-quake and ſo great. 19 And the great City, *viz.* (*n*) *Jeruſalem* was divided into three Parts *in alluſion to Ezek* 5.2,12. *and deſtroy'd*; and *likewiſe* the Cities of the Nations *or Gentiles, which took part with Antichriſt* fell: (and, *that is even as ſometime afore* great Babylon *or Rome* came in remembrance before God, to give unto her the Cup of the Wine of the Fierceneſs of his Wrath.) 20 And every (*o*) Iſland fled away, and the Mountains were not found, *i. e. as in great Earthquakes Iſlands and Mountains diſappear, ſo at this great Change, every one that is a Follower of Antichriſt, of what Rank or Condition ſoever, ſhall be deſtroy'd.* 21 And there fell upon the Men *that were join'd to Antichriſt*, a great Hail, *i. e. a great Judgment* out of Heaven, every Hail-ſtone about the weight of a Talent, *or of a great weight, i. e. every part of the ſaid Judgment, which fell on every ſingle perſon, being very grievous*: and the *ſaid* Men blaſphem'd God becauſe of the Plague of the Hail; for the Plague thereof was exceeding great.

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ſerv'd, that in this Paſſage of *Iſaiah* the particle ו twice repeated may be better render'd *Comparatively* or in the firſt place *As*, and in the ſecond *So*, than *Copulatively* or in both the ſaid places by *And*: in like manner I think that the Greek καὶ, which begins this v. 19. thus, Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη &c. and is again repeated in the middle of the ſame Verſe, καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη &c. is to be render'd not *Copulatively*, or by *And* in both places, but *Comparatively*, or by *Even as* in the latter place. And the not obſerving this uſe of the particle καὶ in this place ſeems to be a great Cauſe of miſleading Interpreters into a wrong Notion of *Antichriſt*, or of confounding the Deſtruction of *Antichriſt* emphatically ſo call'd with the Deſtruction of *Rome* or the *Pope*.

(*o*) It is remarkable that the like Expreſſion is made uſe of Chap. 6. 14. in reference to the great Change that was to be brought about in the Roman Empire, by the *Emperors becoming Chriſtian*, and conſequently *Heatheniſm* being *put down*, and *Chriſtianity* advanc'd to be the eſtabliſh'd *Religion of the Empire*. And in alluſion thereto it ſeems to be made uſe of again here in reference to the great Change that is ſtill to be brought about in the World, eſpecially in the *Roman* World, by the *Kingdom of the World becoming the Kingdom of Chriſt*, upon the pouring forth of this Vial, whereby *Antichriſt* is to be *utterly* deſtroy'd, and *Chriſtianity* advanc'd to *a much higher Degree of Power and Glory*, than when it became the Religion of the *Roman* Empire. And agreeably hereto there is obſervable this Difference as to the Expreſſion us'd here and Ch. 6.14. Namely in Ch. 6. 14. it is ſaid only that *every Mountain and Iſland were MOVED OUT OF THEIR PLACES*, as denoting that altho' the *Mountains and Iſlands* of *Idolatry* were *moved out of their places*, yet they were not ſo *mov'd*, as not to be *found any more*, or as that *Idolatry* ſhould not return in another dreſs: But now here it is ſaid, that *every Iſland fled AWAY*, ſo as *never* to be *found any more*, and likewiſe that the *Mountains were NOT found*; denoting that *Antichriſtianiſm* or All Oppoſition to Chriſtianity ſhould now be ſo deſtroy'd, as *never* to *prevail* any more.

V. 1.

TEXT.

Κεφ. ιζ'. Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων †. Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν· 2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν. 3 Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι·

TRANSLATION.

Chap. XVII.

And there came one of the ſeven angels *having the ſeven vials, and talk'd with me, ſaying, Come hither, I will ſhew unto thee the judgment of the great whore, that ſits upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ſpirit into the wilderneſs:

καὶ

ANNOTATIONS.

V. 1. † Μοὶ is not read here in Alex. and many other MSS. nor in any of the four Ancient Verſions, nor in Arethas.

(*p*) I ſuppoſe the Reaſon which induc'd our Tranſlators (as well as others) to render τῶν ἐχόντων *which had*, was this; becauſe as this Account of the Deſtruction of *Babylon* or *Rome* comes after the Account given of the Vials, ſo they imagin'd that the Former was likewiſe to ſucceed the Latter *in order of Time*, and conſequently that the Angels *had* already pour'd out their Vials, *before* one of them ſpeaks this to St *John*. And ſuch as read only Tranſlations without conſulting the Original Greek, may likewiſe by ſuch a Tranſlation be eaſily led into the ſame Miſtake with our Tranſlators in this matter. Whereas to me St *John* ſeems to have here particularly deſcrib'd the Angel that ſpeaks to Him, as one of them τῶν ἐχόντων *having* the Vials in their Hands, to denote that tho' the Account given of *Rome* in Chap. 17 and 18. is ſet down here in this Book, *after* the Account given of the pouring forth of the Vials in Chap. 16. yet the ſaid Accounts were given to him in a *different Order*, and according to the Order of *Time* as the Events themſelves ſhall be accompliſh'd in: Namely, the Account of the Deſtruction of *Rome* contain'd in Chap. 17 and 18. was given to St *John* by one of the ſaid Angels yet *having* the Vials in their Hands, or *before* they *had pour'd out the Vials*; and then *afterwards* St *John* had the Viſions contain'd in Chap. 16. repreſented unto Him.

(*pp*) Whatever carries in it any *Oppoſition to Chriſt* or his Doctrine, may therefore be call'd *Antichriſtian*; and that in *a lower* or *higher Degree*, as the ſaid *Oppoſition* to Chriſt is *leſſer* or *greater*. Now that the myſtical *Babylon*, or *great Whore*, (i. e. *Popiſh Rome*) mention'd in this and other Chapters of this Book, may be truly or juſtly ſtil'd *Antichriſt* or *Antichriſtian* in *ſome* (viz. a *lower* than the *higheſt*) ſenſe, is readily granted. But then that the ſaid *Babylon* or *Whore* (i. e. *Rome*) is not the ſame with the *wild Beaſt* mention'd in this and other Chapters, and taken moſt properly and emphatically to denote *Antichriſt* in the *higheſt* ſenſe of the Word; this is I think as clearly evident from ſeveral Particulars contain'd in this Chap. 16. and alſo Chap. 17. as any thing can be, that is

not

PARAPHRASE.

XII. A more *particular Deſcription* of the final Deſtruction of the *Great Whore* or *Popiſh Rome.*

Chap. XVII. And *having in the two foregoing Chapters* (*viz* 15 & 16.) *given a particular Account of the ſeven more remarkable Steps, whereby the Deſtruction of Antichriſt emphatically ſo call'd is to be brought about,* (*which Deſtruction of Antichriſt, tho' it is to follow the Deſtruction of Babylon or Rome in order of Time, yet has been particularly deſcrib'd here Before it, for the Reaſon given in the Paraphraſe of Chap.* 15. 1.) *I proceed now to give a more particular Account likewiſe of the Deſtruction of Rome*: There came One of the ſeven Angels (*p*) having the ſeven Vials *as yet in their hands*, and talked with me, ſaying, Come hither, I will ſhew *or explain more largely* unto thee (*pp*) the Judgment (*which has hitherto been mention'd only in ſhort*) of the great Whore, that ſits upon many Waters; 2 with whom the Kings of the Earth have committed *Spiritual* Fornication, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication, *i. e. by whom the Kings and People of the Earth have been ſo far ſeduc'd, and as it were intoxicated, as to join with her in the Idolatrous Worſhip of Angels, Saints and Images, and the like.* 3 So he carried me away in the Spirit *or in an Ecſtacy* into the Wilderneſs; *whereby ſeems to be denoted that the Whoredom of this great Whore was to be committed during the Wilderneſs-*

ANNOTATIONS.

not affirm'd in Expreſs terms. The firſt Argument for this may be drawn from what the Angel here tells St *John*, viz. that he will *ſhew him the JUDGMENT of the Great Whore.* For the ſaid Angel tells St *John* nothing concerning the ſaid *Whore*, which can at all be taken for a *Judgment* with reſpect to the *Antichriſtian Beaſt.* Yea ſo far is it from this, as that the *ten Kings* who ſhall adhere to the Beaſt, (according to v. 13,16,17. of this Chapter) and that too while they adhere to him, ſhall execute the *Judgment* of God upon this ſpiritual *Whore* and *burn* her (v. 16.) namely according to the Law of *Lev.* 21 9. for the Profanation of her *Sacerdotal* Pedigree. Therefore the *great Whore*, who is *judged*, is not *Antichriſt*, which *Antichriſt* is by the Sovereign *Judge* made uſe of to fulfill his Sentence againſt her and her Adherents, before his own Turn cometh to be judged alſo. And indeed the Coming of *Antichriſt* ſhall be for this very End, that all may be judg'd, whether they adhere to the Truth of Chriſt's Goſpel or not, and whether they have Pleaſure in it more than in any *Antichriſtian* Deluſion whatſoever, or *Deceivableneſs of Unrighteouſneſs*: and that they all might be condemn'd, who obey not the Truth that is in Chriſt, but take Pleaſure rather in purſuing the *Luſts* of the Fleſh and the Spirit; not *ſtanding faſt* in the Antient Faith and Practice, nor *holding the Traditions* which they *have been taught* both *by Word* and by *Epiſtle* from the Apoſtles. This ſhall bring down the *Judgment* upon *Rome*, preſently after the Appearance of *Antichriſt*: and as upon *Rome*, ſo alſo upon all the *Gentile* Chriſtians, who have a *Name to Live but are Dead*, being fallen away from their *Firſt Love* and *Faith*, and ſo having made themſelves Veſſels fit for Deſtruction, when this ſore Judgment ſhall go forth. Thus the Author of *God's Judgments upon the Gentile Apoſtatiz'd Church*, in the Account he gives us of Dr *Grabe's* Opinion of the Church of *Rome*, pag. 74.

TEXT.

καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. 4 Καὶ ἡ γυνὴ † ἦν περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθαρτήτος πορνείας αὐτῆς· 5 καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, Μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. 6 Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα.

7 Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. 8 Τὸ θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι· καὶ

TRANSLATION.

and I saw a woman sit upon a scarlet-colour'd wild beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was array'd in purple and scarlet colour, and deck'd with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, * even with the blood of the martyrs of Jesus: and when I saw her, I wonder'd with great admiration.

7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carries her, which has the seven heads and ten horns.

8 The wild beast that thou sawest, was, and is not; and

μέλ

ANNOTATIONS.

V. 4. † Ην, not ἐστὶ, is read in Alex. and several other MSS. and Vulg. Lat. and Syr. Versions, and in Hippolytus and Arethas.

(q) This Import here of the word *Mystery* is confirm'd v. 7. where the Angel says, *I will tell thee the Mystery of the Woman &c.* i. e. I will explain to thee the *Mystical Meaning* of the Woman &c.

(r) The *Beast* can't be said to denote the *Roman Empire* in any other sense, since the *Roman Empire* in any other sense is in reality long since ceas'd.

(s) Mr *Whiston* (pag. 116. of his Essay) observes, that the Passage contain'd v. 8—11. of this Chapter has always appear'd to him, one of the most difficult in this whole Book; and he believes has appear'd so also to all Expositors. And he has good Reason for saying so. He says further, that the Account of these Words, on which the understanding of this Book mightily depends, which I give

PARAPHRASE.

Wilderneſs-ſtate of the Chriſtian Church. And I ſaw a Woman ſit upon a Scarlet-colour'd wild Beaſt, full of Names of Blaſphemy, having ſeven Heads, and ten Horns. 4 And the Woman was aray'd in purple and ſcarlet Colour, and deck'd with Gold and precious Stones and Pearls, *as denoting the Richneſs and ſplendid Attire of the Romiſh Hierarchy*, having a golden Cup in her hand, full of Abominations and Filthineſs of her Fornication; *where by the Woman's enticing others to drink of her Cup, is denoted Rome's ſeducing others to the abominable and filthy Sin of Spiritual Fornication or Idolatry, in worſhipping Angels and Saints and Images.* 5 And upon her Forehead was a Name written, MYSTERY (*q*), *i. e. what is here ſaid of the Name is to be underſtood in a myſtical Senſe, viz. that* BABYLON THE GREAT *denotes Rome, as being no leſs deſtructive to the Truth of Chriſtianity than Babylon formerly was to the State and Church of the Jews*; THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH *denotes the Roman Clergy to be the Chief Seducers of Men to the Idolatrous Worſhip of Saints and Angels &c.* 6 And I ſaw the Woman drunken with the Blood of the Saints, even with the Blood of the Martyrs of Jeſus, *which had been ſlain by her Authority or Inſtigation*: and when I ſaw her, I wonder'd with great admiration.

XIII. An Explication of the *Wild Beaſt*, whereon the *Great Whore* is repreſented in this Viſion as ſitting.

7 And the Angel ſaid unto me, Wherefore didſt thou wonder? I will tell thee the Myſtery *or myſticall Meaning* of the Woman, and of the wild Beaſt that carries her, which has the ſeven Heads and ten Horns. 8 *To begin with the Beaſt, whereby ſeems to be denoted in general, whatever* (*r*) *Antichriſtian Power ſhould at any time ariſe within the Bounds of the Roman Empire, whether Heatheniſm, Popery, or Antichriſtianiſm emphatically ſo call'd*; The wild Beaſt *then* that thou ſaweſt, was (*ſ*) *one permitted by Divine Providence to have the Power of ſpeaking or delivering Oracles*; and *it is very Remarkable that He* is not *now permitted to have that Power, the Heathen Oracles ceaſing now to give any Anſwers to thoſe that conſult them*; and *it is no leſs Remarkable that the Beaſt ſhall be again permitted to have the like Power*, (*as*

ANNOTATIONS.

given us either by Mr *Mede*, Dr *More*, Monſieur *Jurieu*, or others of that kind, ſeems to him too much confus'd, uncertain and inadequate to afford any degree of Satisfaction. After this pag. 118. Mr *Wh.* gives us his Interpretation of v. 8. thus: *The Beaſt with ſeven Heads and ten Horns* — is the *Roman* Empire, when it is govern'd by ten ſupreme Governours: which it *was* formerly under the *Decemviri*, and *is not* at this time of the Angel's Interpretation, becauſe it was then govern'd by a ſingle perſon *Domitian*, and *ſhall* hereafter *ariſe out of the Sea or Abyſs* at the Riſe of the ten Kings, at That time future; and *ſhall go* at laſt *into Perdition*, as well as the other Forms of Government before it. *And the World ſhall wonder at the Beaſt*, which thus *was* formerly under the *Decemviri*; and *is not*, being at preſent under the *Ceſars*; and *yet is* in reality ſtill exiſting, i. e. The Beaſt or Empire it ſelf is in being now, tho' tis not an Empire

TEXT.

μέλλει ἀναβαίνειν ἐκ τ ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τ γῆς (ὧν ὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τ ζωῆς ἀπὸ καταβολῆς κόσμου) βλέποντες τὸ θηρίον, ὅ, π ἦν, καὶ ὐκ ἔστι, † καὶ πάρεσται.

9 Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλαὶ, ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. 10 Καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσον, καὶ ὁ εἷς ἐστιν,

TRANSLATION.

shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth, shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast, that was, and is not, and shall be.

9 * Here is the mind which has wisdom. The seven heads are seven mountains, on which the woman sits.

10 And * they are seven kings: five are faln, and one is,

ὁ ἄλλος

ANNOTATIONS.

with ten supreme Governours; and so cannot be call'd a Beast with *ten Horns*, such an One as we are now describing. Thus Mr *Wh.* expounds this v. 8. Now tho' I think Mr *Wh.'s* Exposition is somewhat preferible to Mr *Mede's*, yet it is not satisfactory. For first, whereas by the *Beast's going into Perdition* is understood by Mr *Wh.* no more, than that the *Government of the ten Kings here spoken of as future shall go into Perdition, as well as the other Forms of Government before it*, this seems too Ordinary a thing to be taken such notice of, or foretold as a Remarkable Event; it being no other than what the Vicissitude of this World would teach us to expect, without a Prophecy. And therefore by *the Beast's going into Perdition* is by no means to be understood only the *Ceasing of a Form of Government*, but rather the *Ceasing of Antichristianism or Impiety and Irreligion in the World*; and this indeed is so Extraordinary a thing, as not to have been believ'd without a Prophecy. Secondly, Mr *Wh.'s* Interpretation implies no Reason, why the *World shall wonder after the Beast, which was, and is not, and shall be*: for the Roman Empire being *govern'd by ten Kings* is no Reason why the *World should wonder*, any more than if it were govern'd by any *other* Number of Kings; and besides the Government of the *Decemviri* had been expir'd too long a time before St *John*, to be denoted by its *not being* the Government of the Empire in St *John's* days. But now the entire *Ceasing of Oracles* happen'd much about the time that St *John* writ his Revelation; and as the *Ceasing hereof* was a great Blow to Heathenism, and made judicious and impartial Men cease to *wonder after* or esteem the *Old Religion* of the Empire as the True Religion; so the *Reviving of Oracles* by the *Image of the Beast's speaking* will be a great means to make Men *wonder after the Beast* or Antichrist emphatically so call'd; and therefore the Exposition in the Paraphrase implies the very Reason, why Men shall *wonder after the Beast, that was, and is not, and shall be.* These are the Principal Reasons, which induc'd me to find out another Exposition of this Text, different from what Any one, that I know of, had afore given, which I have set down in the Paraphrase. I might here further observe, that Mr *Wh.* seems to be wrong in taking here the *Sea* and *Abyss* to be the same; for tho' the words are us'd in other Writings promiscuously, yet

PARAPHRASE.

(*as is intimated Chap.* 13. 15.) *when that laſt State of Antichriſtianiſm* ſhall *come, wherein the ſaid Beaſt is deſcrib'd to* aſcend out of the bottomleſs Pit *it ſelf, as denoting the Worſt* and *Laſt State of Antichriſtianiſm* (*or Antichriſtianiſm emphatically ſo call'd*) *foraſmuch as at the End thereof the Beaſt ſhall* go into Perdition, *or ſhall be utterly deſtroy'd* (*as Chap.* 19. 20.) And *it ſeems to be in reference to the Power of making the Image to ſpeak* (*as Chap.* 13. 15.) *namely Oracles or the like, that* they that dwell on the Earth ſhall wonder, *i. e. be ſo wrought upon by the ſaid ſurprizing Magical Power of making the Image to ſpeak, as that they ſhall go over to Antichriſt emphatically ſo call'd,* (*namely Thoſe ſhall do ſo*, whoſe Names were not written in the Book of Life from the Foundation of the World; *foraſmuch as God foreſaw they would prove thus Wicked and Unfaithfull, and would thus apoſtatize from Chriſtianity,*) when they *ſhould* behold *ſuch ſurprizing Magical Operations perform'd by the Power or on the Behalf of* the wild Beaſt, *which on the foremention'd account may be deſcrib'd the Beaſt* that was, and is not, and ſhall be *again.*

XIV. The *ſeven Heads* of the wild Beaſt, What.

9 Here (*viz. in v.* 8. *or v.* 10, 11. *or in both paſſages*) is *Matter for to exerciſe* the Mind which has Wiſdom, *to find out the Meaning of what is ſaid. As to* the ſeven Heads, *they* are *or denote* the ſeven Mountains, on which the Woman ſits, *i. e. on which the City Rome denoted by the ſaid Woman* (*as appears from v.* 18.) *is ſituated.* 10 And they, *i. e. the ſeven Heads* are *alſo made uſe of to denote* ſeven Kings *or Forms of Government, ariſing at different times within the Limits of the Roman Empire*: (*t*) five *whereof* are faln *or paſt already*, and one is *at preſent,*

ANNOTATIONS.

yet in this Book they ſeem to be diſtinguiſh'd. As for Mr *Wh.'s* rendring the laſt clauſe of the verſe, *and yet is*, it is occaſion'd by his following the Common Reading, of which in the following note.

V. 8. † So it is read (not καίπερ ἐστὶν) in Alex. and ſeveral other MSS. and in Syr. and Arab. Verſions; and in Hippolytus, Arethas and Primaſius.

(*t*) Expoſitors are not agreed as to the *particular* Governments hereby denoted. By theſe *five that are faln*, Mr *Mede* underſtands thoſe of *Kings, Conſuls, Tribunes, Decemviri*, and *Dictators.* By the *One that is*, he underſtands that of the *Ceſars* or *Emperors* then Heathen: By the *Other not yet come, and which when he comes, was to continue a ſhort ſpace*, he underſtands that of the *Ceſars* or *Emperors* after they became Chriſtians; which might, on account of the Change caus'd by the Emperors thus becoming Chriſtians, be eſteem'd a different Form of Government, tho' in reality it was not ſo. Hence the Government of the Beaſt is eſteem'd by Mr *Mede* to be ſaid to be the *Eighth* in reſpect of the *Seven* foremention'd; and yet to be ſaid *to be of the Seven*, becauſe it is only the *Seventh*, if the Government of the *Heathen* and *Chriſtian* Emperors be not reckon'd as *two*, but only as *one*, as it rather was in reality.

Mr *Whiſton* (p. 117. of his Eſſay) firſt lays down this for a Rule to guide himſelf by; viz. that according to the common Notion of Mankind, the difference of Forms or Kinds of Government (eſpecially in the ſame State, where the Extent

TEXT.

ὁ ἄλλος οὔπω ἦλθε· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι. 11 Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

12 Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. 13 Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ † διδόασιν. 14 Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτούς, (ὅτι Κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων) καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. 15 Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες,

TRANSLATION.

and the other is not yet come; and when he comes, he muſt continue a ſhort ſpace.

11 And the wild beaſt that was, and is not, even he is the eighth, and is of the ſeven, and go's into perdition.

12 And the ten horns, which thou ſaweſt, are ten kings, who have receiv'd no kingdom as yet; but receive power as kings one hour with the beaſt.

13 Theſe have one mind, and * give their power and ſtrength unto the beaſt.

14 Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them, (for he is Lord of lords, and King of kings) and the call'd, and choſen, and faithfull, that are with him.

15 And he ſays unto me, The waters which thou ſaweſt,

ANNOTATIONS.

Extent of the ſupreme Power is uſually much the ſame in all, as it was particularly in the *Roman* Empire) is to be taken from the different *Number* of the ſupreme Governours. If the ſame Empire be at one time govern'd by a *ſingle perſon*; another time by *two*; another time by *three*; another time by *four*; another time by *ſix*; another time by *ten*; and another time by *five* ſupreme Magiſtrates with equal Power, or at leaſt abſolute and full Power; theſe are plainly *ſeven* ſeveral ſorts of Government in that Empire. And if, after the Change of the Government by a ſingle perſon, the ſame Empire comes to be govern'd by a ſingle perſon again, whether the Name be the ſame or not the ſame, this is not a *new* Form of Government, but the *Revival of a former*. And if after the Empire had been govern'd by ten ſupreme Magiſtrates, it comes again to be govern'd by the ſame Number, This is not the Introduction of a *New*, but the Reſtoration of that *Ancient Form* again. After which Mr *Wh.* adds by way of explication of this Paſſage, *Five are falln* [That under two, or of *Conſuls*; that under three, or of the double *Triumvirate*; that under four, or of the former ſet of the *Tribuni militum Conſulari poteſtate*; that under ſix, or of the latter ſet of the *Tribuni militum Conſulari poteſtate*; and that under ten, or of the *Decemviri.*] *One is* at preſent in power [That under a ſingle perſon, or of the *Ceſars*:] *The other is not yet come* [That under five, in the days of *Lactantius*;] *and when he comes, he muſt continue* but *a ſhort ſpace*; That number of Emperors reigning only three years, or a little longer than the ſhorteſt of the foregoing

PARAPHRASE.

preſent, viz. that of an Emperor or ſingle Perſon, and the other *or ſeventh* is not yet come; and when he comes, he muſt continue a ſhort ſpace. 11 And the wild Beaſt *above deſcrib'd* (*v.* 8.) *as a Beaſt* that was and is not, even He is *to make* the Eighth *King or Form of Government*, and *altho' his Government ſhall be ſo different from any of the former Forms of Government, that it may in reſpect of ſuch its Difference be eſteem'd an Eighth Form of Government, yet in ſome reſpect it* is *to be like One* of the Seven *foregoing Forms*; and *this is to be the laſt Form of Antichriſtian Government, that ſhall appear within the limits of the Roman Empire, foraſmuch as at the End thereof the ſaid Beaſt* go's into Perdition, *i. e. an utter End is to be put to all Antichriſtianiſm in the World.*

XV. The *ten Horns* of the wild Beaſt, and the *Waters* where the Whore ſits, what.

12 And *as for* the ten Horns which thou ſaweſt *on the ſaid Beaſt they* are, *i. e. denote* ten Kings, who have receiv'd no Kingdom as yet; but receive Power as Kings one *or the ſame* hour with the wild Beaſt *in his laſt Eſtate, i. e. in the State of Antichriſtianiſm moſt properly ſo call'd.* 13 Theſe *ſhall* have one mind, and give, *i. e. join* their Power and Strength unto the wild Beaſt, *or to Antichriſt moſt properly ſo call'd.* 14 *And accordingly* theſe ſhall make War (*u*) *profeſſedly* with the Lamb, and the Lamb ſhall overcome them, (for he is Lord of lords, and King of kings) and the Call'd, and Choſen, and Faithfull, that are with him. 15 And he ſays unto me, The Waters which thou ſaweſt, where the Whore

ANNOTATIONS.

foregoing Forms, that of the *Decemviri*. And the *Beaſt* which ſhall ariſe *with ſeven heads* and *ten horns*, which truly *was* once in Being under the *Decemviri*, and *is not* ſo now under the *Ceſars*, *He is the Eighth*; He is to be ſo exceedingly different from the former Government under the *Decemviri*, [becauſe moſt of the Kings were to be of the Barbarous Nations, and the Empire torn into ſo many real parts, with ſeparate Governors; and beſides did not belong to *Rome* as a Common Head, as it was under the *Decemviri*] that it well enough deſerves the Name of another diſtinct Form of Government: but yet being Governments in the ſame Countries, and over the ſame People that conſtituted the *Roman* Empire, and by the Union of thoſe Barbarous Nations with the antient People of the *Roman* Empire, and in great part governing them by the *Roman* Laws, incorporated into the *Roman* Empire; and the principal of the ten Kingdoms, the *Greek* Empire being all along an unconquer'd part of the true antient *Roman* Empire; it is in ſome ſenſe the ſame Empire, under the ſame number of Governours, as it was under the *Decemviri*; and ſo is ſtrictly one of the other ſeven ancient Forms of Government; *it is of the ſeven*, and in common with the reſt, ſhall at laſt *go into Perdition alſo.* Thus Mr *Whiſton*. I have contented my ſelf to give the Paraphraſe only in *general* Terms, without ſpecifying *particular* Governments, any ſuch *particular* Interpretation being liable to many Objections.

V. 13. † So it is read (not ἀλλὰ δώσουσι) in Alex. and ſeveral other MSS. and in Syr. Arab. and Ethiop. Verſions; and in Irenæus, Aretha, &c.

(*u*) For this War is undoubtedly the ſame referr'd to Ch. 16. 14. and expreſsly deſcrib'd Chap. 19. 19.

V. 16.

TEXT.

ὅ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι. 16 Καὶ τὰ δέκα κέρατα ἃ εἶδες † καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί. 17 Ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι † βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ.

18 Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

Κεφ. ιή. Καὶ μετὰ ταῦτα εἶδον † ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. 2 Καὶ ἔκραξεν ἐν ἰσχυρᾷ, φωνῇ μεγάλῃ, λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον † δαιμονίων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου·

TRANSLATION.

where the whore ſits, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou ſaweſt, and the wild Beaſt, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and burn her with fire.

17 For God has put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfill'd.

18 And the woman, which thou ſaweſt, is that great City, which reigns over the kings of the earth.

Chap. XVIII.

And after theſe things I ſaw another angel come down from heaven, having great power; and the earth was lightned with his Glory.

2 And he cried mightily with a *loud voice, ſaying, Babylon the great is faln, is faln, and is become the habitation of Devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.

3 ὅτι

ANNOTATIONS.

V. 16. † So it is read (and not ἐπὶ τὸ θηρίον) in Alex. and ſeveral other MSS. as alſo in Syr. Arab. and Ethiop. Verſions, and in Hippolytus.

V. 1. † Ἄλλον is read in Alex. and many other MSS. in all the four Ancient Verſions, and in Hippolytus and Arethas.

V. 2. † Δαιμονίων, not δαιμόνων, is read in Alex. MS. and Arethas; and in the Septuagint Verſion of *Iſai.* 13. 21. to which St *John* ſeems here to allude.

(x) What

PARAPHRASE.

Whore ſits, are *i. e. denote* People, and Multitudes, and Nations, and Tongues, *which ſhall be ſeduc'd by her.* 16 And *the ſaid ten Kings, which are denoted by* the ten Horns which thou ſaweſt, and the wild Beaſt, theſe ſhall (*x*) hate the Whore, *i. e. Rome, the Mother of Popery, or the Spiritual Fornication, which ſhall be practis'd by ſuch as profeſs themſelves Chriſtians,* and ſhall make her deſolate, and naked, and ſhall eat her Fleſh, *i. e. kill her Inhabitants and Partizans, and give their Fleſh to be eaten by the Fowls of the Air or Beaſts of the Earth,* and *ſhall* burn her, *i. e. the City it ſelf* with Fire. 17 For God has put in their hearts to fulfill his Will *in thus puniſhing and deſtroying Rome,* and to agree and give their Kingdom unto the wild Beaſt, *i. e. to agree in aiding and aſſiſting Antichriſt moſt properly ſo call'd, with all their Forces and Strength,* until the Words of God *foretold herein concerning Rome* ſhall be fulfill'd.

XVI. The *Woman* her ſelf, what.

18 And *laſtly, as to* the Woman *her ſelf,* which thou ſaweſt, *by her* is *denoted* that great City, which *at preſent* (*y*) reigns over the Kings of the Earth, *viz. Rome.*

XVII. A large Repreſentation of the *great Sorrow* of the *Popiſh Princes,* &c. for the *Deſtruction of Rome.*

Chap. XVIII. And after theſe things I ſaw another Angel come down from heaven, having great Power; and the Earth was lighten'd with his Glory, *as denoting perhaps the yet much clearer Account here given by him to Men of the Deſtruction of Rome.* 2 And he cried mightily with a loud Voice, *as denoting what he was about to ſay ought to be heard and taken ſpecial notice of by all,* ſaying; *Rome, myſtically call'd* Babylon the great, is *in God's Decree* faln, is faln, and is become *a quite deſolate Place, ſuch as is wont to be eſteem'd* the Habitation of Devils, and the Hold of every foul Spirit, and *to be* a Cage of *or Place of abiding to* every *ravenous and formerly accounted* unclean, and hatefull Bird.

3 For

ANNOTATIONS.

(*x*) What is ſaid in this and the following Verſe, compar'd with v. 13. contains ſo plain an Argument or Proof, that the *Whore* deſcrib'd in this Chapter, or *Popiſh Rome,* is not the *Beaſt* or *Antichriſt* emphatically ſo call'd, as that whoſoever can deny or elude the force of the ſaid Argument, ſeems to me *prejudic'd enough to evade All the Arguments in the World.* For it hence apparently and neceſſarily follows, that the *Whore* and *Antichriſt* emphatically ſo call'd cannot be the *Same,* unleſs we will ſuppoſe the *Whore* to *hate her ſelf,* to *make her* ſelf *deſolate and naked,* and to *eat her* own *Fleſh,* and to *burn her* ſelf *with Fire.*

(*y*) As the Deſcription here given of this *great City* is look'd upon as an undeniable Proof, that by the ſaid City is meant *Rome,* becauſe no other City in St *John's* days *reign'd over the Kings of the Earth*; ſo it ſeems very ſtrange, and owing only to Prejudice, that the *great City* mention'd Chap. 11. 8. and deſcrib'd to be that *where our Lord was crucify'd,* ſhould be thought by any not to be *Jeruſalem,* ſince this Deſcription of it, viz. *where our Lord was crucify'd,* is as particularly applicable to *Jeruſalem*; as this other, viz. *which reigns over the Kings of the Earth,* is to *Rome.*

TEXT.

3 ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν. (4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἐξέλθατε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς·) 5 ὅτι † ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. 6 Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν †, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν. 7 Ὅσα ἐδόξασεν ἑαυτὴν, καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω. 8 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ † κρίνας αὐτήν.

TRANSLATION.

3 For all nations have drunk of the wine of the poiſon of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich thro' the abundance of her delicacies.

(4 And I heard another voice from heaven, ſaying: Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues:)

5 For her ſins have reach'd up unto heaven, and God has remember'd her iniquities.

6 Reward her even as ſhe rewarded others, and double unto her double according to her works: in the cup which ſhe has * mingled, mingle to her double.

7 How much ſhe has glorify'd her ſelf, and liv'd deliciouſly, ſo much torment and ſorrow give her: for ſhe ſays in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow.

8 Therefore ſhall her plagues come in one day, death, and mourning, and famine; and ſhe ſhall be * burnt with fire: for ſtrong is the Lord God who * has judg'd her.

9 Καὶ

ANNOTATIONS.

V. 5. † So it is read (not ἐκολλήθησαν) in Alex. and ſeveral other MSS. as alſo in Syr. and Arab. Verſions, and in Hippolytus and Arethas.

V. 6. † ὑμῖν is not read after ἀπέδωκε in Alex. and three more MSS. nor in Syr. and Ethiop. Verſions, nor in Hippolytus. And this Reading is moſt agreeable to the Scope of St *John*; for theſe Words are plainly directed to thoſe who are to be the *Executioners* of God's Wrath *upon Rome*, and who never *ſuffer'd themſelves* any thing *from Rome*: ſo that they can't be bid to *reward HER*, even as ſhe

PARAPHRASE.

3 For all Nations have drunk of the Wine of the Poiſon of her Fornication; and the Kings of the Earth have committed Fornication with her, *in following her Idolatrous Worſhip*; and the Merchants of the Earth are waxed rich thro' the abundance of her Delicacies, *which they have ſupply'd her with.* (4 And *here methought* I heard another Voice (z) from Heaven ſaying; Come out of her, my People, *who worſhip me with a true Chriſtian Worſhip*, that *by abiding with her, now the Time of her Viſitation is come*, ye be not Partakers *of the Puniſhment* of her Sins, and that ye receive not of her Plagues: *After which the Angel mention'd v.* 1. *went on to deſcribe her Sin and Puniſhment, as follows*:) 5 For her Sins have *as it were ariſen to ſo great an Heap, as* reach'd up unto Heaven, and God has remember'd her Iniquities. 6 *Do ye, who are the* (a) *Executioners of God's Vengeance upon her,* reward her, as ſhe has rewarded others, *viz. the faithfull Servants of God*; and *by reaſon of her obſtinate Impenitency ſo long* double unto her double according to her Works; in the Cup, which ſhe has mingled *to others*, mingle to her double, *i. e. let her Puniſhment be double to the Puniſhment ſhe inflicted on others, and that too in the ſame kind as ſhe puniſh'd others.* 7 How much ſhe has glorify'd her ſelf, and liv'd deliciouſly; ſo much torment and ſorrow give her: for ſhe ſays in her heart, I ſit *as* a Queen, *having many Kingdoms and Nations that acknowledge me as their* (*Temporal or Spiritual*) *Sovereign*, and am no *ways like unto a* Widow *or One in a deſolate Condition*, and *as ſuch is my Preſent State, ſo for the Future I* ſhall ſee no ſorrow. 8 Therefore, *by reaſon of this her Impenitency notwithſtanding all the Warnings vouchſaf'd by God unto her*, ſhall her Plagues come in one day, *i. e. altogether and in a very ſhort compaſs of time, viz.* Death, and Mourning, and Famine; and ſhe ſhall be burnt with fire: for ſtrong is the Lord God, who has judg'd her, *and therefore able to bring this Deſtruction upon her in a very ſhort compaſs*

ANNOTATIONS.

ſhe had rewarded *THEM*, but as ſhe had rewarded *Others*.

V. 8. † So it is read (not κείνων) in Alex. and ſeveral other MSS. and in Syr. and Arab. Ver. and Hippolytus. And this is agreeable to v. 20. Ἔκρινεν ὁ Θεὸς &c.

(z) This Voice ſhall (it ſeems) be ſuch an one, as was heard by the Chriſtians juſt before the Deſtruction of *Jeruſalem*, whereby they had notice given to withdraw, and ſo preſerve themſelves from the Common Ruin; which they did accordingly by withdrawing to *Pella*. In like manner, foraſmuch as it is not unlikely but many that are not guilty of the Romiſh Fornication, may yet happen to be at *Rome* or within the *Pope's* Territories, when its final Deſtruction is juſt coming upon it; therefore God of his mercy ſhall warn them to ſave themſelves from the approaching Deſtruction of the ſaid City and its Territories, by withdrawing from it. And this is the rather to be ſo underſtood, becauſe the Voice is directed to ſuch as are already, when the Voice ſpeaks to them, *God's People*, and therefore not guilty then of Spiritual Fornication.

(a) Namely the wild *Beaſt* and the *ten Kings* that are his Confederates, as appears from Chap. 17. 16, 17.

TEXT.

9 Καὶ κλαύσουσιν αὐτὴν καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς· 10 ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· 12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικοῦ, καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου, 13 καὶ κινάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβα-

TRANSLATION.

9 And the kings of the earth, who have committed fornication with her, * and liv'd deliciously, shall * wail and lament for her, when they shall see the smoke of her burning;

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her, for no man buys their merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all * sweet wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble,

13 And cinamon, & odours, and ointments, and frankin-

ANNOTATIONS.

(b) We have here, and in the following Verses, another Reason for distinguishing *Babylon* or *Rome* from the *Antichristian Beast*, or *Antichrist emphatically* so call'd. Namely because the *Kings of the Earth* that cleave to *Babylon* (or that Spiritually commit Fornication with *Rome*) and the *Kings* that cleave to the *Beast* are by no means the *same*, but *very different*. Which may be thus prov'd. The *Antichristian Kings*, if we believe the Prophecy, shall *hate the Whore*, that is, the Idolatrous Church: but the *Kings of the Earth*, that is, of the *Roman Empire*, are describ'd by the Holy Ghost as affected after a quite contrary manner towards *Rome*, the mystical *Babylon*, v. 9, 10. of this Chapter. These Kings most certainly shall not hate her, nor wish her Overthrow, much less contribute to it; but on the contrary they shall *bewail her, and lament for her, when they shall see the Smoak of her burning* caus'd by the other Kings, or Potentates; and shall say in the Anguish and Horror of their Minds, standing afar off for Fear of the same Fate upon themselves; *Alas, alas, that great City Babylon* [or Rome] *that mighty City! How in an Hour is thy Judgment come!* Now to *bewail* and *lament* over any one is a Sign undoubtedly of Love and Friendship. Therefore they shall be the *Friends of Rome*, which was to be prov'd. And by

consequence

PARAPHRASE.

compaſs of Time, according to the Judgment or Sentence he has already paſt upon Her, whatever vain Imaginations ſhe may entertain to the contrary, by the reaſon of the Kings of the Earth, who are her Followers.
9 And *accordingly* the (*b*) Kings of the Earth, who have committed Fornication with her, and liv'd deliciouſlly *after her example, ſhall be ſo far from being able to ſuccour and defend her, that they* ſhall wail and lament for her, when they ſhall ſee the Smoke of her Burning; 10 ſtanding afar off for the Fear of her Torment, ſaying, Alas, alas, *how ſuddenly is* that great City Babylon, that mighty City *faln*! for in one hour is thy Judgment come. 11 And the Merchants of the Earth ſhall weep and mourn over her; for *that* no Man buys their Merchandiſe, *which they were wont to ſell to Rome and her Followers*, any more: 12 *viz.* the Merchandiſe of Gold and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet; and all *ſort of* ſweet Wood, and all manner of Veſſels of Ivory, and all manner of Veſſels of moſt precious Wood, and of Braſs, and of Iron and Marble; 13 and Cinamon, and Odours, and Ointments, and Frankincenſe,

ANNOTATIONS.

conſequence theſe are not the ſame with *them*, that are appointed to execute *Vengeance upon her*. And further, this is that which St *John* alſo expreſsly aſſerts, when according to the Heavenly Voice he ſays, *they committed Fornication, and liv'd deliciouſly with her*: whereas the Kings that adhere to the *Beaſt*, or *Antichriſt*, ſhall be enflam'd with Hatred againſt *Rome* to the utmoſt degree, and ſhall, having firſt plunder'd her, after that *burn her with Fire*, as before hath been declar'd from the ſame Divine Revelation. Now obſerve here, that the Kings, who ſhall have committed Idolatry, which is ſpiritual Fornication, with *Rome*, ſhall be brought to a Knowledge how that by the juſt Judgment of God theſe Evils have befallen her, becauſe of her Fornication wherewith ſhe hath provok'd the Wrath of God againſt her. But if this Fornication (or Idolatry) were the very Worſhip of *Antichriſt*, or the *proper Antichriſtian* Service, as ſome do ſuppoſe; then the ſaid Kings ſeeing ſo great Judgments of God, and bewailing them, would for certain deſert hereupon from *Antichriſt* and his Service. Nevertheleſs theſe Kings that ſtand by *Antichriſt*, ſhall not hereupon deſert from him, or leave his Party; but even after the Deſolation of *Rome*, continuing firmly to adhere to him, ſhall fight againſt Chriſt and his Army of Saints, Chap. 19. 19. Therefore unleſs *Antichriſt* can *be* and *not be* at the ſame time; or unleſs he can make War, and bring a vaſt Army with ſeveral Confederate Kings into the Field, after that both he and his Empire hath been for ſome time brought to an utter End; or unleſs the very ſame Perſons can be both *Friends* and *Enemies* at the ſame time, can be carry'd with quite contrary Affections at once to the very ſame Object, can *love* and *hate* together in the utmoſt Extreams, and can exert Revenge *without all Pity*, and yet at the ſame inſtant diſſolve into *Tears of Pity*, and moſt bitterly lament: it follows evidently that *Antichriſt* and *Babylon* are Two, not One; and that neither the Pope is properly *Antichriſt*; nor the Fornication of the Church of *Rome*, the proper *Antichriſtian* Service or Worſhip. This is one of the Reaſons taken notice of by Dr *Grabe* on this Account, and given us by the Author of *God's Judgments on the Apoſtatiz'd Churches of the Gentiles*, from whom I have here tranſcrib'd it.

V. 14.

TEXT.

νον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. 14 Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ † ἀπώλοντο ἀπὸ σοῦ, καὶ οὐκ ἔτι μὴ εὑρήσῃς αὐτά. 15 Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, 16 καὶ λέγοντες· Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. 17 Καὶ πᾶς κυβερνήτης, καὶ πᾶς † ὁ ἐπὶ τὸν πλοίων πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν, 18 καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; 19 Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες· Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ, ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη. 20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι † καὶ οἱ ἀπο-

TRANSLATION.

cenſe, and wine, and oyl, and fine flour, and wheat, and beaſts, and ſheep, and * *the merchandiſe* of horſes, and chariots, and * of hir'd ſervants, and bond-ſervants.

14 And the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly are * periſh'd from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things, who were made rich by her, ſhall ſtand afar off, for the fear of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city, that was cloath'd in fine linen and purple and ſcarlet, and deck'd with gold and precious ſtones and pearls: for in one hour ſo great riches are come to nought.

17 And every ſhip-maſter, and * every one that ſails in ſhips, and ſailers, and as many as trade by ſea, ſtood afar off,

18 And cried, when they ſaw the ſmoke of her burning, ſaying, What *city* * was like unto this great City?

19 And they caſt duſt on their heads, and cried weeping and wailing, ſaying, Alas, alas, that great city, * whereby were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs: for in one hour is ſhe made deſolate.

20 Rejoyce over her, thou heaven, and ye ſaints and apo-

πολ-

PARAPHRASE.

cenſe, and Wine, and Oyl, and fine flour, and Wheat, and Beaſts, and Sheep, and (*c*) the Merchandiſe of Horſes, and Chariots, and (*d*) of hir'd Servants, and Bond-ſervants. 14 And the Fruits that thy Soul luſted after, are departed from thee, and all things which were dainty and goodly are periſh'd from thee, and thou ſhalt find them no more at all. 15 The Merchants of theſe things, who were made rich by her, ſhall ſtand afar off, for fear of her Torment, weeping and wailing, 16 and ſaying, Alas, alas, *how ſuddenly is faln* that great City, that was cloath'd in fine Linen and Purple and Scarlet, and deck'd with Gold and precious Stones and Pearls: for in one hour ſo great Riches are come to nought. 17 And every Ship-maſter, and every one that ſails in Ships, and Sailers, and as many as trade by Sea, ſtood afar off, 18 and cried, when the ſaw the Smoke of her Burning, ſaying, What City was like unto this great City *in Splendor and Riches &c.*? 19 And they caſt duſt on their Heads *in token of their Sorrow for her*, and cried weeping and wailing, ſaying; Alas, alas *for* that great City, whereby were made rich All that had Ships in the Sea, by reaſon of her Coſtlineſs, *i. e. coſtly way of living*: for in one hour is ſhe made deſolate. 20 Rejoyce over her *on the other hand* thou Heaven, and ye Saints and Apoſtles and

ANNOTATIONS.

V. 14. † So it is read (not ἀπῆλθεν) in Alex. and ſeveral other MSS. and in Vulg. Lat. Syr. and Arab. Verſions; and in Hippolytus and Arethas.

V. 17. † Alex. and ſeveral other MSS. as alſo Vulg. Lat. Syr. and Arab. Verſions, and Arethas and Tichonius. All agree in reading πλέων, not ὁ ὅμιλος. But Alex. and two or three other MSS. and Syr. Verſion read ἐπὶ τόπον inſtead of ἐπὶ τῶν πλοίων and the Old Latin Verſion did ſo too, as is probable, *in locum* being ſince chang'd into *in lacum*. And in like manner Alex. MS. and Vulg. Latin read τόπον inſtead of χωρὸν in the beginning of the very next Verſe.

V. 20. † So it is read in Alex. MS. according to the Polyglot Bible. In Syriack Verſion and Hippolytus it is read Ἀγγελοι ϗ Ἀποστολοι.

(*c*) I add here, *the Merchandiſe*, becauſe γόμον (which is expreſs'd in the beginning of v. 12.) is without doubt to be here underſtood before the Genitives ἵππων and ῥεδῶν &c.

(*d*) The expreſſion, ψυχὰς ἀνθρώπων, is plainly taken from the Septuagint Verſion of *Ezek.* 17. 13. And the difference between σώματα and ψυχαὶ ἀνθρώπων is very probably that in the Paraphraſe; foraſmuch as *Julius Pollux* ſaith, Σώματα ἁπλῶς, ἐκ ὧν δοῦλοι σώματα &c. i. e. that σώματα, when it is put ſimply by it ſelf, ſignifies thoſe that are *not Bond-ſlaves*, but *Freemen who ſell or hire themſelves for Money* (as are Servants among us.) And this, becauſe ſuch Servants or Freemen have ſuch Power over their own *Bodies* to ſell or hire them out; whereas Slaves or Bond-ſervants have no ſuch Power over their own *Bodies*, and ſo may be ſaid to have nothing their own but their *Souls*. And ſo the latter Greeks call Slaves ψυχάρια *little Souls*. And ſo *Gen.* 12. 5. *The Souls which they had gotten in Haran*, may denote their *Bond-ſervants*.

V. 1.

TEXT.

ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς. 21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. 22 Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· 23 καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. 24 Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Κεφ. ιθ'. Καὶ μετὰ ταῦτα ἤκουσα † ὡς φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, † λεγόντων· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν· 2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε

TRANSLATION.

stles and prophets; for God has aveng'd you on her.

21 And a mighty Angel took up a stone like a great mil-stone, and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more at all in thee: and no craftsman of whatsoever craft *he be*, shall be found any more in thee; and the sound of a mil-stone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceiv'd.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Chap. XIX.

And after these things I heard * as it were a great voice of much people in heaven, saying, Hallelujah; salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgments; for he has judg'd the great whore, which did corrupt the earth with her fornication, and has aveng'd

τὸ

TEXT.

τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς. 3 Καὶ δεύτερον εἰρηκαν, Αλληλούϊα. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

TRANSLATION.

the blood of his ſervants at her hand.

3 And * a ſecond time they ſaid, Hallelujah. And her ſmoke roſe up for ever and ever.

4 Καὶ

PARAPHRASE.

and Prophets; for God has aveng'd you, *viz. Saints, Apoſtles and Prophets*, on Her. 21 And a mighty Angel took up a Stone like a great Milſtone, and caſt it into the Sea, ſaying, Thus with Violence *or ſuddenly* ſhall that great City Babylon be thrown down, and ſhall be found no more at all. 22 And the Voice of Harpers and Muſicians, and of Pipers and Trumpeters ſhall be heard no more at all in thee; and no Craftſman, of whatſoever Craft he be, ſhall be found any more in thee; and the Sound of a Milſtone ſhall be heard no more at all in thee; 23 And the Light of a Candle ſhall ſhine no more at all in thee; and the Voice of the Bridegroom and of the Bride ſhall be heard no more at all in thee. *And of this thy ſore Puniſhment there are three diſtinct Reaſons, viz. firſt*, for *that thy Luxury or delicious and coſtly way of Living was ſo great, as that* thy Merchants were the Great *or Rich* Men of the Earth: *ſecondly*, for *that* by thy Sorceries, *i. e. Artfull Miſrepreſentations, pretended Miracles, and the like*, were all Nations deceiv'd: 24 and *thirdly and laſtly, becauſe* in (*e*) her was found, *i. e. by the Authority of the Roman Emperors firſt, and afterwards of the Pope, was ſhed* the Blood of Prophets, and of Saints, and of all that were ſlain upon Earth, *i. e. within the Roman Empire.*

XVIII. The *Saints* praiſe God for the *Deſtruction of Rome.*

Chap. XIX. And after theſe things I heard as it were a great Voice of much People in Heaven, ſaying, Hallelujah, *i. e. praiſe God*: Salva tion, and Glory, and Honour, and Power *be aſcrib'd* unto the Lord our God. 2 For True and Righteous are his Judgments: for he has, *as he foretold he would*, judg'd the great Whore *Rome*, which did corrupt the Earth with her Fornication *or Idolatry*, and has aveng'd the Blood of his Servants at her hand. 3 And a ſecond time they ſaid, Hallelujah. And *that becauſe* her Smoke roſe up for ever and ever, *i. e. Rome was now*

ANNOTATIONS.

V. 1. † Ως is here read in Alex. and ſome other MSS. & in Vulg. & Arab. Verſ.

Ibid. † It is read λεγόντων (not λέγοντες) in Alex. and many other MSS. as alſo in Vulg. Latin Verſion and Arethas. It was probably chang'd by ſome one to make it agree in number with ὄχλου.

(*e*) Hence it appears that by *Rome* is to be underſtood *generally* in this Book *ſo much as lay within her Juriſdiction at the Time referr'd to*, not barely the *City* it ſelf.

TEXT. TRANSLATION.

4 Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ †εἰκοσιτέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες· Ἀμὴν, Ἀλληλούϊα.

4 And the four and twenty elders, and the four *living Creatures fell down, and worshipp'd God that sat on the throne, saying, Amen, Hallelujah.

5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, †οἱ μικροὶ καὶ οἱ μεγάλοι.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, small and great.

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, †λεγόντων· Αλληλούϊα· ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ. 7 Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 Καὶ ἐδόθη αὐτῇ

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Hallelujah; for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour unto him: for the marriage of the Lamb is come, and his wife has made her self ready.

8 And to her was granted,

ἵνα

ANNOTATIONS.

V. 4. † So Alex. and most other Copies.

V. 5. † Καὶ is not read here in Alex. and most Copies.

V. 6. † So Alex. MS. and Vulg. Latin, Syr. and Arab. Versions; and some printed Copies.

(*f*) Mr *Mede* with some others understand by this *Wife* only the *Jewish Church* upon the Conversion of the whole *Jewish Nation*, which shall be somewhat afore the utter Overthrow of Antichrist or the Wild Beast. Mr *Mede's* Reason for this Exposition is this (p. 521. of his Works, Lond. Edit. 1677.) *Non enim GENTES Sponsa illa dici posse videntur, cùm illæ jam olim & à multis seculis Christo desponsatæ fuerint. JUDÆI idcircò sunt, qui adhuc Agni Sponsa futuri expectantur.* But I can't approve of this Reason, or agree with Mr *Mede* in this Opinion, on the following Account. According to this Opinion of Mr *Mede* there are or shall be *two Spouses* of Christ, the *Gentile* and the *Jewish*; whereas I think the whole Tenour of Scripture teaches us, that there is and shall be but *One Spouse* of Christ, viz. the *One Church Catholick*, consisting of *Jews* and *Gentiles*. Which *Catholick* Church, tho' it may be distinguish'd into the *Jewish* and *Gentile* Church, as the two general *Parts* that constitute it; yet can't therefore be distinguish'd into *two Spouses*, because it is impossible for *one Spouse* (such as is the Whole Catholick Church in respect of Christ) to be *two Spouses*. Agreeably hereto we do not (as I know of) read in Scripture of *Two Marriages* or *Marriage-*

PARAPHRASE.

now utterly destroy'd, and so could never again tyrannize over God's Servants. 4 And the four and twenty Elders, and the four living Creatures (*according to Chap.* 4. 9, 10.) fell down, and worshipp'd God that sat on the Throne, saying, Amen, Hallelujah. 5 And a Voice came out of the Throne, saying, Praise our God, all ye his Servants, and ye that fear him, small and great.

XIX. The *Saints* praise God for the *Destruction of Antichrist* emphatically so call'd, and the Commencing of the *Kingdom of Christ and his Saints* here on earth.

6 And *as the Joy of the Angels and Saints for the Destruction of Rome was represented unto me, as is related in the foregoing Verses of this Chapter; so after that I had the Destruction of Antichrist emphatically so call'd likewise represented unto me, by the Effusion of the seven Vials* (*which, tho' set down in Ch.* 16. *yet according to the Order wherein the Visions were probably represented, and according to the Order of Time wherein the respective Events shall come to pass, ought to have follow'd here after Ch.* 19. 5.) *there was represented unto me the Joy of the Angels and Saints for the approaching utter Destruction of Antichrist and his Party, now about to be actually put in Execution, and for the actual Commencing of the Reign of Christ and his Saints upon the Overthrow and Destruction of Antichrist*: I heard as it were the Voice of a great Multitude, and *this Voice by reason of the vast greatness of the Multitude was* as the Voice of many Waters, and as the Voice of mighty Thundrings, saying, Hallelujah; for the Lord God Omnipotent reigneth, *i. e. now begins that glorious Reign of Christ and his Saints on Earth.* 7 Let us be glad and rejoyce, and give honour unto him: for *that joyfull State of the Church denoted by* the Marriage of the Lamb is come, and his Wife, (*f*) *i. e. the Church Catholick now as it were* has made her self ready *for that joyfull State.* 8 And *therefore* to her was granted,

ANNOTATIONS.

Marriage-Suppers, One already past in respect of the *Gentile* Church, and the Other yet to come in respect of the *Jewish* Church. But as there is in Scripture set forth but *One Spouse* of Christ; so there is set forth but *One Marriage* or *Marriage-Supper* solemniz'd on account of this One Spouse of Christ, namely That mention'd in this Chapter 19. The Preaching of the Gospel is indeed *Mat.* 22. and elsewhere resembled to an Invitation to a Wedding; but the *Time of the Actual Solemnity* of the said *Wedding* is no where specify'd in Scripture, but in this Place. And no wonder, since this here specify'd is the Only Time proper for such a Solemnity, as is wont to be attended with the *greatest Degree of Joy and Pleasure* as can be procur'd by the Parties married together. But *no such Degree* of Joy and Pleasure has ever yet been vouchsaf'd to the *Church*, or will be, till the *Time of this Marriage-supper* here denoted shall come. Then the *Church* shall enjoy the *greatest Degree of Happiness* that it is capable of here on Earth, during the thousand Years Reign of Christ and his Church; All which Time may be esteem'd as the *glorious Solemnization of the Marriage* between Christ and his Spouse. Furthermore it is observable, that the Clause 2 *Cor.* 11 2. which we render *I have espous'd you unto one Husband*, ought, according to the true Import of the Greek ἡρμοσάμην ὑμᾶς ἑνὶ ἀνδρὶ, to be render'd thus, *I have prepar'd or fitted you for one Husband*: Whence we may learn, that All that has

TEXT.

ἵνα περιβάληται βύσσινον † λαμπρὸν καὶ καθαρόν· τὸ γὰρ βύσσινον τὰ δικαιώματα † τῶν ἁγίων ἐστί. 9 Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ. 10 Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. Καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων † μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.

11 Καὶ εἶδον † οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ. 12 Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός·

TRANSLATION.

that she should be aray'd in fine linen, bright and clean: for the fine linen is the righteousness of the saints.

9 And he says unto me, Write; Blessed are they who are call'd unto the marriage-supper of the Lamb. And he says unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he says unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of Prophecy.

11 And I saw heaven open'd, and behold, a white horse, and he that sat upon him was call'd Faithfull and True, and in righteousness he do's judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but himself:

13 καὶ

ANNOTATIONS.

hitherto been done by the Preachers of the Gospel, has been only to *prepare* the Church for Christ; and likewise All that shall be done till the Time here specify'd, will be only by way of *Preparation*. When this Time is come, then the Church Catholick, the *Wife* here mention'd, shall (as it is here also said) *have made her self ready* or *prepar'd* her self for the Actual Solemnization of the Marriage. And she shall be then thus *made ready* partly by having born Witness to Christ thro' all the several States of Antichristianism, and partly by the Then Coming in or Conversion of the Whole Body of the Jewish Nation. And this being to be a *Part* of the Church Catholick, therefore she can't be said to be *made ready* for the Marriage, till *this part* of her be thus *made ready* by being converted.

(ff) This Expression, *the Testimony of Jesus is the Spirit of Prophecy*, may otherwise denote also thus much; That *the Testimony of Jesus*, i. e. the bearing Witness to Jesus as the promis'd Messiah, and so to the Truth of the Gospel, is the

PARAPHRASE.

granted, that ſhe ſhould be aray'd in fine Linen, bright and clean: for the fine Linen *here mention'd* is *to denote* the Righteouſneſs of the Saints. 9 And he, *i. e. the Angel that was with me*, ſays unto me, Write *this as worthy of ſpecial Remark*; Bleſſed are they *in a ſpecial manner*, who are *worthy to be* call'd to the Marriage-ſupper of the Lamb, *or to partake of that glorious State which is here ſpoken of.* And he ſays unto me, Theſe *Sayings concerning this glorious State of the Saints on Earth, however ſtrange they may ſeem to ſome, and incredible*, are *no other than* the True Sayings of God. 10 And I fell at his feet to worſhip him, *out of the great and ſurprizing Joy I was ſeiz'd with, at my being made acquainted with this glorious State of the Saints here on Earth.* And he ſays unto me, See thou do it not: *for* I am *no more than an Angel, and ſo no more than* thy Fellow-ſervant, and *a Fellow-ſervant* of thy Brethren that have *perſever'd in* the Teſtimony of Jeſus, *or in adhering to the Truth of the Goſpel even to Martyrdom or Death it ſelf, or at leaſt ſo as to be ready to dye for the Truth of the Goſpel. Wherefore* worſhip God, *not me*: for the Teſtimony of Jeſus is the Spirit of Prophecy, *i. e.* (*ff*) *He that bears Teſtimony to the Truth of the Goſpel even unto Death, or is ready to be ſuch a Martyr, he is acted by the ſame Spirit as I am, by the ſame Spirit which imparts unto me and other Angels the Prophecies now reveal'd unto thee by our Miniſtry; ſo that, as I ſaid afore, I and the other Angels are no more than thy Fellow-ſervants.*

XX. A Repreſentation of the *Final Overthrow of Antichriſt* emphatically ſo call'd.

11 And *after this was repreſented unto me the final Overthrow of Antichriſt moſt properly ſo call'd, and all the Enemies of Chriſt, that were now gather'd together with Antichriſt at Armagedon.* I ſaw Heaven open'd, and behold a White Horſe, and he that ſat upon him was *Chriſt*, call'd *by the Titles of the* (*g*) Faithfull and True, *namely Witneſs*, and in Righteouſneſs he do's judge and make War, *particularly this War againſt Antichriſt and all other his Enemies now gather'd againſt him at Armagedon.* 12 His Eyes were as a Flame of Fire, *denoting the Fierceneſs of his Anger and full Reſolution now to take the utmoſt Vengeance of his foremention'd Enemies*; and on his Head were many Crowns, *denoting his being King of Kings*; and he had a Name written, (*h*) *i. e. as Man he was entitled for his Sufferings and Merits to ſuch a Degree of Happineſs and Honour*, that no Man knew *or underſtood perfectly* but Himſelf:

ANNOTATIONS.

the great and principal End aim'd at by *the Spirit of Prophecy*, i. e. by the Holy Spirit in all the Prophecies of the Old and New Teſtament. And conſequently that the Angel, who was inſtrumental in thus making known this Prophecy to St *John*, was no other than his Fellow-ſervant in bearing Witneſs to Jeſus as the promis'd Meſſiah.

V. 8. † So Alex. and moſt other Copies read this Verſe.

(*g*) Compare Chap. 13. 4. and 1. 5.

(*h*) Compare Chap. 2. 17. and *Phil.* 2. 9. &c.

V. 15.

TEXT.

13 καὶ περιβεβλημμένος ἱμάτιον βεβαμμένον αἵματι· καὶ κέκληται τὸ ὄνομα αὐτοῦ, Ὁ λόγος τοῦ Θεοῦ. 14 Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν. 15 Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία † δίστομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος. 16 Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασιλεὺς Βασιλέων, καὶ Κύριος Κυρίων. 17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι· Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον † τὸ μέγα τοῦ μεγάλου Θεοῦ· 18 ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν καὶ μεγάλων. 19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα

TRANSLATION.

13 And he was cloath'd with a veſture dipt in blood: and his name is call'd, The Word of God.

14 And the armies which were in heaven follow'd him upon white horſes, cloath'd in fine linen, white and clean.

15 And out of his mouth go's a ſharp *two-edged ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treads the wine-preſs of the fierceneſs and wrath of almighty God.

16 And he has on his veſture and on his thigh this name written, KING OF KINGS, AND LORD OF LORDS.

17 And I ſaw an angel ſtanding in the ſun; and he cried with a loud voice, ſaying to all the fowls that fly in the midſt of heaven, Come and gather your ſelves together unto the *great ſupper of the great God:

18 That ye may eat the fleſh of kings, and the fleſh of *chief captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all *, both free and bond, both ſmall and great.

19 And I ſaw the wild beaſt, and the kings of the earth, and their armies gather'd together

ποιῆσαι

ANNOTATIONS.

V. 15. † Δίστομος is here read in ſeveral MSS. and in all the four Ancient Verſions, and in Arethas and Cyprian.

V. 17.

PARAPHRASE.

Himſelf: 13 And he was cloath'd with a Veſture dipt in Blood, *as denoting the Sovereignty he has attain'd to as Man by his Crucifixion*: and his Name *whereby he* is *commonly* call'd, *is* The WORD OF GOD. 14 And the Armies *of Angels* which were in Heaven follow'd him upon white horſes, cloath'd in fine Linen, white and clean, *betokening their Purity and Holineſs*. 15 And out of his Mouth go's a ſharp two-edged Sword, that with it he ſhould ſmite the Nations, *i. e. at his Command the Nations now gather'd together againſt him ſhall be ſmitten as with ſharp two-edged Swords*: and he ſhall *henceforth* rule them *of the Nations that ſhall not be deſtroy'd in this Battle* with a Rod of Iron, *ſo as that they ſhall yield perfect Obedience to his Saints that ſhall reign on Earth, and never give them any Moleſtation*: and, *whereas Chap.* 14. 19. *an Angel was repreſented as gathering the Vine of the Earth, and caſting it into the great Wine-preſs of the Wrath of God; agreeably thereto Chriſt is here repreſented as* He *that* treads the Wine-preſs (*hh*) of the Fierceneſs and Wrath of Almighty God, *as denoting that it is Chriſt who by his Divine Power takes this fierce Vengeance on his Enemies aforeſaid; the Greatneſs of which Vengeance is alſo afore denoted Ch.* 14. 20. *where it is ſaid, that Blood came out of the Wine-preſs even unto the Horſe-bridles, viz. the Bridles of the Horſes that the Heavenly Army are here* (*v.*14.) *repreſented as riding on.* 16 And He, *i. e. Chriſt appear'd as one that* has on his *Royal* Veſture, and *alſo* on *the Hilt of the Sword hanging by* his Thigh, this Name written, KING OF KINGS, AND LORD OF LORDS. 17 And I ſaw an Angel ſtanding in the (*i*) Sun, *to denote perhaps that the Deſtruction of Antichriſt and his Followers ſhould now be as Viſible to all the World as the Sun it ſelf*; and he cried with a loud Voice, ſaying to all the Fowls that fly in the midſt of Heaven, Come and gather your ſelves together unto the *Carcaſes of thoſe that ſhall be ſlain in the Battle at Armagedon, viz. of the Followers or Confederates of Antichriſt, which may be look'd on as a* great Supper *provided for you* of the great God: 18 *namely*, that ye may eat the Fleſh of Kings, and the Fleſh of Chief Captains, and the Fleſh of mighty Men, and the Fleſh of Horſes, and of them that ſit on them, and the Fleſh of All *that are join'd to Antichriſt now to make War with Chriſt at Armagedon*, both Free and Bond, both Small and Great. 19 And I ſaw the wild Beaſt, *i. e. Antichriſt moſt properly ſo call'd*, and *many of* the Kings of the Earth, and their Armies gather'd together to make War

ANNOTATIONS.

V. 17. † So Alex. and ſeveral other MSS. and Vulg. Latin and Syr. Verſions, and Arethas.

(*hh*) See note (*u*) in Chap. 14.

(*i*) Or elſe this may be done in alluſion to the Name of *Titan*, which Antichriſt will (as is thought) take. See note (*i*) in Chap. 16.

V. 3.

TEXT. TRANSLATION.

ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. 20 Καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τοῦ καιομένου ἐν θείῳ. 21 Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

Κεφ. κ'. Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τοῦ ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ. 2 Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη· 3 καὶ ἔβαλεν αὐτὸν εἰς τὸν ἄβυσσον, καὶ ἔκλεισεν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον

to make war againſt him th
ſat on the horſe, and again
his army.

20 And the wild beaſt w
taken, and with him the fal
prophet that wrought miracl
before him, with which he d
ceiv'd them that had receiv
the mark of the wild beaſt, an
them that worſhipp'd his Imag
Theſe both were caſt alive i
to a lake of fire burning wit
brimſtone.

21 And the remnant wer
ſlain with the ſword of hi
that ſat upon the horſe, whic
ſword proceeded out of h
mouth: and all the fowls wer
fill'd with their fleſh.

Chap. XX.

And I ſaw an angel com
down from heaven, having th
key of the bottomleſs pit, an
a great chain in his hand.

2 And he laid hold on th
dragon, that old ſerpent, which
is the Devil and Satan, and
bound him a thouſand years;

3 And caſt him into the bot
tomleſs pit, and ſhut him up
and ſet a ſeal upon him, tha
he ſhould deceive the nation
no more, till the thouſand
years ſhould be fulfill'd: and
after that, he muſt be loos'd a
little ſeaſon.

4 And I ſaw thrones, and
they ſat upon them, and judg
ment was given unto them
and *I ſaw* the ſouls of them
that were beheaded for the wit
neſs of Jeſus, and for the word

PARAPHRASE.

War againſt Him that ſat on the *White* Horſe, *i. e. Chriſt*, and againſt his Army. 20 And the wild Beaſt, *i. e. the Perſon moſt properly call'd Antichriſt*, was taken, and with him the Falſe Prophet *denoted Ch.* 13. 11, *&c. by the wild Beaſt coming out of the Earth, as Antichriſt himſelf is there denoted v.* 1, *&c. by the wild Beaſt that roſe up out of the Sea*; *This Falſe Prophet*, that wrought Miracles before Him, *i. e. in the Behalf and for the Intereſt of the Beaſt or Antichriſt moſt properly ſo call'd*, with which *Miracles* he deceiv'd them that had receiv'd the Mark of the wild Beaſt, and them that worſhipp'd his Image, *i. e. the Image of the wild Beaſt or Antichriſt.* Theſe both, *viz. Antichriſt and his Falſe Prophet* were caſt alive into a Lake of Fire burning with Brimſtone. 21 And the Remnant *of their Party* were ſlain with the Sword of him that ſat upon the Horſe, which Sword proceeded out of his Mouth, *i. e. which Sword is not to be underſtood literally of a Common Sword coming out of his Mouth, but figuratively, namely as denoting, that theſe Enemies of Chriſt were ſlain all preſently at Chriſt's ſpeaking the Word, or giving the Command to the holy Angels who attended him*: and all the Fowls were fill'd with their Fleſh, *viz. the Fleſh of the ſlain.*

XXI. *Satan bound* during the *thouſand* years of the *Reign of Chriſt* and his *Saints* here on Earth.

Chap. XX. And I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his hand. 2 And he laid hold on the Dragon *himſelf*, that Old Serpent, which is *alſo call'd* the Devil and Satan, *and who all along was the Head of the Antichriſtian Party, or of the Enemies of Chriſt, and ſet them on to do what they did*: *Him the Angel laid hold on*, and bound him *for* a thouſand years; 3 and caſt him into the bottomleſs Pit, and ſhut him up, and ſet (*k*) a Seal upon *the Door or Cover of the Pit whereinto He had caſt* Him; *by all this denoting that the Divine Wiſdom had unalterably decreed*, that He, *viz. the Devil* ſhould deceive the Nations no more, till the thouſand years ſhould be fulfill'd: and after that, he muſt be loos'd a little Seaſon.

XXII. The *Martyrs* &c. reign with Chriſt a *thouſand* years here on Earth; which is the *Firſt Reſurrection.*

4 And I ſaw (*l*) Thrones, and they, *i. e. the Saints of Chriſt* ſat upon them, and Judgment was given unto them, *i. e. they were inveſted with the Power of Judging and Ruling the World for the ſaid thouſand years*: And *if it be ask'd, Who were the Saints that this Power was given to, I anſwer that* I ſaw the (*ll*) Souls of them that were beheaded, *or any ways put to Death* for the Witneſs of Jeſus, and for the Word of God; *theſe Souls* (*I ſay*) *being united to their reſpective Bodies now rais'd from the*

ANNOTATIONS.

V. 3. † Αὐτὸν is not read after ἔκλεισεν in Alex. and ſeveral other MSS. nor in any of the four Ancient Verſions, nor Arethas.

(*k*) See *Matth.* 27. 65, 66.

(*l*) Compare *Dan.* 7. 9, 10, 22. and it will appear that the Expreſſions or Deſcription here made uſe of were taken from thence.

(*ll*) Ψυχὴ ſignifies in Scripture *a Carcaſs* as well as *Soul.*

TEXT.

τῷ θεῷ, ὑ οἵτινες ὐ προσεκύνησαν τῷ θηρίῳ, ὐδὲ τῇ εἰκόνι αὐτοῦ· ὑ ὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον †, ὑ ἐπὶ τὴν χεῖρα αὐτῶν· ὑ ἔζησαν, ὑ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη. 5 Οἱ δὲ λοιποὶ τῶν νεκρῶν ὐκ † ἔζησαν ἄχρις τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 Μακάριος ὑ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ ὑ τοῦ Χριστοῦ, ὑ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ· 8 ὑ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς,

TRANSLATION.

of God; & * whosoever had not worshipp'd the beast, neither his image; neither had receiv'd his mark upon their foreheads, or in their hands; and they liv'd and reign'd with Christ a thousand years.

5 But the rest of the dead liv'd not * until the thousand years were finish'd. This is the first resurrection.

6 Blessed and holy is he, that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expir'd, Satan shall be loos'd out of his prison:

8 And shall go out to deceive the nations, which are in the four quarters of the earth,

τὰ

ANNOTATIONS.

V. 4. † Αὐτῶν is not read after μάρτυρα in Alex. and several other MSS. nor in Vulg. Latin, and Syr. Versions, nor Arethas.

V. 5. † So it is read, and not ἀνέζησαν, in Alex. and some other MSS. and in Vulg. Latin and Arab. Versions, and in Arethas.

(*m*) See 1 Cor. 6. 2.

(*n*) To *Hallow* or *Sanctify* is, in its primary signification, to *Separate from Common use*, and therefore much more from *ill usage* or Injury. Agreeably whereunto Things that are esteem'd *Holy*, are likewise esteem'd such as have a *special Privilege* vouchsaf'd unto them, of being *exempted from any Injury* or *Affront* offer'd unto them. And this seems to be the Notion of *Holy* here; they that partake of the *first Resurrection* being so call'd, both because they shall thereby be as it were *separated* from the common lump of Mankind; and shall, during this their Reign of a Thousand years, be also vouchsaf'd the *special Privilege* of being *exempted* from *all Injury* or Affront.

(*o*) This Expression of the *Second Death* was taken (as well as several others) by St *John* from the *Jewish* Rabbies or Doctors. Thus in the Chaldee Paraphrast or *Targum of Onkelos* Deut. 33. 6. *Let Reuben live in the Life eternal, and let him not dye the Second Death.* And in the *Jerusalem Targum* on the same Text, there is added a short Explication of this *Second Death* thus: *Let Reuben live, and let him not dye the Second Death, by which the Wicked dye in the World to come.*

PARAPHRASE.

the Dead, i. e. in ſhort, the Martyrs were the Firſt and Principal Perſons, to whom methought this Power was given; and *next to theſe in order of Dignity, as well as of Riſing from the Dead, I ſaw all thoſe* whoſoever had not worſhipp'd the Beaſt, neither his Image; neither had receiv'd the Mark upon their Foreheads, or in their hands: and they, *i. e. both the Martyrs and other Righteous Perſons, being every one in his* (*m*) *proper Order ariſen from the Dead,* liv'd and reign'd with Chriſt (*as being preſent with them not only in an Eminent, but even in ſome ſort of a Viſible manner*) a Thouſand years; *viz. the Martyrs being rais'd from the Dead at the Beginning of the ſaid Thouſand years, ſhall reign All the ſpace of the ſaid years; and the Reſt of the Righteous from the Time wherein they ſhall be rais'd, in their proper Order, or according to their reſpective Deſerts.* 5 But *as for* the Reſt of the Dead, *i. e. the Wicked, they* liv'd not, *or roſe not from the Dead,* until the Thouſand years were finiſh'd. *Whence it appears that the Dead will not All riſe at one and the ſame time; but that the Righteous, tho' they ſhall not riſe All together, yet ſhall All riſe ſometime during the ſaid Thouſand years; and conſequently All the Righteous ſhall be rais'd from the Dead, before Any of the Wicked ſhall ariſe; they being not to riſe till after the Thouſand years are expir'd. Now* This *Reſurrection of the Righteous is therefore fitly ſtyl'd* the Firſt Reſurrection. 6 Bleſſed and (*n*) holy is He, that has part in the Firſt Reſurrection: *for* on Such (*o*) the Second Death has no Power, *i. e. they are out of Danger of Sinning after they are thus Rais'd from the Dead, and ſo are out of Danger of Eternal Damnation*; but *on the contrary* they ſhall be (*p*) Prieſts of God and of Chriſt, *i. e. ſhall ſerve God and Chriſt moſt acceptably, which is likely ſhall be their Principal Buſineſs,* and ſhall *alſo* reign with Him, *i. e. God and Chriſt,* a Thouſand years, *namely in the Senſe aforemention'd in v.* 4.

XXIII. Of the *Final* Deſtruction of the Power of the *Devil,* together with the Deſtruction of *Gog* and *Magog.*

7 And when the thouſand years are expir'd, Satan ſhall be loos'd out of his Priſon: 8 And ſhall *be permitted to* go out to deceive the Nations, which are in the four quarters of the Earth, *ſo as to ſet them at Enmity with the Saints of Chriſt, with whom they have for the thouſand*

ANNOTATIONS.

come. Whence it appears that the Condemnation of the Wicked to Eternal Miſery, after that they are rais'd from their *Firſt Death*, is that which was denoted in the Schools of the Rabbies by the *Second Death*: And very properly, ſince *a Life of Eternal Miſery and Torment* is juſtly to be eſteem'd no Better, nay rather much Worſe than *Death* it ſelf. And the like Explication of the *Second Death* is given by St *John* himſelf in the two laſt Verſes of this Chapter, and Chap. 21. 8.

(*p*) This ſeems plainly to teach us what we are to underſtand by the Saints being made *Kings and Prieſts* unto God, or being a *Royal Prieſthood*, or a *Kingdom of Prieſts*, ſo often mention'd in Holy Scripture: Namely we learn hence, that this Bleſſing particularly relates to the Happy and Regal State of the Saints, during the Thouſand years here ſpoken of.

TEXT. TRANSLATION.

τ Γὼγ καὶ τ Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τ θαλάσσης. 9 Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τ γῆς, καὶ ἐκύκλωσαν τ παρεμβολὴν τ ἁγίων, καὶ τ πόλιν τ ἠγαπημένην· καὶ κατέβη πῦρ ἀπὸ τ Θεοῦ ἐκ τ οὐρανοῦ, καὶ κατέφαγεν αὐτούς· 10 Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τ λίμνην τ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τ αἰώνων.

11 Καὶ εἶδον θρόνον †μέγαν λευκὸν, καὶ τ καθήμενον ἐπ' αὐτῷ, τ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός· καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 Καὶ εἶδον τοὺς νεκρούς, †τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον τ † θρόνου, καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τ ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τ γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν. 13 Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκρούς, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. 14 Καὶ ὁ θάνατος καὶ ὁ ᾅδης

Gog and Magog, to gather them together to battle: the number of whom is as the ſand of the ſea.

9 And they went up on the breadth of the earth, and compaſs'd the camp of the ſaints about, and the belov'd city: and fire came down from God out of Heaven, and devour'd them.

10 And the Devil that deceiv'd them, was caſt into the lake of fire and brimſtone, where the wild beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and heaven fled away, and there was found no place for them.

12 And I ſaw the dead, *great and ſmall, ſtand before the throne, and the books were open'd: and another book was open'd, which is *the book* of life: and the dead were judg'd out of thoſe things which were written in the books, according to their works.

13 And the ſea gave up the dead which were in it, and death and hell deliver'd up the dead which were in them: and they were judg'd every man according to his works.

14 And death and hell were

ἐβλή-

ANNOTATIONS.

V. 11. † So the words are plac'd in Alex. and ſome other MSS. and in Vulg. Latin, Arab. and Ethiop. Verſions, and Arethas.

V. 12. † So theſe words are plac'd in Alex. and ſome other MSS. and in all the four Ancient Verſions.

Ibid.

PARAPHRASE.

ſand years paſt liv'd in Friendſhip, if not in Subjection to them. And the Nations which ſhall be thus deceiv'd by Satan may be fitly denoted by the names of Gog and Magog, (*q*) *the old Enemies of the then People of God the Iſraelites. Such of the Nations as Satan ſhall thus deceive after the thouſand years, He ſhall ſo far ſet them at Enmity with the Saints of Chriſt then reigning on Earth, as* to gather them together to battle *againſt the Saints. And* the Number of *them*, whom *he ſhall thus deceive*, is *or ſhall be* as the Sand of the Sea. 9 And *methought* they went up *out of their own Countries*, on the Breadth of the Earth, *or in ſo great multitudes as to cover as it were the face of the Earth*, and *they* compaſs'd the Camp of the Saints, *i. e. they on every Side or Quarter attack'd the Nations that walk'd in the Light of the new Jeruſalem, or profeſs'd Chriſtianity*; and *they prevail'd ſo far as to come up to, and encompaſs* the Beloved City *Jeruſalem itſelf*. And *methought when they were come hither*, Fire came down from God out of heaven, and devour'd them. 10 And the Devil, that deceiv'd them, was caſt *now* into the Lake of Fire and Brimſtone, where the wild Beaſt and the Falſe Prophet are, and ſhall be *there* tormented day and night *thenceforward* for ever and ever.

XXIV. The *general* Reſurrection and *final* Judgment.

11 And *after this was repreſented unto me the General Reſurrection*; I ſaw a great white Throne, and Him that Sat on it: from whoſe face the Earth and the Heaven fled away, and there was found no place for them, *i. e. after the laſt Judgment here repreſented* (*v.* 12 *&c.*) *the preſent Earth and Heaven were quite done away, and ceas'd to be any longer.* 12 And I ſaw the Dead, *All in general that aroſe not at the Firſt Reſurrection*, great and ſmall, ſtand before the Throne, and the Books were open'd, *wherein was noted, or an Account as it were kept of, what every Perſon had done.* And another Book was open'd, which is *that call'd in Scripture* the Book of Life, *becauſe therein are written as it were the Names of Such as have by their good Works a Title to Eternal Life.* And *accordingly* the Dead were judg'd out of *or agreeably to* thoſe things which were written in the Books *afore mention'd, i. e. were judg'd* according to their Works *noted or ſet down in thoſe Books.* 13 And *in order to this univerſal Judgment* the Sea gave up the Dead which were in it, *i. e. ſuch as were drown'd and afterwards continu'd in the Sea or Water, or being Dead were caſt into the Sea, aroſe from the Dead*: and Death and Hell *or the Grave* deliver'd up the Dead which were in them, *i. e. All ſuch as dy'd any other way than by being drown'd, whether they were buried or not, aroſe likewiſe*: and they were judg'd every man according to his Works. 14 And *then* Death and Hell were *as it were* caſt

ANNOTATIONS.

Ibid. † Θεὸν, not Θεοῦ, is here read in Alex. and ſeveral other MSS. and in all four Ancient Verſions, and Arethas.

(*q*) See *Ezek.* 38. 2. and 39. 1. and alſo Mr *Mede* Lib. 3. *de Gogo & Magogo* &c.

V. 14

TEXT. TRANSLATION.

ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. 15 οὗτός ἐστιν ὁ δεύτερος θάνατος, † ἡ λίμνη τοῦ πυρός. 15 Καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

cast into the lake of fire. This is the second death, * the lake of fire.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

Κεφ. κα'. Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθε· καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι. 2 Καὶ † τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν εἶδον καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς. 3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ † θρόνου, λέγουσης· Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ

Chap. XXI.

And I saw a new heaven and a new earth: for the first heaven and the first earth were pass'd away; and there * is no more sea.

2 And * I saw the holy city, new Jerusalem, coming down from God out of heaven, prepar'd as a bride adorn'd for her husband.

3 And I heard a great voice out of the * throne, saying, Behold the tabernacle of God

μετὰ

ANNOTATIONS.

V. 14. † Ἡ λίμνη τοῦ πυρὸς is read in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions, and in Arethas.

V. 2. † So it is read in Alex. and several other MSS. and in Syr. Arab. and Ethiop. Versions, and Arethas.

V. 3. † Θρόνου, not ὀρους, is read in Alex. MS. and Vulg. Lat. Vers. and Irenæus. Οὐρανοῦ seems to be an Explication of θρόνου at first.

(*s*) Compare *Isai.* 65. 17. and 66. 22. and 2 *Pet.* 3. 13. and *Rom.* 8. 19, 20, &c.

(*t*) As it is probably thought that there was *no Sea* in the Antediluvian World, so hereby we are inform'd that there shall be likewise *no Sea* in the Glorious State here describ'd. And this makes it more easy to apprehend, how *Gog and Magog shall gather themselves from the four Quarters of the Earth to Battle, and go up on the breadth of the Earth, and compass the Camp of the Saints, and the Holy City*, as is said Chap. 20. 8, 9.

(*u*) It is not to be doubted but that this is the *City* referr'd to *Gal.* 4. 26. *Hebr.* 11. 10. and 12. 22. and 13. 14. and *Rev.* 2. 12. And consequently since this City is describ'd *Hebr.* 11. 10. to be *a City whose Builder and Maker is God*, and since it is here describ'd agreeably thereto, *to come down from God out of Heaven*, by these Expressions seems to be denoted that this *New Jerusalem*, which shall be the Regal City of the Saints during their Reign here on Earth, shall not be built by Common Ordinary Means, but by some Special and Extraordinary Means of Providence; so that what is said of it v. 18—21. may be perhaps even Literally true. It is here observable, that what is here said of *New Jerusalem*, viz. that she appear'd *prepar'd as a Bride, adorn'd for her Husband*, might be one Motive to induce Mr *Mede* and others to understand the *Wife* mention'd Ch. 19. 7.

of

PARAPHRASE.

caſt into the Lake of Fire, *i. e. after this general Reſurrection and final Judgment, there was no more Death or the Grave, or State of Separation between Soul and Body.* This is *that which is ſtyl'd* the Second Death *in reſpect of Men, namely the being caſt into* the Lake of Fire. 15 And *agreeably hereto*, whoſoever was not found, *upon Examination of his Works written down in the ſeveral Books mention'd v.* 12. *to have demean'd himſelf ſo as to deſerve to be* written in the *other ſingle Book mention'd alſo v.* 12. *by the name of the* Book of Life, *He* was caſt into the Lake of Fire, *that is, according to the Explication given in the foregoing Verſe, He was adjudg'd to undergo the Second Death, i. e. He was ſentenc'd to Eternal Damnation.*

XXV. A *general* Deſcription of *New* Jeruſalem.

Chap. XXI. And *as I had thus vouchſaf'd unto me a Repreſentation of what ſhould happen, after the Reign of the Saints here on Earth for a thouſand Years, untill the Laſt and General Reſurrection, and the Final Conſummation of All things relating to this World; ſo I had alſo a more full or particular Repreſentation vouchſaf'd unto me of the Happy and Glorious State of the Saints or Church, during the foremention'd thouſand Years, which I come now to relate.* I ſaw a New Heaven and a New Earth, (*ſ*) *not liable to any of the Imperfections brought upon the preſent Heaven and Earth by the Fall of Adam*: for the firſt Heaven and the firſt Earth, *i. e. that Heaven and Earth which were ſubjected to Imperfections by the Fall of Adam* were, *methought*, paſs'd away; and there is no (*t*) more Sea *in this State of the World.* 2 And I ſaw the Holy City *built anew, whence it may be, as well as on other accounts, ſtyl'd* New Jeruſalem; *and it was built in ſo Magnificent and Glorious a manner, as that the ſurpaſſing Fineneſs thereof can't be expreſs'd in ſhort better than by its* (*u*) Coming down from God out of Heaven, *and it ſhall be built in ſo glorious a manner, as being deſign'd for the Capital or Regal City of the Church now* prepar'd as a Bride adorn'd for her Husband. 3 And I heard a great Voice out of the Throne, ſaying, Behold, *what has been* (*x*) *formerly ſaid concerning God's Tabernacle being with Men, and his Dwelling with Men, may now be ſaid in a much higher, if not literal Senſe; this New Jeruſalem* (*y*) *being in a ſpecial manner* the Tabernacle

ANNOTATIONS.

of the *Jewiſh Nation* only, which is then to be converted. But it muſt be remember'd what St *Paul* ſays, *Gal.* 4. 26. that *Jeruſalem which is Above* (i. e. which was as it were then *Above*, when St *Paul* writ, and which is the ſame with this *New Jeruſalem* which St *John* ſaw *come down from God out of Heaven*) *is the Mother of US ALL*, i. e. repreſents not only the Church of the *Jewiſh* Nation hereafter to be converted, but alſo the *Gentile* Church, that is, repreſents the *Whole Catholick Church.*

(*x*) See *Lev.* 26. 11, 12. *Ezek.* 43. 7. and 2 *Cor.* 6. 16.

(*y*) There is no ἐστὶ expreſs'd in the Text, and the Subſtantive σκηνὴ ſeems plainly to be referr'd to ἰδὲ. Namely as *John* 1, 29. Ἴδε ὁ ἀμνὸς τῦ Θεοῦ &c. denotes, *Behold the Lamb of God &c.* that is, *This is the Lamb of God &c.* ſo here, ἰδὲ ἡ

TEXT.

μετ' τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ † λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν· 4 καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνου· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει μοι· Γράψον· ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι. 6 Καὶ εἶπέ μοι· Γέγονε. Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. 7 Ὁ νικῶν κληρονομήσει † ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός. 8 Δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρνοις, καὶ φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι δεύτερος θάνατος.

TRANSLATION.

with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are pass'd away.

5 And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithfull.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcomes shall inherit*these things, and I will be his God, and he shall be my Son.

8 But the fearfull, and unbelieving, and the abominable, and murderers, & whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burns with fire and brimstone; which is the second death.

9 Καὶ

ANNOTATIONS.

ἡ σκηνὴ τοῦ Θεοῦ denotes, *Behold the Tabernacle of God &c.* i. e. This (viz. the *New Jerusalem* which St John *saw coming down from Heaven*) *is the Tabernacle of God &c.* And agreeably hereto it seems to be said v. 22. *I saw no Temple therein &c.* Compare *Isai.* 33. 20, 21.

Ibid. † Λαὸς (not λαοὶ) in some MSS. and in all the four Anc. Vers. and Arethas.

V. 7. † So it is read (not πάντα) in Alex. and several other MSS. as also in Vulg. Lat. and Syr. Versions, and Arethas.

PARAPHRASE.

bernacle of God with Men, and he will *now in a more eminent manner* dwell with them, and they shall be his People, and God himself shall be with them, and be their God. 4 And God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain *to the Saints that shall reign during this State*: for the former things, *i. e. all such Imperfections, as attended the State of Man here on Earth from the Fall to the Beginning of these thousand Years*, are pass'd away.

XXVI. Here it is noted, that all the Happiness of the New Jerusalem is to be attributed to *Christ*.

5 And He, *i. e. Christ* that sat on the Throne said, Behold, I make all things New, *i. e. It is I that* (*according to Isai.* 43. 19.) *will cause the Saints to enjoy this Happy and Glorious State, wherein the Heaven and the Earth shall be thus renew'd, or restor'd to the same Perfection they were first created in.* And he said unto me, Write *this now said by me, viz. that I make all things New*: for these Words are true and faithfull, *however hard Men may be hereafter to believe them in their right sense.* 6 And he said unto me, It is done, (z) *i. e. When this Time shall come wherein I shall make All things New, then will be fulfill'd the Mystery of God, as has been declar'd to the Prophets.* I am Alpha and Omega, the Beginning and the End, *i. e. the Eternal God, and so able to bring about what I here say. And accordingly* I will *then* give unto him, that is *truly* athirst *after Life, i. e. that seeks after Life by a faithfull Obedience to me*, of the Fountain of the Water of Life freely. 7 *Or to speak more plainly*, He that overcomes, *so as to persevere Faithfull unto me to the end of his Life*, shall inherit these things *mention'd afore v.* 3, 4. *or the Renew'd State of the World mention'd v.* 5. and I will be his God, and he shall be my Son *in such a more eminent manner.* 8 But the Fearfull, *i. e. such as shall renounce Christianity or the like out of Fear of its Enemies*, and Unbelieving, and Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake, which burns with Fire and Brimstone; which is the Second Death, *or whereby is denoted Eternal Damnation.*

XXVII. A *particular* Description of *New* Jerusalem.

9 And *now that the Reader may know, that altho' the Description here given in Chap.* 21. *of New Jerusalem, be set down in Order of Place after the Description of the General Resurrection contain'd Ch.* 19. 11 — 15. *yet the said State of the New Jerusalem is to precede the General Resurrection in Order of Time, as belonging to the State of the Saints Reign a thousand Years upon Earth, mention'd Chap.* 19. 4. *during which Reign of the Saints this New Jerusalem is to be the Capital City of their Kingdom. That the studious Reader may perceive this, it is signify'd to him*

ANNOTATIONS.

(z) By the Γίγονε here mention'd, we are led as by the hand into the Meaning of the Γίγονε Chap. 16. 17.

TEXT.

9 Καὶ ἦλθεν † εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων· καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. 10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν † τὴν ἁγίαν Ιερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ· 11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ πολυτίμῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι· 12 ἔχουσά τε τεῖχος μέγα καὶ ὑψηλόν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ. 13 Ἀπ' ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βορρᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς. 14 Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς † δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου. 15 Καὶ ὁ λαλῶν

TRANSLATION.

9 And there came * one of the ſeven angels, * having the ſeven vials full of the ſeven laſt plagues, and talk'd with me, ſaying, Come hither, I will ſhew thee the bride, the Lamb's wife.

10 And he carried me away in the ſpirit to a great and high mountain, and ſhew'd me that * holy city, Jeruſalem, deſcending out of heaven from God,

11 Having the glory of God: and her light *was* like unto a ſtone moſt precious, like a jaſper-ſtone, clear as cryſtal.

12 And *it had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt, three gates; on the north, three gates; on the ſouth, three gates; and on the weſt, three gates.

14 And the wall of the city had twelve foundations, and in them the * twelve names of the twelve Apoſtles of the Lamb.

15 And he that talk'd with

μετ'

ANNOTATIONS.

V. 9. † Πρός με is not read after ἦλθε in Alex. and ſome other MSS. nor in Vulg. Lat. Syr. and Ethiop. Verſions, nor Arethas.

V. 10. † Τῷ μεγάλῳ is not here read in Alex. and ſeveral other MSS. nor in all four Ancient Verſions, nor Arethas.

V. 14. † Δώδεκα is here read in Alex. and ſeveral other MSS. and in Vulg. Lat. Syr. and Arab. Verſions, and Arethas.

(*a*) It is not to be doubted, but the *Glory of God* here mention'd ſhall be like that ſo often mention'd in the Book of *Exodus* &c. viz. *a glorious Appearance of God.* Thus *Exod.* 16. 10. *Behold, the Glory of the Lord appear'd in the Cloud.* And *Exod.* 24. 16, 17. *And the Glory of the Lord abode upon Mount Sinai, and the*

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him in this verſe 9. by St John's expreſsly taking notice, that there came One of the ſeven Angels, having *as yet* the ſeven Vials full of the ſeven laſt Plagues, and talk'd with me, ſaying; Come hither, I will ſhew thee the Bride, the Lamb's Wife, *i. e. New Jeruſalem (as v. 2. and 10.) the Capital City of the Saints Kingdom during their thouſand Years Reign here on Earth; the Beginning of which Reign is to be reckon'd from the Sounding of the ſeventh Trumpet (as Chap. 11. 15.) as being then to begin to be Actually brought about by the pouring out of the ſeven Vials.* 10 And He, *i. e. the Angel* carried me away in the Spirit, *or in an Ecſtacy*, to a great and high Mountain, and ſhew'd me that holy City Jeruſalem, *as it were* deſcending (*not yet deſcended, but then upon the ſounding of the ſeventh Trumpet beginning to deſcend, and while the ſeven Vials were pouring forth, ſtill deſcending more and more, till upon the Conſummation of the ſeventh and laſt Vial, it was quite deſcended upon the Earth*) out of Heaven from God, 11 having the Glory, *i. e.* (*a*) *a Glorious Appearance* of God *for to give her Light*, and her Light was *accordingly* like unto *That of God himſelf, Chap. 4. 3. viz. unto the Splendor* of a Stone moſt precious, like a Jaſper-ſtone, clear as Cryſtal. 12 And it, *i. e. this City, New Jeruſalem* had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels *as Guards and a Watch to the City*, and Names written thereon, *i. e. on the twelve Gates*, which are the Names of the twelve Tribes of the Children of Iſrael, *mention'd Chap. 7. 5 — 8. and denoting the whole Body of the Chriſtian Church gather'd by the Preaching of the twelve Apoſtoles.* 13 On the Eaſt, *there were* three Gates; on the North, three Gates; on the South, three Gates; and on the Weſt, three Gates. 14 And the Wall of the City had twelve Foundations; and in them the twelve Names of the twelve Apoſtles of the Lamb, *in reference to which twelve Apoſtles, the Number Twelve, or ſome Number ariſing from it, is all along made uſe of in this Deſcription, as denoting the Original of the Chriſtian Church from the Preaching of the Apoſtles.* 15 And he that

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the Cloud cover'd it ſix days. — And the ſight (or *Appearance*) *of the Glory of the Lord was like devouring Fire.* By comparing what is ſaid in this laſt Text of *Exodus* with what is ſaid v. 11. of this Chapter, we perceive that there ſhall be this Remarkable Difference between the *Glory of God* that appear'd formerly to the Iſraelites, and the *Glory of God* which ſhall appear in this New Jeruſalem, viz. that the Former was Terrible to behold, being *like devouring Fire*, but this Latter ſhall have nothing of Terror in it, but only a pleaſing delightfull Splendor, like unto *the Splendor or Glittering* of a moſt precious Stone, like *unto the Splendor* of a Jaſper, *clear as Cryſtal.* And another Remarkable Difference will be plainly this; that whereas the *Glory of God* formerly appear'd but at certain times, and then not long together, to the Iſraelites; this *Glory of God*, which the New Jeruſalem ſhall have, ſhall appear Conſtantly, ſo as that there ſhall be *no need* to the ſaid City *of the Sun, neither of the Moon to ſhine in it*, as v. 23. of this Chapter.

TEXT. TRANSLATION.

μεθ' ἐμοῦ εἶχε † κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. 16 Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί. 17 Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσεράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου. 18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρόν, † ὅμοιον ὑάλῳ καθαρῷ. 19 Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι. Ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος· 20 ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔνατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος. 21 Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρόν, ὡς ὕαλος † διαυγής. 22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον.

me had a golden reed, to measure the city, and the gates thereof, and the wall thereof.

16 And the city lies * quadrangular, and the length is as large as the breadth: and he measur'd the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measur'd the wall thereof, an hundred and forty four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnish'd with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, * chalcedony; the fourth, emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolith; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth, amethyst.

21 And the twelve gates were twelve pearls; every single gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God almighty, and the Lamb are the temple of it.

23 Καὶ

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that talk'd with me, had a golden *meaſuring* Reed, to meaſure the City, and the Gates thereof, and the Wall thereof. 16 And the City lies (*b*) quadrangular, and the Length is as large as the Breadth, *this four-ſquare Figure denoting the Firmneſs of this City*: and he meaſur'd the City with the Reed, *and the meaſure of it was* twelve thouſand Furlongs: the Length, and the Breadth, and the Height of it are equal, *ſuch a Cubical Figure denoting likewiſe the Firmneſs of this City, or this Regal State of the Saints.* 17 And he meaſur'd the Wall thereof, *and it was* an hundred and forty four Cubits, *the Cubit being here taken* according to the Meaſure of (*c*) a Man, that is, of the Angel, *who appear'd to me in the Shape of a Man.* 18 And the Building of the Wall of it was of Jaſper; and the City was *of* pure God, *only with this difference from other Gold, that it was tranſparent*, like unto clear Glaſs. 19 And the Foundations of the Wall of the City were garniſh'd with all manner of precious Stones. The firſt Foundation was *of* Jaſper; the ſecond, *of* Sapphire; the third, *of* Chalcedony; the fourth, *of* Emerald; 20 the fifth, *of* Sardonyx; the ſixth, *of* Sardius; the ſeventh, *of* Chryſolith; the eighth, *of* Beryl; the ninth, *of* Topaz; the tenth, *of* Chryſopraſus; the eleventh, *of* Hyacinth; the twelfth, *of* Amethyſt. 21 And the twelve Gates were twelve Pearls; every ſingle Gate was of one Pearl: and the Street of the City was *pav'd with a Pavement* of pure Gold, as it were tranſparent Glaſs. 22 And I ſaw no *Building ſet aſide as a* Temple therein: for the Lord God Almighty, and the Lamb are the Temple of it, *i. e. the Throne of God and of the Lamb ſhall be*

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V. 15. † Μέτρον is here read in Alex. and ſome other MSS. and in Vulg. Lat. and Arab. Verſions, and Arethas; but it ſeems to be an Addition to the Text.

V. 18. † So it is read (not ὁμοία) in Alex. and ſome other MSS. and in Vulg. Lat. and Syr. Verſions, and Arethas.

V. 21. † So it is read (not Ἑξάφωνος) in Alex. and ſeveral other MSS. and in Vulg. Lat. Syr. and Ethiop. Verſions, and Arethas.

(*b*) Our Tranſlators render τετράγωνος *four-ſquare*, which is not only not its proper or adequate ſignification, (foraſmuch as, tho' every thing that is *four-ſquare* muſt be alſo *quadrangular* or *four-angled*; yet every thing that is *quadrangular* is not therefore *four-ſquare*:) but it cauſes alſo a Tautology in our Engliſh Bible, *four ſquare* being the ſame in one compound Word, as what is denoted by the Sentence immediately following, *And the Length is as large as the Breadth.* Whereas St *John* wrote accurately in the point, and having firſt told us, that the City is τετράγωνος, i. e. hath no more nor no fewer than *four Angles*, and conſequently *four Sides*; he then proceeds to tell us, what ſort of *quadrangular* (or *quadrilateral*) Figure the City is of, viz. that *the length is as large as the Breadth*, i. e. in ſhort, that it is of a *quadrangular* Figure having all its *four Sides equal*, that is in one word, *four-ſquare.*

(*c*) *Meaſures of Length* were originally taken from the *Length* of the *Parts* of a middle-ſiz'd *Human Body.* Thus a *Foot* meaſure, from the Length of a Man's *Foot.* So a *Cubit* meaſure, from the Length between the *Cubit* or *Elbow* of a Man

TEXT.

23 Καὶ ἡ πόλις ὐ χρείαν ἔχει τ̃ ἡλίυ ὐδὲ τ̃ σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γ̃ δόξα τ̃ Θεῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον. 24 Καὶ περιπατήσουσι τὰ ἔθνη † διὰ τ̃ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τ̃ γ̃ς φέρουσι τ̃ δόξαν καὶ τιμὴν αὐτῶν εἰς αὐτήν. 25 Καὶ οἱ πυλῶνες αὐτῆς ὐ μὴ κλεισθῶσιν ἡμέρας· νὺξ γ̃ ὐκ ἔσται ἐκεῖ. 26 Καὶ οἴσουσι τιμὴ δόξαν καὶ τ̃ τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 Καὶ ὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν, καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος· εἰ μὴ οἱ ἐγγεγραμμένοι ἐν τῷ βιβλίῳ τ̃ ζωῆς τ̃ ἀρνίου. Κεφ. κβ'. Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τ̃ θρόνου τ̃ Θεῦ, καὶ τ̃ ἀρνίου. 2 Ἐν μέσῳ τ̃ πλατείας

TRANSLATION.

23 And the city has no need of the ſun, neither of the moon, to ſhine in it: for the Glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations * ſhall walk by the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and the honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defiles, neither whatſoever worketh abomination, or *maketh* a lye: but they who are written in the Lamb's book of life.

Chap. XXII.

And he ſhew'd unto me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God and of the Lamb.

2 In the midſt of the ſtreet αὐτ̃ς,

ANNOTATIONS.

Man and the End of the middle Finger. Whence by this Expreſſion, *according to the Meaſure of a Man*, ſeems denoted, that the *Cubit* here mention'd is to be underſtood of a *Common Cubit*.

V. 24. † Τ̃ων σωζομένων is not read in Alex. and ſeveral other MSS. nor in Vulg. Lat. Arab. and Ethiop. Verſions, nor Arethas. It ſeems to have been at firſt only a Marginal Note. And the whole Clauſe is read in the ſaid Copies as it is here ſet down.

(*d*) It is obſervable that it is here ſaid, only that *the City has no need of the Sun* &c. it is not ſaid, that during this Happy State of the Saints Reign *there ſhall be no Sun*. For altho' the City of New Jeruſalem ſhall *need no Sun*, yet Other Inhabitants of the Earth will ſtill *need the Sun and Moon*. Compare *Iſai.* 60. 3, 5, 11, 19, 20, 21. and *Tobit* 13. 11.

(*e*) See the Paraphraſe of Chap. 13. 8.

(*f*) It ſeems very Remarkable, that as the three firſt Chapters of the Bible contain an Account of the *turning Man out of Paradiſe*, and ſo *excluding Him from*

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be in it in a visible manner (*as Chap.* 22. 3.) *and his Servants shall serve him before the said Throne instead of serving him in a Temple.* 23 And the City *accordingly* has no (*d*) need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and *the glorious Appearance wherein* the Lamb *shall constantly appear therein* is the Light thereof. 24 And the Nations, *i. e. the other Inhabitants of the then Earth* (*besides the Saints rais'd from the dead, and living in the New Jerusalem*) shall walk by the Light of it, *i. e. by means of the Glorious State and Condition of this New Jerusalem and the Inhabiters thereof, such Nations shall be induc'd to become likewise Christians*: and *hereupon* the Kings of the Earth, *or of the Nations aforemention'd*, do bring their Glory and Honour into it, *i. e. shall by all suitable ways pay all Honour and Reverence to the New Jerusalem, as to the Sovereign City of the then World.* 25 And *so great shall be the Dread and Reverence which the aforesaid Nations shall have for this their Sovereign City, the New Jerusalem, that it shall be free from all Danger of any Enemy to assault it, and thereupon* the Gates of it shall not be shut at all by Day: *I mention only Day,* for there shall be no Night there, *but continual Day.* 26 And *accordingly* (*as was said afore v.* 24.) they, *i. e. the Kings of the Earth* shall bring the Glory and Honour of the Nations into it, *i. e. shall bring the most precious things of their several Countries to this New Jerusalem, as Marks of their Honour and Reverence for the Saints that shall reign therein, and consequently for the God of the said Saints in a more eminent manner.* 27 And, *as the State of this New Jerusalem shall be thus most Glorious, so shall it be also most Holy*; *for* there shall in no wise enter into it any thing that defiles, neither whatsoever worketh Abomination or makes a Lye, *i. e. no sinfull Person whatever*; but they *only* who *are truly Pious, and as such* are written in the Lamb's (*e*) Book of Life. Chap. XXII. And he shew'd unto me a pure (*f*) River of Water, *the Drinking whereof may be design'd for One Means* of *preserving* Life *to the Saints that inhabit the said New Jerusalem, and this Water was* clear as Crystal, proceeding out of the Throne of God and of the Lamb *which shall be in the said City* (*according to v.* 3.) 2 In the midst of the Street of it, *viz. of this New Jerusalem*, and *consequently*

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from the happy Privilege of *eating of the Tree of Life*; so the three last Chapters of the Bible contain an Account of the *Restitution of All things in this World to this Happy State* wherein they were Created, and from which they fell by the Fall of our First Parents, and consequently of the *Re-instating Man in an Earthly Paradise*, and *Restoring him to* the happy Privilege of *eating of the Tree of Life*, and drinking of the *River of Water of Life*; which last, tho' not expres'd in the Account of Paradise given us in Genesis, yet it is very probable that there was in Paradise then, as well as there shall be at the Time here denoted, a *River of Water of Life* as well as *a Tree of Life*.

V. 5.

TEXT.

αὐτῆς, καὶ ὧδε ποταμὸς ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδοὺν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν. 3 Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται. καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ. 4 Καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 Καὶ νὺξ οὐκ ἔσται † ἔτι· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς † φωτίσει αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

6 Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· Καὶ Κύριος ὁ Θεὸς † τῶν πνευμάτων τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ

TRANSLATION.

of it * and of the river, on this ſide and on that ſide, *was* the tree of life, which bare twelve manner of fruits, and yielded its fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe: but the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name ſhall be in their foreheads.

5 And there ſhall be no night there; and they need no candle, neither light of the ſun: for the Lord God * ſhall give them light: and they ſhall reign for ever and ever.

6 And he ſaid unto me, Theſe ſayings are faithfull and true. And the Lord God of the*Spirits of the holy prophets ſent his angel to ſhew unto

δεῖξαι

ANNOTATIONS.

V. 5. † So it is read, not ἐκεῖ, in Alex. MS. and Vulg. Lat. and Syr. Verſions.

Ibid. † So Alex. and ſome other MSS. and Vulg. Latin Verſion.

V. 6. † Πνευμάτων is read in Alex. and ſeveral other MSS. and in all four Ancient Verſions, and Arethas.

(g) As there ſeems to be no Incongruity in ſuppoſing, nay on the contrary a neceſſity of ſuppoſing, if our Firſt Parents had retain'd their Innocency, they and their Poſterity would nevertheleſs have been liable, tho' not to Sickneſs and Death, yet to accidental Hurts or Ails, which ſhould preſently have been cur'd or heal'd by proper Medicines; ſo there ſeems to be no Incongruity in ſuppoſing, but rather a neceſſity to ſuppoſe, that in like manner the *Nations which ſhall walk by the Light of the New Jeruſalem*, ſhall be liable, tho' not to Sickneſs, yet to accidental Hurts or Ails, for the Cure or Healing of which, *the Leaves of the Tree of Life* ſhall be then provided of God. The great Difference between the State of Innocency, had it been preſerv'd, and the State of the *Nations that ſhall walk in the Light of the New Jeruſalem*, ſeems to be this, that had the State of Innocency been preſerv'd, there would have been no Death or Diſſolution of Body and Soul; whereas the ſaid *Nations* ſhall be liable to a Diſſolution of Body

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quently in the midst of the River *encompassing the said Street* on this side and on that side, was the Tree of (*f*) Life, *so call'd as being design'd for the Other Means of sustaining Life to the Inhabitants of New Jerusalem*, which bare twelve manner of Fruits, and yeilded its Fruit every month, *or all the year round*: and, *as the Fruit of this Tree seems design'd for the Food of the Inhabitants of New Jerusalem, who shall be liable to no Hurt or Ail*; *so* the Leaves of the Tree were for the Healing of the Nations, *which shall walk in the Light of the New Jerusalem, and shall be liable* (*g*) *to Hurts and Ails, and to Death it self.* 3 And there shall be no more Curse, *or Accursed thing, or wicked Person in the said City*: but the Throne of God and of the Lamb shall be in it; and his Servants shall serve him; 4 and *that in so immediate a manner before the said Throne, as that it may be said* they shall see (*h*) his Face, and his Name shall be in their Foreheads, *whereby seems denoted that they who shall inhabit the New Jerusalem, and thus serve God therein, shall be those denoted Ch.*7.3. *and* 14. 1. *as seal'd, or having the Name of God on their Foreheads.* 5 And there shall be no Night there; and they, *i. e. the Inhabitants of the New Jerusalem* need no Candle, neither Light of the Sun: for *the Glory wherein* the Lord God *shall continually appear to them*, shall give them Light; and they shall reign *in this New Jerusalem for a Thousand Years, and after That shall be translated into Heaven, there to reign or enjoy a most Glorious and Happy State* for ever and ever.

The CONCLUSION.

I. An Assurance of the *Certainty* of the things contain'd in this Book.

6 And He (*viz. the Angel mention'd Ch.*21.9.) said unto me; These sayings, *or the things which I have told thee, how Strange soever they may appear*, are faithfull and true. And the Lord God of the Spirits of the holy Prophets sent *me* his Angel (*i*) to shew unto his Servants the

ANNOTATIONS.

Body and Soul: Concerning the probability whereof, see Mr *Mede* B. 4. Epist.20. But then the Inhabitants of the *New Jerusalem*, the Saints risen from the Dead, and living therein, shall be free from undergoing any more Death or a Dissolution of Body and Soul. And in respect of *These* there shall be a *Restitution of All things*, not only to the same Happy State they were at first Created in, but in some respects (viz. of their Own now glorify'd Bodies &c.) to a much better State.

(*h*) Thus the Lord is said *Exod.*33.11. to speak to Moses *face to face*, when the *Cloudy Pillar descended, and stood at the Door of the Tabernacle*, and the Lord out of it *talk'd to Moses*, v. 9. And likewise the Lord is said *Num.* 14. 14. to be *seen face to face* by the Israelites, because the *Cloud stood over them*, and God went *before them, by day-time in a Pillar of a Cloud, and in a Pillar of Fire by Night.*

(*i*) Since it is not only said here, that *the Lord God — sent his ANGEL* (in the singular) *to shew unto his Servants the things which must shortly come to pass*, but exactly agreeably hereto it is said also Chap. 1. 1. that this Book is *the Revelation*

TEXT.

δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι ἐν τάχει. 7 † Καὶ ἰδού, ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. 8 Καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. 9 Καὶ λέγει μοι· Ὅρα μή· σύνδουλός σού εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

10 Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· † ὁ καιρὸς γὰρ ἐγγύς ἐστιν. 11 Ὁ ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι· καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. 12 † Ἰδού ἔρχομαι ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἐσται. 13 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, † πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. 14 Μακάριοι οἱ † πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ

TRANSLATION.

his ſervants the things which muſt ſhortly come to paſs.

7 And behold, I come quickly: bleſſed is he that keeps the ſayings of the prophecy of this book.

8 And I John ſaw theſe things, and heard *them*. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel, which ſhew'd me theſe things.

9 * And he ſays unto me, See thou do it not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them who keep the ſayings of this book: Worſhip God.

10 And he ſays unto me, Seal not the ſayings of the prophecy of this book: for the time is at hand.

11 He that is unjuſt, let him be unjuſt ſtill: and he that is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 Behold I come quickly; and my reward is with me, to give every man according as his work ſhall be.

13 I am Alpha and Omega, * the firſt and the laſt, the beginning and the end.

14 Bleſſed are they * that waſh their garments, that they

ἐξουσία

ANNOTATIONS.

lation of Jeſus Chriſt, which God gave unto Him, to ſhew unto his Servants things which muſt ſhortly come to paſs; and He (i. e. Chriſt) *ſent and ſignify'd it by his ANGEL* (likewiſe in the ſingular) *unto his Servant John*: hence it may be reaſonably inferr'd from comparing the two foremention'd places together, that there was ſome *One Angel* principally employ'd in ſhewing theſe things to St *John*.

And

PARAPHRASE.

the things which muſt ſhortly *begin to* come to paſs. 7 And behold, *ſays Chriſt who ſent me his Angel to ſhew theſe things unto thee*, I come quickly *to begin to put in execution what is here foretold in this Book. Wherefore* Bleſſed is (*k*) He that keeps the ſayings of the Prophecy of this Book. 8 And I John ſaw *ſome of* theſe things, and heard *others of* them. And when I had heard and ſeen, I fell down to worſhip before the feet of the Angel, which ſhew'd me theſe things. 9 And he ſays unto me, See thou do it not; for I am thy (*l*) Fellow-ſervant, and of thy Brethren the Prophets, and of them who keep the Sayings of this Book: Worſhip God.

II. This Book *not* to be *Seal'd.*

10 And he ſays unto me, Seal not the Sayings of the Prophecy of this Book: for the Time is at hand *that they ſhall begin to be fulfill'd.* 11 He that is unjuſt *after theſe Admonitions and Predictions*, let him, *if he ſhall think good*, be unjuſt ſtill; *it ſhall certainly be to his greater Damnation*: and he that is filthy, let him be filthy ſtill, *if he thinks good; it ſhall be certainly to his greater Damnation*: And *on the other hand*, He that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill; *ſince by theſe Prophecies he has ſo great Encouragement given him ſo to do.* 12 Behold, *ſays Chriſt*, I come quickly *to begin to put the things here foretold in execution*, and, *at the Time herein denoted*, my Reward is with me, to give every man according as his Work ſhall be *then found to have been.* 13 I am Alpha and Omega, the Firſt and the Laſt, the Beginning and the End, *and therefore am Able thus to give to every Man according to his Work.* 14 Bleſſed (*m*) are they that waſh their Garments *in the Blood of the Lamb by Martyrdom*, that they

ANNOTATIONS.

And by comparing this v. 6. with Ch. 21. 9. it ſeems plain, that this ſame Angel was further One of them that *had the ſeven Vials*. Compare alſo v. 16. of this Chapter.

V. 7. † Καὶ is read in Alex. and ſev. other MSS. & in Syr. Arab. & Ethiop. Verſ.

V. 10. † So Alex. and ſome other MSS. and Vulg. Lat. Syr. and Ethiop. Verſ.

V. 12. † Καὶ is not here read in Alex. and ſeveral other MSS. nor in Vulg. Lat. Syr. and Arab. Verſions, nor Arethas and Cyprian.

V. 13. † Πρῶτος καὶ ἔσχατος is here read in Alex. and ſeveral other MSS. and in all four Ancient Verſions.

V. 14. † So it is read in Alex. MS. and one more, and in the Ethiop. Verſ. and alſo the Vulgar Latin; which laſt hath alſo (by way of Interpretation, as it ſeems) *in ſanguine Agni* out of Chap. 7. 14. It is very likely that this was the Original Reading, which ſome Tranſcribers not knowing what to make of, turn'd it into ποιοῦντες πὰς ἐντολὰς αὐτοῦ, the now Common Reading.

(*k*) See the Paraphraſe of Chap. 1. 3.

(*l*) See the Paraphraſe of Chap. 19. 10.

(*m*) What is here ſaid tends to induce one to believe, that only the Martyrs, and ſuch as have ſome way or other actually ſignaliz'd their Fidelity equally with the Martyrs, ſhall have ſhare in the *Firſt Reſurrection*, or inhabit the *New Jeruſalem* deſcrib'd Chap. 21 and 22.

TEXT.

ἐξουσία αὐτῶν ὅπι τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. 15 Ἔξω † οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν, καὶ ποιῶν ψεῦδος. 16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. Ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς, † ὁ πρωϊνός. 17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἐλθέ. Καὶ ὁ ἀκούων εἰπάτω· Ἐλθέ. Καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

18 † Μαρτυρῶ ἐγὼ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις † ἐπιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ· 19 καὶ ἐάν τις † ἀφέλῃ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, † ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ † ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

TRANSLATION.

may have right to the tree of life, and may enter in thro' the gates into the city.

15 * Without are dogs, and ſorcerers, and whore-mongers, and murderers, and idolaters, and whoſoever loves & makes a lye.

16 I Jeſus have ſent my angel to teſtify unto you theſe things *concerning the Churches. I am the root and offspring of David, * the bright, the morning ſtar.

17 And the ſpirit and the bride ſay, Come. And let him that hears ſay, Come. And let him that is athirſt come: and whoſoever will, let him take the water of life freely.

18 *I teſtify unto every man that hears the words of the prophecy of this book: If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book:

19 And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part * from the tree of life, and out of the holy city, and from the things which are written in this book.

20 Λέγ

ANNOTATIONS.

V. 15. † Δὶ is not read in Alex. and other MSS. nor in Vulg. Latin and Syr. Verſions, or Hippolytus and Arethas.

V. 18. † So Alex. and ſome other MSS. and Syr. and Ethiop. Verſ. and Arethas.

Ibid. † So Alex. and ſome other MSS. and Vulg. Latin Arab. and Ethiop. Verſions, and Arethas.

V. 19.

PARAPHRASE.

they may have Right to *eat of* the Tree of Life *mention'd v.* 2. and may enter in thro' the Gates into the City *of New Jeruſalem deſcrib'd Ch.*21. *and partake of the Happineſs of that State.* 15 Without are, *i. e. the Privilege of entring into the New Jeruſalem, and partaking of its bleſſed State, is not to be granted to* Dogs *or profane Perſons,* and Sorcerers *or Seducers,* and Whore-mongers, and Murderers, and Idolaters, and whoſoever loves and makes a Lye, *i.e. propagates any falſe impious Doctrine.* 16 I Jeſus have ſent my Angel to teſtify unto you theſe things concerning the Churches. I am *He that am ſtyl'd by the Prophets* the Root *of Jeſſe and ſo of David,* and *otherwiſe* the Offspring *or Son* of David; the Bright, the Morning Star. 17 And the *Holy* Spirit *that directs and rules the Church,* and *the Church her ſelf of the Truly Faithfull, which is* the Bride *of Chriſt,* ſay, Come, *i. e. deſire earneſtly that my Coming aforemention'd v.* 12. *may be Quickly.* And let him that hears *the Words of this Prophecy likewiſe* ſay, Come, *i. e. if He be duly affected with what is here ſaid, he in particular will earneſtly deſire this my Coming to be Quickly.* And *on the other hand, I ſay,* let Him (*n*) that is athirſt *truly for the Water of Life, or to be partaker of the formention'd happy State of New Jeruſalem,* come *to me in the ſincere Obedience of a Faithfull Chriſtian*; and whoſoever will *this,* let him take the Water of Life freely, (*o*) *i. e. he ſhall of God's Bounty and Free-gift partake of the ſaid Happy State.*

III. A Curſe denounced againſt Any one, that ſhould *add* any thing *to,* or *take* any thing *from* this Book.

18 I *Chriſt further* teſtify unto every Man that hears the Words of the Prophecy of this Book, *that* if any man ſhall add *any thing* unto theſe things *here ſet down,* God ſhall, *by way of Puniſhment for ſuch his corrupting this ſacred Book,* add unto him the Plagues that are written in this Book: 19 And if any Man ſhall take away *any thing* from the Words of the Book of this Prophecy; God, *by way of Puniſhment for ſuch his corrupting this Book of holy Scripture,* ſhall take away his part from the Tree of Life *aforemention'd* (*v.* 2.) and out of the holy City, *viz. New Jeruſalem,* and from the things *belonging to the bleſſed State of the ſaid New Jeruſalem,* which are written in this Book.

20 He,

ANNOTATIONS.

V. 19. † So Alex. and ſeveral other MSS. and all four anc. Verſ. and Arethas.

Ibid. † So Alex. and ſeveral other MSS.

Ibid. † ξύλε, not βίβλε, is read in Alex. and ſeveral other MSS. and Syr. and Ethiop. Verſions, and Arethas.

(*n*) What is here ſaid tends to induce us to believe, that whomſoever God ſhall ſee ſincerely diſpos'd to undergo Martyrdom, or in a like manner to ſignalize his Fidelity to Chriſt, he ſhall be an Inhabitant of the *New Jeruſalem.*

(*o*) Agreeably to that of St Paul, *Rom.* 6. ult. *The gift of God is Eternal Life.*

V. 20.

TEXT.	TRANSLATION.
20 Λέγει ὁ μαρτυρῶν ταῦτα· Ναὶ ἔρχομαι ταχύ· Ἀμήν, † ἔρχου Κύριε Ἰησοῦ. 21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων † τῶν ἁγίων. Ἀμήν.	20 He that teſtifies theſe things, ſays, Surely I come quickly. * Even ſo, come Lord Jeſus. 21 The grace of our Lord Jeſus Chriſt be with * all the Saints. Amen.

ANNOTATIONS.

V. 20. † Ναὶ is not here read in Alex. and another MS. nor in Vulg. Lat. Syr. and Ethiop. Verſions, nor Arethas.

V. 21. † So it is read, not ὑμῶν, in ſome MSS. and in Syr. Verſion, and Arethas. Neither ὑμῶν nor τῶν ἁγίων is read in Alex. MS. or Ethiop. Verſion.

PARAPHRASE.

IV. The Final *Concluſion.*

20 He, *viz Chriſt*, that teſtifies theſe things, ſays, *for an Encouragement for Men to keep the Words of this Book, and for a Diſcouragement to act contrary*; Surely I come Quickly *to begin to put theſe things in execution, and at length to judge every Man according as he acts agreeably or diſagreeably to the Words of this Book. To which I John adjoyn this my hearty Wiſh*, Even ſo, come Lord Jeſus. 21 *To cloſe all with the uſual Benediction*, The Grace of our Lord Jeſus Chriſt be with all the Saints. Amen.

SYNOPSIS.

ERRATA.

N.B. The chief Miſtakes, as not only Diſturbing, but quite Altering the Senſe, are in Pag. 91. lin. 7. of Section V. where inſtead of, *the End of the third Trumpet*, read, *the End of the ſaid Trumpet*: and pag. 110. lin. ult. for, *externis literis*, read, *ex ternis literis.*

The remaining more material, or at leaſt obſerv'd *Errata* are theſe that follow, viz. *Pag.* 9. *l.* 3. *in Notes r.* Almighty. *p.* 10. *l.* 1. *r.* ἀξιόχρεως. *p.* 14. *verſ.* 9. *r.* the Blaſpemy of ſome of them who ſay they are Jews; *and ſo in the Paraphraſe.* *p.* 16. *v.* 13. *r.* ὧδε ἠρήσω. *p.* 39. *l.* 9. *in Notes r.* becauſe it is Firſt mention'd. *p.* 42. *v.* 7. *r.* ἤκουσα φωνῆς. *p.* 69. *l.* 21. *of Notes r.* do inſinuate. *p.* 72. *v.* 5. *r.* ἑστῶτα. *p.* 73. *l.* 6. *from bottom of Notes r.* the Tenour of the Seal'd Book. *p.* 82. *l* 9. *in Notes r.* As to this Wild Beaſt. *p.* 92. *v.* 2. *r.* πιεῖν. *p.* 91. *l.* 4. *from bottom of Paraph. r.* Feaſts was directed. *p.* 95. *l.* 5. *r.* may be made uſe of. *p.* 135. *l.* 5. *r.* and, that is, Even as.

SYNOPSIS.

I. The *general Introduction* to the whole Book. Chap. I. 1—3.

II. The *first Part* containing the 7 *Epiſtles to* the 7 Churches in *Aſia*, viz.
1. The *particular Introduction* to this firſt Part Ch. I. 4. to the end.
2. The Epiſtle to the Church of *Epheſus* Ch. II. 1—7.
3. The Epiſtle to the Church of *Smyrna* Ch. II. 8—11.
4. The Epiſtle to the Church of *Pergamus* Ch. II. 12—17.
5. The Epiſtle to the Church of *Thyatira* Ch. II. 18. to the end.
6. The Epiſtle to the Church of *Sardis* Ch. III. 1—6.
7. The Epiſtle to the Church of *Philadelphia* Ch III. 7—13.
8. The Epiſtle to the Church of *Laodicea* Ch. III. 14. to the end.

III. The *ſecond Part* containing the Prophecies or Viſions of the *Seal'd Book*, viz.
1. The *particular Introduction* to this ſecond Part Ch. IV. to the end of Ch. V.
2. The Viſion of the *firſt Seal* Ch. VI. 1, 2.
3. The Viſion of the *ſecond Seal* Ch. VI. 3, 4.
4. The Viſion of the *third Seal* Ch. VI. 5, 6.
5. The Viſion of the *fourth Seal* Ch. VI. 7, 8.
6. The Viſion of the *fifth Seal* Ch. VI. 9—11.
7. The Viſion of the *ſixth Seal* Ch. VI. 12. to the end
8. The Viſion of the *ſeventh Seal*, including theſe ſeveral Particulars, viz.
   1. The *particular Introduction* to the Sounding of the *ſeven Trumpets* Ch. VIII. 1—6.
   2. The Viſion of the *firſt Trumpet* Ch VIII. 7.
   3. The Viſion of the *ſecond Trumpet* Ch. VIII. 8, 9.
   4. The Viſion of the *third Trumpet* Ch. VIII. 10, 11.
   5. The Viſion of the *fourth Trumpet* Ch. VIII. 12, 13.
   6. The Viſion of the *fifth Trumpet* Ch. IX. 1—12.
   7. The Viſion of the *ſixth Trumpet* Ch. IX. 13. to the end
   8. The Viſion of the *ſeventh Trumpet* containing the *ſeven Vials* &c. viz.
      1. The *particular Introduction* to the Viſions of the *ſeven Vials* Ch. XV. 1—XVI. 1.
      2. The Viſion of the *firſt Vial* Ch. XVI. 2.
      3. The Viſion of the *ſecond Vial* Ch. XVI. 3.
      4. The Viſion of the *third Vial* Ch. XVI. 4—7.
      5. The Viſion of the *fourth Vial* Ch. XVI. 8, 9.
      6. The Viſion of the *fifth Vial* Ch. XVI. 10, 11.
      7. The Viſion of the *ſixth Vial* Ch. XVI. 12—16.
      8. The Viſion of the *ſeventh Vial* Ch. XVI. 17. to the end.
   9. Deſtruction of *Babylon* deſcrib'd in general Ch. XIV. 13—16. more particularly or fully Ch. XVII. and XVIII.
   10. The final Deſtruction of *Antichriſt* deſcrib'd Ch. XIX. 11. to the end.
   11. The Viſion of the *Seal'd* Ch. VII. 1—8.
   12. The Joy of the Saints for the deſtruction of *Babylon* Ch. XIX. 1—6. of Antichriſt Ch. VII. 9—17. and XIX. 6—10.
   13. The Viſion of the *Firſt Reſurrection* Ch. XX. 1—6. and of *New Jeruſalem* Ch. XXI. 1—XXII. 5.
   14. *Satan* to be loos'd after the *Millennary Reign*, and his *final Deſtruction* Ch. XX. 7—10.
   15. The *univerſal Reſurrection* and *final Judgment* Ch. XX. 11. to the end.

IV. The *third Part* containing the Prophecies or Viſions of the *Open Little Book*, viz.
1. The *particular Introduction* to this third Part Ch. X.
2. The Viſion of the *Inner* and *Outer Court* and the *two Witneſſes* Ch XI.
3. The Viſion of the *Woman with Child* and the *Dragon* &c. Ch. XII.
4. The Viſions of the *Wild Beaſt* that aroſe out of the *Sea* Ch. XIII. 1—10. and of the *other* that aroſe out of the *Earth* Ch. XIII. 11. to the end.
5. A Deſcription of the 144000 *Seal'd*, with the *Lamb* ſtanding on Mount-Sion Ch. XIV. 1—5.
6. Three *Præ-Monitory* Viſions, the firſt *in general*, the ſecond againſt *Babylon*, the third againſt *Antichriſt* Ch. XIV. 6—12.

V. The *general Concluſion* Ch. XII. 6. to the end.

FINIS.

MUSEUM BRITANNICUM